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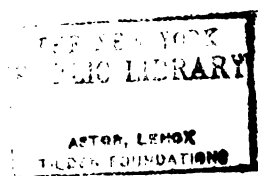
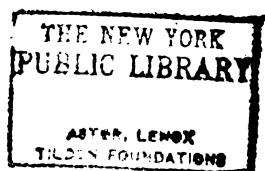
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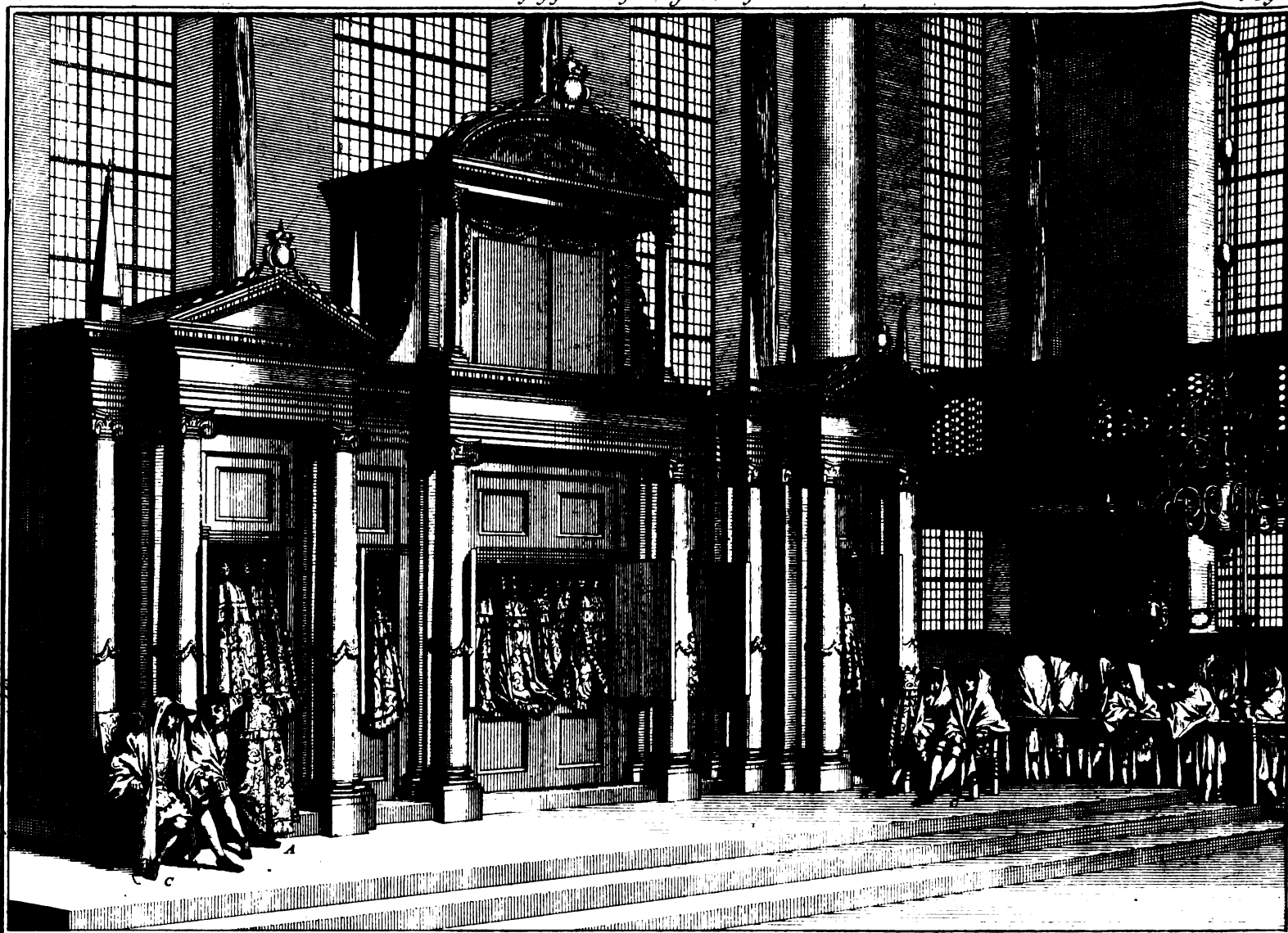
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THE
RELIGIOUS CEREMONIES
AND
CUSTOMS
OF THE
SEVERAL NATIONS
OF THE
KNOWN WORLD.

VOL. I.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.





A. Le Cadan Berescid
B. Le Cadan Tora.....

SIMCHA TORA
ou
IOYE pour la LOY.

la Loy, le dernier jour de la fête des Cabanes. Le Cadan Tora est celui qui la finit, le Cadan Berescid, est celui qui la recommence.
CC. Deux Parnassins.



A. Le Cadan Tora, le jour qu'il finit la lecture de la Loy, il est reconduit le soir, par le Cadan Berescid, qui est à sa droite, et un Parnassin à sa gauche, suivi des autres Parnassins, de Parens, et Amis, escorté de quelques Sergens.

MANIERE
de conduire les
EPOUX de la LOY, chez eux.

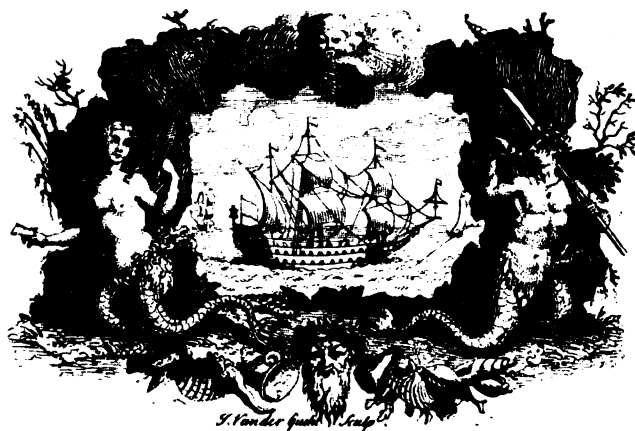
Et le jour que le Cadan Berescid commence la Loy, le Cadan Tora le reconduit à son tour, dans le même ordre, avec cette différence que le Cadan Berescid occupe alors la place du milieu.

THE RELIGIOUS
CEREMONIES
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NATIONS OF THE KNOWN
WORLD.

Represented in above an Hundred COPPER-PLATES,
DESIGNED BY THE
FAMOUS PICART.
TOGETHER WITH
HISTORICAL EXPLANATIONS,
AND SEVERAL
CURIOUS DISSERTATIONS.

Written Originally in French; and now Published in English, with very
Considerable AMENDMENTS and ADDITIONS.

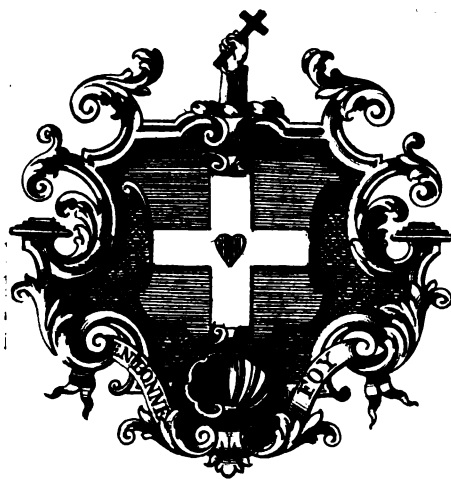
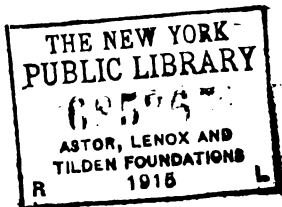
VOL. I.
CONTAINING
THE CEREMONIES OF THE JEWS, &c.



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M. DCC. XXXI.



#/527 7/54/



THE
TRANSLATOR
TO THE
READER.

IF there was any one man now living, who had been so general a traveller as to have visited all the nations we have heard of; he would be certainly mentioned with admiration and envy by all curious and rightly-intelligent persons. And if this imaginary person had been blessed with sound judgment and an unprejudiced mind, to guide him in his observations throughout, he would doubtless be stiled a most agreeable and amusing companion, and a most rational and profound philosopher. But such a man as this has never yet existed, and in all human probability never will.

For though mathematicians in comparing the dimensions of our earth with the infinite space of the universe, pronounce it to be but a point, a mere nothing; yet with reference to us who move on it, it may be, properly enough, termed vast and immense. The wide extended oceans which must be traversed; the long, the uncouth tracts of land which must be measured by those whose curiosity should lead them to see a very considerable part of the globe, would tire the footsteps and exhaust the patience.

But if the length of the way were alone sufficient to deter the generality of mankind, from undertaking far-distant journies and voyages; what shall we say to the addition of dangers and difficulties, which must be undergone and incurred at the same time? Dangers of the most dreadful kinds, of infinite variety; and difficulties insurmountable, but by the utmost intrepidity and resolution. For such is the seeming decree of na-

VOL. I.

A

ture;

ture; such the aversion between nation and nation; and such the construction of this our terraqueous abode; that we are in continual jeopardy, whenever we exceed the bounds of our native soil. If we escape the deaths which impend from the bare change of climates and ordinary nourishment; others more dismal threaten us, from the violence of tempests, the rage of seas, the barrenness and unknown paths of deserts; from precipices, quicksands and torrents; and in fine, from the fury of wild beasts, the venomous bites and stings of reptiles and insects, and from the murderous hands of robbers, savages and frantic zealots.

But to what purpose should we dwell on the hardships which must be encountered by those who wander far from home? They are innumerable, which being well known, few or none have been tempted to gratify their curiosity at so extravagant a rate; and which perhaps in our days would be esteemed little better than knight-errantry.

However, all persons of true taste and a right turn of mind, greatly prize the relations of travellers, which when methodically digested, and drawn up with a strict regard to truth, are of great use; especially when they come from the hands of men of penetration and judgment; and when attentively perused have almost as lively an effect on the mind as if we had been eye-witnesses of what is communicated to us.

And it is by this means, that the learned and the wealthy chuse to inform themselves in all matters of remote transaction and import; and grow wise and knowing therein at the expence of those whom the love of riches, or the urgent occasions of necessity have driven to the uttermost parts of the earth: amongst whom there have not been wanting numbers of men sufficiently stocked with capacity and learning, to enable them to give a handsom and rational account of what they have seen and observed in their travels.

From these, the authors of this curious work have collected their materials, towards the furnishing us with a distinct notion of all the religions and religious rites, which have hitherto been known to be practised. And seeing that this compilation is so extensive in its compass, and so various and important in its subjects, which relate purely to the most interesting article of life, religion; it must afford a most pleasing diversity of contemplation and amusement; and therefore we doubt not, will be perfectly acceptable, to a people whose constant characteristics are generosity, candor and good sense; a people whose peculiar happiness it is, that they both can and dare to make use of their reason.

And though a bare enumeration and representation of what is here promised were abundantly enough to recommend it to the world; that is not all you will find here. For by a plain and natural method of reasoning, together with the hints, interspersed up and down, you will also form to yourself an idea, and a very clear and competent one too, of the genius, policy,

policy, manners and arts of the several people spoken of, and also of the nature and chief productions of the soil they live upon.

Let none think, that because the learned and the wealthy, either too prudent or too indolent to hazard their lives or waste their time, never travel beyond the bounds of Europe; that therefore nothing beyond them is worthy our attention. There is scarce any nation, even the most savage and uncouth, but may afford matter of very serious reflexion to a man of sense. And sure this cannot be doubted, when we behold the numbers of persons, who are impatiently eager and indefatigable in their researches as to what concerns the animal and vegetable worlds; for if we argue justly, most of them would be, and doubtless are, in proportion more industrious in their study of the rational world, as this infinitely excels in dignity the two others.

But you may object, that excepting complexions and two or three outward accidents, all men are the same; and it is very true, if we consider their bodies only. But if we are not mistaken, the body is the last thing considered, except by those who profess to relieve it in cases of disease and casualty. No one ever acquired wisdom by a bare contemplation on the bodies of men: no, that is obtained by considering their intellects and dispositions, their religious and civil institutions, in which there is as great a variety, and considering that all men have reason for their guide, to the full as unaccountable and amazing, as in any things else within the verge of nature.

Besides, what can we employ our thoughts on more commendably, than in the pursuit of that *Proteus*, the mind of man, throughout all its transformations? What subject is there of greater dignity, or that more nearly concerns us, than that which may help us to attain a true knowledge of what we really are, and of the blessings we really enjoy; and from thence learn how to exalt and humble ourselves by turns. We can judge of our happiness or misery, but by comparison; and how shall we compare ourselves with others we know nothing of?

Many men otherwise of good understanding, who have never travelled themselves, or only read and conversed with such travellers as have carried their little prejudices with them wherever they have been; have conceived contemptible notions of the rest of the world, and consequently flatter themselves in the highest strain for the chimerical excellence they and their own nation have above all others. These are like the *Chinese*, who were wont (and it is likely continue the practice) to place their own country in the center of their maps, and draw little frightful figures upon their borders to represent the nations round about them.

But the mistake that a man lies under in this case, is attended with great inconveniencies. It casts a damp upon his curiosity; it stifles the
generous

generous sparks of humanity, which might naturally glow in his breast; it sours his temper and inclines him to a very confined way of thinking; all which must certainly combine to make him a worse man in every concern of life, than he originally is. So natural is it for those who deem themselves the grand favorites of heaven, to act the most unworthily of the divine beneficence! Not considering that God is the tender parent of all mankind wheresoever dispersed, or howsoever distinguished, strictly impartial, perfectly righteous.

A fond pretension to the strongest God among the Heathens, and a full persuasion of election and purity of revelation, among those that have had sublimer notions of divine matters, have been the seeds of the dissension and wars in all ages, and in almost all countries. And if we seriously consider the natural springs and motives, that have desolated the greatest part of the inhabited world by turns, we shall always find religion to be at the bottom. And if the difference of religion has still this sad effect almost every where, that it keeps up an unkind and unbrotherly aversion betwixt nations, and by influencing their manners distinguishes them more generally than their complexions, is it not worth while to consider what the various religions are, which at the same time, that they unite their professors together and beget in them a veneration and esteem for each other, makes them insupportable to their neighbours about them, though formed of the same materials, and by the same Almighty hand?

It is with grief we say it, the Christians themselves, though every line of their doctrine breathes brotherly love and unbounded charity, have almost surpassed all others in the blood they have spilt, and the ambitious views they have entertained. How often has the Christian dove been transformed into a ravenous vulture? It may be hard to tell the true cause, why we act both in our private capacities as we are men, and in our public capacities, as we are nations in such direct repugnance to the precepts of our holy law. But perhaps a very little study would let a meddling capacity into this preposterous secret.

One thing is, and it seems to be too true; a prevailing notion which has obtained among the several nations, that have pretended to God's special grace and undoubted revelation; namely, that this spiritual blessing could not be complete without temporal honour; and because this might be equal to that, nothing less than the empire of the world could suffice. And hence it has come to pass, that when occasion has offered, even the celestial and benign system of Christianity has been construed into the most bloody and tragical institution, that barbarity itself could invent, to flatter (strange!) the sanctity of the religion, and wild ambition of the chief professors of it. As if the father of many children should unnaturally fix all his affection on some particular son, and command him to murder all his brethren,

brethren, because he liked not them so well as himself. But men, it seems, will be men, and though Christians have been constantly taught to lift up their eyes to heaven, there to look for their kingdom; yet they have made it sufficiently appear, that they have not been quite so spiritually given as to content themselves with that comfortable prospect. So then, were our religion (we mean Christianity in general) strictly compared with our depredations on infidels, our cruel persecutions and massacres of each other, and the numberless abominations and excesses practised among all sects of us, it is likely, we might make a more despicable figure in the eyes of a rational creature, who should be indifferent to all the religions professed on earth, than the worst of those we call Barbarians.

The Mahometans also, who though they are defective in faith, are commendable enough for their morals, and their acts of piety in some respects; they in their turn hope, that the whole world will be Mahometan one day or other, and to bring it about, all opportunities are embraced, and all artifices practised, sometimes bloody, sometimes mild.

The *Jews* also, though now an abject and seemingly-abandoned race, and no better than vagabonds upon the face of the earth; yet they live not without expectations of lording it over *the kingdoms of the countries*, and in the fury of their zeal to trample them under their feet.

And now what shall we say, when we behold these three religions, who profess in the purest manner to adore and imitate the great Creator and Upholder of all things; what shall we say, when we behold their dispositions so destructive to the peace of the world; and at the same time perceive the visible, the universal benignity of the ineffable Deity they adore, *whose mercy is over all his works*?

Indeed the Mahometans have some colour of reason in endeavouring to propagate their faith with fire and sword, and therein they act conformably to the genius and precepts of their law, which is haughty and boisterous. But yet some how or other, they do not give so much into persecution as might be expected from the heat of their zeal, and pride of their ambition. The existence of the *Greek*, the *Armenian*, the *Coptic*, and other churches under their dominion, is an undeniable instance of it.

On the other hand, the Christians have no commission to use violence in the spreading of their tidings of salvation, no promise of success if they attempt it, and yet how hard do they press even upon each other for every trifling difference in matters of faith? And how wofully with the peace of God in their mouths, and the cruel weapons of war, and instruments of torture in their hands, have they tormented and torn to pieces the bodies of men, and laid waste whole empires? Can rapine and murder become the followers of the Prince of peace, the Lamb of God?

We see then, that in some measure the Christians seem to obey the fierce commandment of *Mahomet*, and the Mahometans in some degree to be softened by the mild and gentle law of *Christ*.

These two are, in our western parts of the world, called the grand religions; and are doing what they can to bring the rest of mankind into an observance of their respective laws; not excepting each other.

And in truth, the Mahometans, to all outward appearance, have great opportunities of spreading their faith, from the terror of their arms, the wideness of their possessions, and the seeming reasonableness and simplicity of their doctrine; which in the main teaches nothing further than the unity of God, and that *Mahomet* is his prophet. And this belief, together with the injunction of some ceremonies and practices which tend to decency, health, and devotion, is easily conceived, and cheerfully accepted, by those who have been used to grosser sentiments of God and religion.

The Christians also, have great opportunities of preaching the gospel to all nations. But if we take a brief survey of the present state of the world, we may be induced to think that if ever they make any considerable acquisitions to *Christ's* spiritual kingdom on earth, it must be the work of time, and wholly owing to his own divine influence, and the powerful co-operation of the Holy Ghost.

For let us first look towards *Asia*. This quarter of the world, which humanly speaking is the most considerable of the four, is in great part possessed by Christians of various denominations and Mahometans of discordant sects; But the greatest part of it is heathen and idolatrous. Now the *Asiatic* Christians are over-run with such errors and superstitions, that the reformation which might be made of them, might be stiled almost a total conversion. But can this change be wrought, without the downfall of those who at once protect them in their opinions, and tyrannize them into their ignorance? Then the Mahometans; how are they to be reconciled? Not by any human means visible to us; that must be the work of heaven itself, and we must patiently expect the blessed event. And now for the great and haughty kingdoms of the Pagans in *Asia*; they are vastly remote from us; they have but very slender ideas of our power and learning; they are obstinately wedded to the institutions of their forefathers and wisemen, under which they have enjoyed great worldly happiness and grandeur; they are superlatively conceited of the brightness of their lights and understanding; they boast their antiquity, their arts, and their sciences; and think too justly, that they inhabit the largest and most fertile portion of the earth, and from thence may naturally enough pronounce themselves the darlings of heaven. Add to all this a notion which seems in some degree to obtain among them all, and is positively maintained by some of them; That as God has stamped a difference upon na-

tions, either by the cast of their complexion, the turn of their countenance, or the proportion of their stature, delighting in the variety of his works; so from each of them, he requires a different mode of worship, and gives a kind acceptance to each. This is an odd notion, but it must be owned, that it carries a great air of humanity and universal benevolence with it. In a word, it passes for a common civility with them, to treat all religions with respect and veneration; and this is conformable to what was enjoined to the *Jews*, and was the constant practice of the civilized nations of the ancients. But not to digress, let us see, how these nations are to be prevailed on to depart from the customs and opinions, which are so deeply, so religiously, rooted in them. Sure it cannot be expected, that the few ignorant though well meaning zealots, and crafty agents, the church of *Rome* sends among them, will bring it about. No, they have wit enough to perceive the ignorance of the former; subtlety enough to penetrate through the artifices of the latter; and in general, sense enough to tell them, that if all Christians are such lewd and extravagant companions as those they have seen, however pure and holy their religion may be in itself, it makes no appearance in their morals, and therefore is not for their turn; for they are generally a grave and a prudent people. We here mean the *Indian* kingdoms and states, the *Siamese*, the *Chinese*, *Japanese* and some others: As for the more Northern idolaters, and some of the smaller and remoter islands scattered up and down on the Eastern shores of *Asia*, they are out of the question; *first*, because it is difficult and dangerous to get at them, and *secondly*, for a reason which most will guess at.

Afric also, is in good part inhabited by Christians and Mahometans of different degrees of illumination. The rest are mostly savages and barbarians, too truly and justly so called. The case of the Christians and Mahometans here, with regard to the Western Christians, is the same as in *Asia*. As to the other *Africans*, so far as we know of them, they are covered by the thickest mist of ignorance. The *Negro* idolaters are involved in an obscurity, much darker than their own complexion: But the bare naming of these last is so shocking, that for the honour of the Christian name, we can proceed no farther in the ungrateful task of mentioning them upon this occasion. Let it suffice, that instead of treating them with the charity due to fellow creatures, we use them worse than beasts, debasing the image of God to a level with the ass of burthen; and that we foment and abet such disorders among them, as nothing but the most abominable spirit of avarice and irreligion could suggest.

Let us therefore shift the scene to a more pleasing prospect, and view what religious revolutions may happen in *America*, the new world. And here we have some rational hope, that the cloudy gloom which is spread

spread over the infinite inhabitants of this new-found continent, may one time or other be dispelled, and themselves turned away from their numberless errors and fearful superstitions; but after all it may be justly dreaded, that they will only change these for others almost as pernicious and dishonourable. The *Spaniards* and *Portuguese* have hitherto made by much the greatest number of converts here; but the Christians they make, may be judged of the Christianity they themselves profess. To pass this over, we may suppose, that in times to come, and as the *European* colonies spread and blend with the *Indian* natives, their religion and manners, good and bad, will spread in proportion; and that the many nations which are now savages, will put on the face of the prevailing Christians, to whom they are associated, and by whom they have been or may be governed; but this great change is so far removed from us, both in time and place, that we perceive nothing of it distinctly. Hitherto it is certain, that the natives of *America*, both North and South, have been but little amended, if not greatly debauched by their acquaintance with the *Europeans*, who have shewn them some dreadful examples of injustice and cruelty; and have thereby, as many intelligent persons think, rendered them more fierce and treacherous than they found them. The last of our navigators that visited the Western coasts of *America*, gives a very edifying account of the Southernmost *Californians*, and places them in a state of perfect innocence; but at the same time delivers his opinion, That it is, because they have not yet been tainted by the intercourse of the *Europeans* or others, nor exasperated by the oppressions of invasion and tyranny.

Here let us make a stand, and impartially reflect with ourselves, which seem the most naturally to incur the wrath and indignation of heaven: Whether those to whom God has condescended to reveal himself, and declare his sublime attributes, his infinite mercy in particular, and yet dare to cloath him with all the foul and detestable passions of the weakest, the most unworthy mortals: Or those who having no positive knowledge of his spirituality and universality, represent him under the borrowed form of an human or any other creature? When the saving knowledge on the one side, and the palpable ignorance on the other, are duly pondered, the greatest weight of guilt must be adjudged to lie on those who shut their eyes against the light of the sun, and pervert justice and righteousness in the name of God.

But we mean not to anticipate any thing that may be found in the following sheets, nor to dictate to you, how you shall think or conclude upon the perusal of what is therein contained; religious and other reflections of all sorts must abundantly flow in upon you at every page.

It

It remains now, that we say something to you in recommendation of the work; but that were needless, the title itself will do it with every curious person. However, we will be bold to say thus much of the original compilers; that if to their industry and judgment it be owing, that we have a distinct and lively view of the several methods and practices which have entered into the heads and hearts of men to insure themselves happiness in this world, and rest in the next: If they have put it into our power to sit calmly and sedately in our retirements, and run over the surface of the whole earth, and without danger either to our persons or consciences, assist at the frantic excesses of some, the sorrowful penances, solemn adoration, and most out-of-the-way worship of others: In fine, if by their assistance we are with very little trouble admitted into the gloomy recesses of the most remote sanctuaries, and initiated into the occult mysteries and wild superstitions of all nations, what acceptance, what thanks do not they and their labours deserve? Nor must we forget the just taste and exquisite art of the engraver, whose care has been such as to inform himself of all the particulars relating to his subjects: By which means he has been enabled to give us, not only the most exact representations of habits and buildings; but also the most lively pictures of the face of each country, and the very countenances of every people upon every occasion; as is confessed and has been often admired by different travellers of the best note now living amongst us. Therefore as no subjects stand more in need of illustration than these; so hardly any have been ever set off with such truth and advantage.

And now a word or two on the general plan of this undertaking, and of this translation, and we will trespass no longer on your patience. And for the first, it was the original design of the authors to publish a complete body of the various religions and superstitions in four volumes, but finding the materials to swell under their hands to a greater degree than they expected; they perceived it necessary to enlarge their compass to six volumes. Four of them are already published, and the remaining two will speedily see the light.

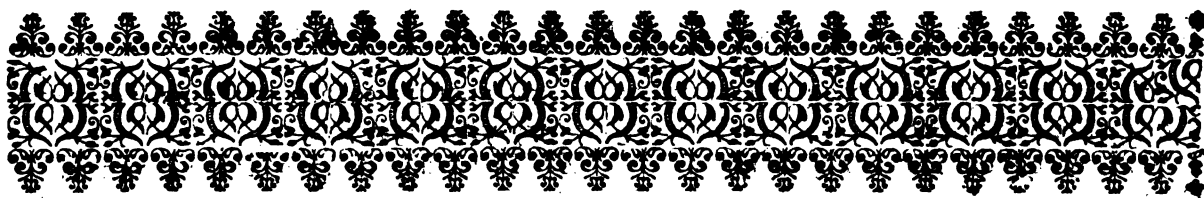
We here present you with a translation of three of the abovementioned volumes. And if we say, that this *English* edition has some advantages over the *French*, we hope it will not be imputed to us as arrogance, nor can it be thought, that we have therein any design to depreciate our original. For as he that stands upon another man's shoulders, sees further than the person that supports him, so has it been with us. And besides, we have had opportunities of improving, by consulting our own travellers, here cited, in their original expression. But a brief recapitulation will display this matter.

In the second volume we have illustrated the *Romish* religion and ceremonies with several notes. In the third volume we have also, frequently animadverted by way of note, on what is said concerning the *Americans*. And in the second part of the same volume, we have given at length, and in the very words of the author, a dissertation on the religious rites and customs of the *Banians*, by the reverend Mr. *Lord*, which the *French* editors had castrated. And this we did for two reasons; *first*, because it is writ with great depth of judgment and majesty of stile, and founded upon actual experience; and *secondly*, because it is now grown scarce and sells at a dear rate. Such are the additions and improvements we have made to our original; which whether they enhance the value of this edition is not for us to say.

And now for the body of the translation we have little to add; except that we have done our utmost to make it *English*, and a just interpretation throughout. This is all we need, or can with decency say: And therefore, we now leave you to the perusal of the vast and extraordinary matter before you, and wish you all the pleasure you can expect, and all the fruit you can reap from a curious attention to what you will here find.



EXPLA-



EXPLANATION

OF THE SEVERAL

PLATES

In VOLUME I.

And Directions to the Book-binders for placing the Cuts.

N^o 1.

THIS plate is particularly explained at the end of the preliminary Dissertation upon Religious Worship.

N^o 2.

La dedicace de la synagogue des Juifs Portugais à Amsterdam.

A L'Hechal où on garde les livres de la loy.

B Theba ou pupitre où le Hazan ou Hacham lisent la loy

C Les 2 galeries pour les femmes.

La dedicace de la synagogue, & l'entrée des livres de la loy, se celebra pendant 8 jours le 10 du mois de Menahem 5435. qui se raporte au mois d'Aout 1675. on en fait la commemoration tous les ans.

N^o 3.

A Taled ou voile blanc qu'ils mettent sur la tête à la synagogue pendant la priere, aux 4 coins duquel pend le Sifith, ou cordons à 5 noeuds.

B Le bras gauche vu en dehors, & en dedans avec la Tefila.

C Tefila Scel Jad, ou la Tefila de la main, en grand, & le noeud en form de 7.

D Totafot, ou Tefila Scel Rosc, ou la Tefila de la tête.

E Noeud en forme de 7 derriere la tête.

F Juif couvert du Taled, & aiant les Tefilin à la tête, & au bras.

N^o 4.

A Vêtement que les Juifs portoient autrefois, & qu'ils portent maintenant sous leurs habits
VOL. I.

N^o 1. Page 22.

N^o 2. Page 192.

Dedication of the synagogue of the Portuguese Jews at Amsterdam.

A The hechal where the books of the law are kept.

B Theba or desk where the Hazan or Hacham reads the law.

C The two galleries for the women.

The dedication of the synagogue, and carrying thither the books of the law was celebrated for 8 days, the 10th of the month Menahem, 5435. which answers to the month of August 1675. and is commemorated every year.

N^o 3. Page 195.

A Taled or white veil worn on the head in the synagogue during prayer time, at the 4 corners whereof hangs the Sifith, or strings with 5 knots.

B View of the inside and outside of the left arm with the Tefila on.

C Tefila Scel Jad, or the hand Tefila in large, and the knots in the form of 7.

D Totafot, Tefila Scel Rosc, or Tefila for the head.

E Knot in the form of 7 behind the head.

F Jew covered with his Taled, and having the Tefilin on his head and hand.

N^o 4. Page 196.

A Robe which the Jews formerly wore, and still wear under their usual cloths, that they
b ordinaires

ordinaires pour ne point choquer les manieres des pais où ils vivent.

- B* Les cordons qui font aux 4 coins.
C Un des dits cordons représenté plus grand à 5 noeuds, qui signifient le nom de Dieu.
D Lampe sabathique.
E Pain sans levain avec le quel ils font le Pâque.
F Pain ordinaire sans levain qui se mange pendant la fête.
G Rameau de palme, de saule, & de myrthe, joints ensemble, qu'ils tiennent à la main gauche, & le citron *H.* dans la droite qu'ils approchent l'un contre l'autre, & les agitent vers les 4 vents.
I Corne de belier avec laquelle on sonne aux jours de l'an, & aux autres fêtes.
K Baton, ou canne creuse, attaché au chambranle de toutes les portes, au coté droit, dans lequel est renfermé un parchmin où est écrit les passages du Deuter. ch. vi. v. 4, &c. & ch. xi. v. 13, &c.

N° 5.

- A* Les prêtres descendans d'Aaron donnant la benediction au peuple.
 Maniere d'exposer la loy au peuple avant que de commencer à la lire.

N° 6.

Le son du cor au premier jour de l'an.
 Le Chipur ou le jour du pardon, tel qu'il se celebre chez les Juifs Allemands.

N° 7.

- L'examen du levain, &c.
A La maitresse de la maison qui met du pain levé en divers endroits, à fin que son mari, qui en fait la recherche, en trouve.
 Le repas de pâques chez les Juifs Portugais.
 1. Le plat où est un os d'épaule d'agneau, avec un œuf dur.
 2. Plat. où sont les Herbes ameres.
 3. Plat de figues, pommes, amandes, canelle, &c. hachées & cuites ensemble, représentant la maniere dont ils faisoient les briques en Egypt.
 4. Plat avec la fauce pour tremper les herbes ameres.
 5. Moitié du gateau des Levites dont le pere de famille rompt des morceaux, qu'il distribue à tous ceux qui sont à table. N. B. Tous les domestiques Juifs sont à la même table avec lui.
 6. Serviette sous laquelle le gateau a été caché.
 7. Panier où sont les matfot, ou pain de pâques.

N° 8.

Procession des palmes chez les Juifs Portugais.
 Repas des Juifs pendant la Fête des Tentés.

may not run counter to the mode of the country where they live.

- B* The strings hanging at the 4 corners.
C One of those strings drawn larger with 5 knots at it, signifying the name of God.
D The sabbath lamp.
E Unleavened bread with which they celebrate the passover.
F Common unleavened bread eaten during the festival.
G A branch of palm, willow, and myrtle tied together, held in their left hand, and the limon *H.* in their right, which they put close to one another and shake towards the 4 winds.
I The ram's horn which they blow on new year's, and other festival days.
K A stick or hollow cane, tied to the right side of all door cases, wherein is enclosed a parchment, on which are written passages from Deuter. ch. vi. v. 4, &c. and ch. xi. v. 13, &c.

N° 5. Page 203.

- A* The priests, descendants of Aaron, giving the benediction to the people.
 Manner of holding up the law in the sight of all the people before they begin to read it.

N° 6. Page 205.

Sounding the horn on New-year's-day.
 The Chipur or day of pardon, as celebrated by the German Jews.

N° 7. Page 208.

- The search for the leaven, &c.
A The mistress of the house putting leavened bread in several places, that her husband in his search may find it.
 The passover repast among the Portuguese Jews.
 1. The dish with a bone of the shoulder of a lamb, and an hard egg.
 2. Dish with bitter herbs.
 3. Dish with figs, apples, almonds, mace, &c. hashed and dressed all together, representing their way of making bricks in Egypt.
 4. Dish with the fauce for dipping in the bitter herbs.
 5. Half a Levite's cake which the master of the family breaks in pieces, and distributes to all at the table. N. B. All the Jewish servants sit at the table with him.
 6. Napkin under which the cake lay hid.
 7. Basket wherein are the matfot, or passover loaves.

N° 8. Page 210.

Procession of palms among the Portuguese Jews.
 Repast of the Jews during the Feast of Tabernacles.

N° 9.

EXPLANATION of the PLATES.

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Nº 9.

Simcha Tora, ou joie pour la loi.

A Le cadan berefcid } ou epoux de la loi re-
B Le cadan tora } presentant les Rois d'Is-
 rael, qui estoient obligez de commencer &
 de finir la lecture de la loi, le dernier jour de
 la fête des cabanes; le cadan tora est celui qui
 finit, le cadan berefcid est celui qui la recom-
 mence.

C C Deux parnassins.

Maniere de conduire les epoux de la loi chez
 eux.

A Le cadan tora le jour qu'il finit la lecture de
 la loi, est reconduit le soir par le cadan
 berefcid, qui est à sa droite, & un parnassin
 à sa gauche, suivi des autres parnassins, de
 parens, & amis, escorté de quelque serjens.
 Et le jour que le cadan berefcid commence la
 loi, le cadan tora le reconduit à son tour dans
 le même ordre, avec cette difference, que le
 cadan berefcid occupe alors la place du mi-
 lieu.

Nº 10.

Instrumens qui servent à la circoncision.

Petit plat où sont les emplâtres.

Autre plat où il y a du sable pour y mettre le
 prepuce.

Autre emplâtre.

Flacon où sont les poudres astringentes.

Couteau qui sert à la circoncision.

Bande qui sert à retenir les emplâtres.

Petite Verge d'argent sur laquelle on tire le pre-
 puce.

Tenace, instrument qui sert à tenir le prepuce.

A Petit coffre où sont les noms de tous les
 membres de la synagogue, d'où l'on tire au
 sort les noms de 7 personnes destinées à por-
 ter & à lire la loi. Ce petit coffre est divisé
 en quatre parties. La première marquée,
 1. contient les noms des Levites. 2. Est pour
 mettre les noms des Levites à mesure qu'ils
 ont lû. 3. Les noms de tous les autres mem-
 bres de la synagogue. 4. Place pour mettre
 les noms de ceux d'entre ces derniers, qui ont
 déjà lû.

B Sepher Tora, où le rouleau de la loi ouvert.

C Le rouleau de la loi fermé & entouré d'un
 ruban fort large.

D Le rouleau de la loi avec ses ornemens.

E Rimonim, ornement d'argent à sonnettes, qui
 se mettent aux deux extremités d'enhaut du
 rouleau.

F Touche qui sert à guider celui qui lit.

Nº 11.

La circoncision des Juifs Portugais.

A Le pere de l'enfant.

B La mere dans une autre chambre avec la
 maraine, car les femmes Juives n'assistent
 pas à cette ceremonie.

2

Nº 9. Page 211.

Simcha Tora, or joy for the law.

A The cadan berefcid } or spouses of the law

B The cadan tora } representing the Kings
 of Israel, who were obliged to begin and end
 the lessons of the law, the last day of the Feast
 of Tabernacles. The cadan tora is he who
 ends, the cadan berefcid, he who begins it
 again.

C C Two parnassins.

Manner of conducting the spouses of the law
 home.

A The cadan tora on the day he finishes the
 reading of the law, is waited on home by the
 cadan berefcid, who is on his right, and a
 parnassin on his left-hand, followed by the other
 parnassins, relations and friends, and guarded
 by officers. And the day that the cadan bere-
 fcid begins the law, the cadan tora in his turn
 waits on him home in the same order, with
 this difference, that the cadan berefcid is in
 the middle.

Nº 10. Page 223.

Instrumens used in circumcision.

A small dish for the plaisters.

Another dish with sand to lay the prepuce on.

Another Plaister.

Phial for the astringent powders.

Knife used in the circumcision.

Bandages to keep on the plaisters.

Small silver rod over which the prepuce is
 drawn.

Pincers for holding the prepuce.

A Small box in which are the names of all the
 members of the synagogue, whence are drawn
 by lot the names of 7 persons appointed to
 carry and read the law. This box is divided
 into four parts. The first marked 1. Con-
 tains the names of the Levites. 2. Is for the
 names of the Levites as they have done
 reading. 3. The names of all the other mem-
 bers of the synagogue. 4. Place for throw-
 ing in the names of the latter, who have done
 reading.

B Sepher Tora, or the volume of the law open.

C The volume of the law rolled up, and bound
 round with a very broad ribband.

D The volume of the law with its ornaments.

E Rimonim, a silver ornament with bells, set
 upon the two ends of the uppermost part of
 the volume.

F Felsue to guide the person reading.

Nº 11. Page 224.

The Circumcision of the Portuguese Jews.

A The father of the child.

B The mother in another room with the god-
 mother, for the Jewish women never appear at
 this ceremony.

N. B.

N. B. Celles qu'on voit ici font des Chretiennes.
C Le parain tenant l'enfant sur ses genoux pendant l'operation.

D Un siege vuide pour le prophete Elie.

E Le Moël, ou celui qui fait la fonction de circonciſe.

F Le Rabin, un parent, ou un ami tenant la coupe.

Le rachat du Premier né.

A Un ſacerdote, ou descendant de la famille d'Aron, emportant l'enfant.

B Le pere offrant de l'argent pour le racheter.

C La mere de l'enfant. D. La ſage femme.

E La nourrice. Les autres ſont des parens, & amis invitez à cette ceremonie.

N° 12.

Ceremonie nuptiale des Juifs Portuguais.

A Le marié caſſant le verre.

B La mariée voilée.

C C Les 2 perſonnes ſervant de maraines à la mariée.

D D Les 2 perſonnes ſervant de parains au marié.

E Le Rabin. F Les chantres.

G Celui qui ecrit les aumônes que les aſſiſtans promettent.

Ceremonie nuptiale des Juifs Allemands.

A Le marié donnant l'anneau à la mariée tous deux ſous le Taled.

B B Les 2 maraines de la mariée.

C C Les 2 parains du marié.

D Le Rabin. * Le derriere de la ſynagogue.

E Le chantre tenant la bouteille pour faire boire les epoux.

F Deux garçons avec des batons ornez qui marchent devant les mariez.

N° 13.

Les Acaſoth, ou les ſept tours autour du cercueil.
Les aſſiſtans jettent de la terre ſur le corps.

N° 14.

Figure représentant le coté imprimé d'un billet pour le ſcrutin.

Figure représentant le revers d'un billet pour le ſcrutin, & l'acceſſus, couvert de fleurons.

La ſtructure & la charpente des cellules des Cardinaux.

N° 15.

L'Entrée des Cardinaux au conclave.

La meſſe du ſaint Eſprit.

Premiere conſregation générale des Cardinaux.

Le ſcrutin des Cardinaux pour l'election d'un Pape.

Maniere dont on porte les vivres au conclave.

L'Examen des vivres.

N. B. Thoſe here are Chriſtians.

C The godfather holding the child on his knees during the operation.

D An empty ſeat for the prophet Elias.

E The Moël, or perſon performing the office of circumciſing.

F The Rabbi, a relation, or friend, holding the cup.

The redemption of the firſt-born.

A A prieſt or descendant of the family of Aaron carrying away the child.

B The father offering money to redeem him.

C The mother of the child. D. The midwife.

E The nurſe. The reſt are relations and friends invited to the ceremony.

N° 12. Page 227.

Nuptial ceremony of the Portugueſe Jews.

A The bridegroom breaking a glaſs.

B The bride veiled.

C C The 2 perſons who are inſtead of god-mothers to the bride.

D D The 2 perſons who are inſtead of god-fathers to the bridegroom.

E The Rabbi. F. The fingers.

G The perſon who takes an account of the alms promiſed by the byſtanders.

Nuptial ceremony of the German Jews.

A The bridegroom giving the bride a ring, both under one Taled.

B B The bride's two godmothers.

C C The bridegroom's two godfathers.

D The Rabbi. * The backſide of the ſynagogue.

E The chanter with a bottle in his hand for the new married couple to drink.

F The boys with ſticks adorned walking before them.

N° 13. Page 233.

The Acaſoth or ſeven turns round the Biere.
The byſtanders throw earth upon the corps.

N° 14. Page 275.

Figure representing the printed ſide of a billet for the ſcrutiny.

Figure representing the back ſide of a billet for the ſcrutiny, and for the acceſſus, covered with flouriſhes.

The form and carpenters work of the Cardinals cells.

N° 15. Page 277.

Entrance of the Cardinals into the conclave.

Maſs of the Holy Ghoſt.

Fiſt general meeting of the Cardinals.

Scrutiny of the Cardinals for electing a Pope.

Manner of carrying proviſions into the conclave.

Examination of the proviſions.

N° 17.

EXPLANATION of the PLATES.

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N° 16.

L'Adoration du Pape dans la chapelle.
L'Adoration du Pape sur le grand autel de St. Pierre.
Les etoupes brûlées devant le Pape.
Le couronnement du Pape.
Les Juifs présentant le Pentateuque au Pape dans le Collisium.
Les clefs présentées au Pape sous le vestibule de St. Jean de Latran.

N° 17.

Le Pape va en cérémonie prendre possession du Pontificat dans l'église de St. Jean de Latran, qui est la capitale de toutes celles qui relèvent de la juridiction du Pape dans la Chrétienté.
Compagnie de cuirassiers.
Timbales.
Trompettes.
Deux compagnies de chevaux légers.
6 Trompettes.
Deux Litières de sa Sainteté.
Patriarches, archevêques, évêques, protonotaires apostoliques, auditeurs de la chambre, trésoriers, évêques non assistants, référendaires.
Cardinaux-diacres.
Cardinaux-prêtres.
Cardinaux.
Evêques.
Litière du Pape.
Chaise à porteurs de sa Sainteté.
Maître de la chambre, secrétaire, médecin du Pape.
Le Pape précédé des conservateurs Romains, au milieu des maîtres d'étrades, pages, maffiers, coureurs, &c.
Le sous diacre portant la croix.
Maîtres de ceremonies.
Le Gouverneur de Rome, le Prince du trône.
Auditeurs de Rote.
Maître du sacré palais.
Clercs de la chambre.
Abbreviateurs du grand parquet.
Capitaine des Suisses.
Anspeffade du S. P.
4 Cameriers portant les 4 chapeaux du Pape.
Cameriers secrets.
Cameriers d'honneur.
Princes, barons, titulaires Romains, & titulaires étrangers.
Anspeffade du Saint Père.
Chapelains du commun & secrets de la famille du Pape.
Cameriers d'honneur, d'épée, & d'église.
Avocats consistoriaux & fiscaux.
Scala Santa.
St. Jean de Latran.
VOL. I.

N° 16. Page 281.

Adoration of the Pope in the chapel.
Adoration of the Pope upon the high altar of St. Peter's.
Tow burnt before the Pope.
Coronation of the Pope.
The Jews presenting the Pentateuch to the Pope in the Collisium.
The keys presented to the Pope at the porch of St. John de Lateran.

N° 17. Page 287.

The Pope going in ceremony to take possession of the Pontificate in the church of St. John de Lateran, which is the head of all those holding under the Pope's jurisdiction throughout Christendom.
Company of cuirassiers.
Kettle drums.
Trumpets.
Two companies of light horse.
6 Trumpets.
Two litters of his Holiness.
Patriarchs, archbishops, bishops, apostolic protonotaries, auditors of the chamber, treasurers, bishops non-assistant, referendaries.
Cardinal-deacons.
Cardinal-priests.
Cardinals.
Bishops.
Pope's litter.
Pope's chair.
Master of the chamber, secretary, and physician of the Pope.
Pope, with the Roman conservators before him, in the midst of the gentlemen of the chamber, pages, macebearers, couriers, &c.
Sub-deacon with the cross.
Master of the ceremonies.
Governor of Rome, Prince of the throne.
Auditors of the Rota.
Master of the sacred palace.
Clerks of the chamber.
Abbreviators of the high court.
Captain of the Swiss guards.
Anspeffade of the Holy Father.
Four gentlemen of the chamber with the Pope's 4 hats.
Gentlemen of the privy chamber.
Gentlemen of the chamber, of honour.
Princes, barons, Roman and foreign titulars.
The Holy Father's anspeffade.
Chaplains in ordinary and private of the Pope's family.
Gentlemen of the chamber, of honour, of the sword, and the church.
Consistorial and fiscal advocates.
The Scala Santa, or holy steps.
St. John de Lateran.

c

Clergé

Clergé de St. Jean de Latran.
 Anspessade.
 Avant garde de cavalerie.
 Fourrier major & surintendant de l'étable.
 Porte manteaux des Cardinaux.
 Massiers des Cardinaux.
 Gentilshommes des Cardinaux.
 Portemanteaux & tailleurs de sa Sainteté.
 Jardinier, barbier, & boulanger de sa Sainteté.
 Ecuyers.
 Les haquenées blanches couvertes de houffes relevées en broderies d'or & d'argent.
 Les mules bardées de velours.
 Litieres du S. Pere.
 Maître d'étable.
 4 Trompettes.
 Cameriers hors des murs.

N° 19.

La chapelle du Pape.

N° 20.

Les ceremonies des petites messes représentées en trente cinq figures avec leurs conformitez à la passion de notre Seigneur Jesus Christ.
 Jesus Christ va au jardin des olives.
 Le prêtre va à l'autel.
 J. C. arrivé au jardin y fait sa priere.
 Le prêtre commence la messe.
 Jesus Christ prosterné sue du sang.
 Au confiteor.
 Jesus Christ trahi par un baiser.
 Le prêtre baise l'autel.
 Jesus Christ est pris & lié.
 Le prêtre va au coté de l'épître.
 Jesus Christ amené chez Anne.
 A l'introïte.
 St. Pierre renie trois fois Jesus Christ.
 Le prêtre dit le Kyrie Eleison.
 J. C. regardent Pierre lui fait pleurer son peché.
 Le prêtre tourné vers le peuple dit Dominus vobiscum.

N° 21.

Jesus Christ accusé devant Pilate.
 Le prêtre dit l'épître.
 J. C. accusé devant Herode ne dit rien.
 Le prêtre courbé au milieu de l'autel dit tout bas munda cor, &c.
 Jesus Christ renvoyé d'Herode à Pilate.
 Le prêtre lit l'Evangile.
 J. C. depouillé pour être flagellé.
 Le prêtre decouvre le calice.
 J. C. lié à la colonne, & flagellé.
 L'Oblation de l'hostie.
 J. C. couronné d'épines.
 Le prêtre couvre le calice apres l'avoir offert.
 Pilate levant ses mains declare J. C. innocent.
 Le Prêtre lave ses mains.

4

Clergy of St. John de Lateran.
 Anspessade.
 Advance guard of horse.
 Chief harbinger, and first equerry.
 Train-bearers of the Cardinals.
 Mace-bearers of the Cardinals.
 Gentlemen of the Cardinals.
 Train-bearers and taylors of his Holiness.
 Gardiner, barber, baker to his Holiness.
 Querries.
 White jennets covered with housings of gold and silver embroidery.
 Mules with velvet trappings.
 The Holy Father's litters.
 Master of the horse.
 4 Trumpets.
 Gentlemen of the chamber without the walls.

N° 19. Page 298.

The Pope's chapel.

N° 20. Page 312.

The ceremonies of low masses represented in thirty five figures, with their conformity to the passion of our Lord Jesus Christ.
 Christ goes to the garden of olives.
 The priest goes to the altar.
 J. C. arrived at the garden there prays.
 The priest begins the mass.
 Jesus Christ prostrate sweats blood.
 At the confession.
 Jesus Christ betrayed by a kiss.
 The priest kisses the altar.
 Jesus Christ is taken and bound.
 The priest goes to the epistle side.
 Jesus Christ led before Annas.
 At the introïte.
 St. Peter thrice denies Christ.
 The priest says the Kyrie Eleison.
 J. C. looking at Peter makes him bewail his sin.
 The priest turning to the people, says, Dominus vobiscum.

N° 21. Page 312.

Jesus Christ accused before Pilate.
 The priest reads the epistle.
 J. C. accused before Herod answers not.
 The priest bending towards the middle of the altar in a low voice, says, munda cor, &c.
 Jesus Christ sent back from Herod to Pilate.
 The priest repeats the gospel.
 J. C. stripped to be scourged.
 The priest uncovers the calice.
 J. C. tied to the pillar, and scourged.
 The offering of the host.
 J. C. crowned with thorns.
 The priest covers the calice after offering it.
 Pilate washing his hands, declares Christ innocent.
 The Priest washes his hands.

J. C.

EXPLANATION of the PLATES.

XV

J. C. couvert d'un manteau de pourpre.
Le prêtre tourné vers le peuple dit, orate fratres.
J. C. condamné à être crucifié.
Le prêtre dit la preface.

J. C. covered with a purple robe.
The priest turning to the people, says, orate fratres.
J. C. condemned to be crucified.
The priest says the preface.

N° 22.

J. C. portant sa croix va mourir pour nous faire vivre.
Le prêtre joignant les mains prie pour les fidèles vivans.
St. Veronique présente son mouchoir à J. C.
Le prêtre couvre de ses mains l'hostie & le calice.
J. C. est attaché à la croix.
Le prêtre fait des signes de croix sur l'hostie & sur le calice.
J. C. est élevé en croix.
Le prêtre adore l'hostie avant de l'élever.
Le sang de J. C. répandu sur la croix.
Le prêtre élève le calice.
Jésus Christ prie pour ses ennemis.
Le prêtre dit le memento pour les fidèles trépassés.
J. C. promet le paradis au bon larron.
Le prêtre dit nobis quoque peccatoribus.
J. C. donne St. Jean pour fils à la vierge.
Au Pater Noster.
J. C. remet son âme à Dieu son Père.
Le prêtre rompt l'hostie en deux.

N° 22. Page 312.
J. C. carrying the cross goes to death to give us life.
The priest joining his hands, prays for the faithful that are living.
St. Veronica gives her handkerchief to J. C.
The priest covers the host and chalice with his hands.
J. C. is fixed to the cross.
The priest makes signs of the cross over the host and chalice.
J. C. is lifted up on the cross.
The priest adores the host before he elevates it.
The blood of Christ spilt upon the cross.
The priest elevates the chalice.
J. C. prays for his enemies.
The priest says the memento for the faithful who are departed.
J. C. promises the good thief paradise.
The priest says, nobis quoque peccatoribus.
J. C. gives St. John to the virgin as a son.
At the Pater Noster.
J. C. resigns his soul to God his Father.
The priest breaks the host in two.

N° 23.

L'Âme de J. C. descend aux limbes.
Le prêtre met dans le calice une petite partie de l'hostie.
J. C. étant expiré Pierre s'en retourne se frappant la poitrine, &c.
Le prêtre se frappe la poitrine en disant trois fois Agnus Dei, &c.
Le corps de J. C. est mis dans un sepulchre neuf.
Le prêtre communique.
On embaume le corps de Jésus Christ.
Le prêtre fait l'ablution.
La résurrection de Jésus Christ.
À la post-communion.
J. C. apparait à sa mère, & à ses disciples.
Le prêtre tourné vers les assistans dit Dominus vobiscum.
Pendant 40 jours, Jésus Christ visite & instruit ses disciples.
Aux dernières oraisons.
J. C. monte au ciel en présence de ses disciples.
Le prêtre tourné vers le peuple dit *Ite missa est*.
J. C. envoie le St. Esprit à ses apôtres.
Le prêtre donne la bénédiction aux assistans.

N° 23. Page 312.
The soul of Christ goes down into limbo.
The priest puts a small piece of the host into the chalice.
J. C. being dead, Peter returns smiting his breast, &c.
The priest smites his breast, saying thrice Agnus Dei, &c.
Christ's body is put into a new sepulchre.
The priest communicates.
The body of Christ is embalmed.
The priest performs the ablution.
Christ's resurrection.
At the post-communion.
Christ appears to his mother and disciples.
The priest turning to the congregation, says, Dominus vobiscum.
Christ visits and instructs his disciples for 40 days.
At the last prayers.
Christ ascends up to heaven in the presence of his disciples.
The priest turning to the people, says, *Ite missa est*.
Christ sends the Holy Ghost down to his disciples.
The priest gives the congregation the benediction.

N° 23.

N° 23.

Messe solennelle ou grande messe.

N° 23. Page 312.

Solemn, or high mass.

N° 25.

Consécration de la grande croix.

L'Encensement des croix.

Le batême de la cloche.

Benediction de la cloche.

On parfume la cloche.

Consécration d'une image.

N° 25. Page 326.

Consecration of a large cross.

Incensing of crosses.

Baptism of a bell.

Blessing of a bell.

Bell perfumed.

Consecration of an image.

N° 26.

Benediction des habits sacerdotaux.

Benediction d'une nouvelle croix.

L'Adoration de la dite croix.

Benediction du soleil.

Benediction d'un homme de guerre.

Benediction d'un drapeau.

N° 26. Page 334.

Benediction of the sacerdotal habits.

Benediction of a new cross.

Adoration of the same cross.

Benediction of a sun.

Benediction of a warrior.

Benediction of a standard.

N° 26.

Figure des deux fameux suaires.

Le S. Suaire de Turin vu par derrière.

Le S. Suaire de Turin vu par devant.

Le S. Suaire de Bezançon.

N° 26. Page 333.

Figure of the two famous handkerchiefs.

Back view of the holy handkerchief at Turin.

Front view of the holy handkerchief at Turin.

The holy handkerchief at Bezançon.

N° 28.

La consécration du sel & de l'eau pour bénir la première pierre.

Benediction du terrain où l'on doit bâtir une église.

L'Evêque va poser la première pierre.

L'Evêque bénit les fondemens de l'église.

L'Evêque fait l'aspersion de l'église par dehors.

L'Evêque fait le signe de la croix à la porte de l'église.

N° 28. Page 344.

Consecration of the salt and water for blessing the first stone.

Benediction of the ground where a church is to be built.

Bishop going to lay the first stone.

Bishop blesses the foundations of the church.

Bishops performs the aspersion of the outside of the church.

Bishop makes the sign of the cross at the church door.

N° 29.

L'Evêque écrit l'alphabet sur la croix de cendres que le sousdiacre a fait.

Figure de la croix de cendres qu'on a tracée sur le pavé de l'église.

L'Evêque fait la croix avec de l'eau bénite au milieu de l'autel.

L'Evêque asperge le pavé de l'église avec de l'eau bénite.

On porte les reliques en procession dans l'église.

L'Evêque enferme les reliques dans l'autel.

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Bishop writes the alphabet upon the cross of ashes made by the sub-deacon.

Figure of the cross of ashes made upon the pavement of the church.

Bishop makes the cross with holy water in the middle of the altar.

Bishop sprinkles the pavement of the church with holy water.

Relics carried in procession into the church.

Bishop closes up the relics within the altar.

N° 30.

Le célébrant oint avec le St. Chrême les douze croix des murailles.

Il fait avec le St. Chrême une croix au devant de l'autel.

Il bénit les vaisseaux qui doivent servir à l'autel.

Il verse de l'huile and du Chrême sur la table de l'autel.

Il allume les cinq croix de cire qui sont posées sur les cinq croix d'encens.

Il consacre les paremens de l'autel.

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The celebrant anoints the twelve crosses on the walls with the holy Chrism.

He makes a cross before the altar with the holy Chrism.

He blesses the Vessels to be used at the altar.

He pours oil and Chrism upon the table of the altar.

He lights the five wax crosses which are placed upon the five crosses of incense.

He consecrates the ornaments of the altar.

N° 30.

Nº 31.

Ordre de la procession pour la canonization de quelques saints dans l'église de St. Pierre sous le pontificat de Clement XI. en 1712.

1. Abbreviateurs.
2. Votans de la signature.
3. Clercs de la chambre.
4. Auditeurs de Rote, & maitre du sacré palais.
5. Acolytes avec les 7 chandeliers.
6. Sous diacre avec la croix.
7. Penitenciers.
8. Abbez.
9. Evêques assistans & non-assistans.
10. Cardinaux diacres.
11. Cardinaux prêtres.
12. Cardinaux Evêques.
13. Legat de Bologne, avec le prieur des quartiers.
14. Conservateurs.
15. Connétable Colonna.
16. Gouverneur de Rome.
17. Cardinaux diacre assistant & de l'évangile.
18. Le Pape sous le dais, porté par les référendaires.
19. Cubiculaires assistans avec l'auditeur de la mitre.
20. Protonotaires apostoliques & ses adjoints.
21. Generaux d'ordres.
22. Le peuple.
23. Entrée de l'église.

Nº 33.

Theatre dressé dans l'église de St. Pierre pour la canonization de quelques saints sous le pontificat de Clement XI. en 1712.

1. Le Pape.
2. Siege du Cardinal évêque assistant.
3. Cardinaux diacres assistans.
4. Cardinaux, évêques, & prêtres.
5. Cardinaux diacres.
6. Evêques assistans.
7. Evêques non-assistans.
8. Penitenciers.
9. Gouverneur de Rome, protonotaires & adjoints.
10. Connétable Colonna.
11. Generaux d'ordres.
12. Conservateurs de Rome.
13. Legat de Bologne.
14. Place du maitre du sacré hospice.
15. Auditeurs de Rote.
16. Clercs de la chambre.
17. Prelats votans de la signature & de justice.
18. Abbreviateurs.
19. Referendaires.
20. Cameriers secrets.
21. Cameriers d'honneur.
22. Chaplains secrets & communs.
23. Place des ecuyers.

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Nº 32. Page 358.

Order of the procession for the canonization of some saints in the church of St. Peter in the pontificate of Clement XI. in 1712.

1. Abbreviators.
2. Voters of the signature.
3. Clerks of the chamber.
4. Auditors of the Rota, & master of the sacred palace.
5. Acolytes with the 7 candlesticks.
6. Sub-deacon with the cross.
7. Penitentiaries.
8. Abbots.
9. Bishops assistant and non-assistant.
10. Cardinal-deacons.
11. Cardinal-priests.
12. Cardinal-bishops.
13. Legate of Bolognia, and prior of the quarters.
14. Conservators.
15. Constable Colonna.
16. Governor of Rome.
17. Cardinal-deacon assistant, and of the gospel.
18. Pope under a canopy, carried by the referendaries.
19. Gentlemen of the bedchamber, assistant with the auditor of the mitre.
20. Apostolic prothonotaries, and their deputies.
21. Generals of orders.
22. The people.
23. Entrance of the church.

Nº 33. Page 366.

Theatre erected in St. Peter's church for the canonization of some saints in the pontificate of Clement XI. in 1712.

1. The Pope.
2. Seat for the Cardinal bishop assistant.
3. Cardinal-deacons assistant.
4. Cardinal-bishops and priests.
5. Cardinal-deacons.
6. Bishops assistant.
7. Bishops non-assistant.
8. Penitentiaries.
9. Governour of Rome, prothonotaries, and their deputies.
10. Constable Colonna.
11. Generals of orders.
12. Conservators of Rome.
13. Legate of Bologna.
14. Place of the master of the sacrum hospitium.
15. Auditors of the Rota.
16. Clerks of the chamber.
17. Prelates voters of the signature and of justice.
18. Abbreviators.
19. Referendaries.
20. Gentlemen of the privy chamber.
21. Gentlemen of the chamber, of honour.
22. Chaplains, private and in ordinary.
23. Place of the querries.

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24. Cau-

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| <p>24. Caudataires.
 25. Maître de la garderobbe.
 26. Offrandes.
 * Avocats consistoriaux.
 27. Credence sur la quelle on met les vases sacrez.
 28. Autre credence sur laquelle on met 7 cierges.
 29. Credence du Pape.
 30. Ceux qui postulent pour la canonization du saint.
 31. L'Ambassadeur de l'Empereur.
 32. L'Ambassadeur du Roi de Portugal incognito.
 33. Les Neveux du Pape.
 34. Belle sœur du Pape, &c.
 35. Cœur des musiciens.
 36. Dames de qualité.
 37. Theatins & capuchins.
 38. Gentils hommes.
 39. Face du grand autel de la chapelle du Vatican.
 40. Le petit throne du Pape.
 41. Statue de St. Veronique.</p> | <p>24. Train-bearers.
 25. Master of the wardrobe.
 26. Offerings.
 * Consistorial advocates.
 27. Buffet whereon stand the sacred vessels.
 28. Another whereon stand 7 tapers.
 29. Pope's buffet.
 30. Petitioners for the saints canonization.
 31. Emperor's ambassador.
 32. King of Portugal's ambassador incognito.
 33. Pope's nephews.
 34. Pope's sister-in-law, &c.
 35. Choir of music.
 36. Ladies of quality.
 37. The theatins and capuchins.
 38. Gentlemen.
 39. Front of the high altar of the chapel of the Vatican.
 40. The Pope's small throne.
 41. Statue of St. Veronica.</p> |
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N° 35.

La proclamation du jubilé au son des trompettes dans l'église de St. Pierre.
Les Penitentiars ayant balayé la porte S^{te}. apres qu'elle a été démurée, le Pape prend sa croix, & y entre en chantant le Te Deum.
Le Pape depute trois Cardinaux pour aller ouvrir les portes de St. Jean de Latran, de St. Marie Majeure, & de St. Paul.
Marche des Cardinaux deputez par sa Sainteté pour aller faire l'ouverture de la porte sainte aux trois autres églises.
La garde de la porte sainte est commise au milice.
Les penitentiars remettent les pechez aux pelerins en les touchant de leurs baguettes.

N° 36.

Le Pape faisant l'ouverture de la porte sainte.
Veu des loges d'où la noblesse regarde la ceremonie de l'ouverture de la porte sainte.

N° 37.

Les pelerins vont en procession visiter les sept églises.
Les pelerins montent à genoux la scala santa.
Les prelatz & barons Romains vêtus en penitents lavent les pieds des pelerins & les servent.
Le Pape benit les tables des pelerins, & leur sert à manger, avec les Cardinaux & autres prelatz.
Le Pape distribue aux pelerins des chapelets, medailles, & Agnus Dei, & ils lui baissent les pieds.
A la fin du jubilé le Pape pose la premiere pierre pour fermer la porte sainte.

N° 35. Page 380.

The jubilee proclaimed with the sound of trumpets in St. Peter's church.
The penitentiaries having swept the holy gate after its unminging, the Pope takes his cross, and goes into it singing Te Deum.
The Pope deposes three Cardinals to go and open the gates of St. John de Lateran, St. Mary Major, and St. Paul.
March of the Cardinals deputed by his Holiness to open the holy gate at the three other churches.
The keeping of the holy gate committed to the militia.
The penitentiaries absolve the pilgrims from their sins by touching them with their rods.

N° 36. Page 380.

The Pope opening the holy gate.
View of the pews, from whence the nobility see the ceremony of opening the holy gate.

N° 37. Page 383.

The pilgrims visiting the 7 churches in procession.
The pilgrims going up the holy steps on their knees.
The Roman prelates and barons, dressed like penitents, wash the feet of the pilgrims, and wait on them.
The Pope blesses the tables of the pilgrims, and together with the Cardinals and other prelates, waits on them at the table.
The Pope distributes chaplets, medals, and Agnus Dei's to the pilgrims, and they kiss his feet.
At the end of the jubilee, the Pope lays the first stone for closing up the holy gate.

N° 35.

N^o 35.

Les vertus de l'Agnus Dei composé de saint creſme baume, & pure cire. Extraict du livre appellé le ceremonial, où parlant de la benediction d'iceux les paroles ſuyvantes ſe trouvent regiſtrées ſur la fin en ceſte maniere.

Il ſe lit que le Pape Urbain V. envoya à l'Empereur des Grecs trois Agnus Dei, avec vers & paroles.

Les tonneres il chaſſe,
Les pechez il efface,
Sauve d'embraſement,
Et de ſubmergement,
Garde de mort ſubite,
Les diables met en fuite,
Dompte les ennemis
Hors de danger ſont mis
Et l'enfant & la mere
Qui travaille à le faire ;
Il donne maint pouvoir
Aux dignes de l'avoir
La part quoique petite
Tant que la grande profite.

La priere que le Pape faiſt à la benediction de l'Agnus Dei.

Qu'il efface les pechez, qu'on impetre pardon, qu'il conſere les graces.

Que le touchant & voyant les Chreſtiens ſoient eſmeus à louer Dieu.

Que le bruit de l'air, greſles, neiges, & tempeſtes, la furie des vents & des tonneres ſoient moderez & arreſtez.

Que devant le ſalutaire & glorieux eſtendart de la croix qui y eſt figuré les eſprits malings ſ'eſpouvantent & ſ'enfuyent.

Que celui qui le porte, aye vertu contre les illuſions, tromperies, aſtuces, & fraudes du diable, & des eſprits malings.

Qu'aucune tempeſte, adverſité, air peſtilentiel, ou corrompu, ni mal caduc, aucune tourmente, tempeſtes de mer, aucun feu, ou aultres injures de temps, ne puiſſent offenſer, nuire, ni prejudicier à celui qui le portera devotement ſur foi.

Qu'en l'accouchement ſoient conſervez la mere & l'enfant.

Que tous ceux qui le portent puiſſent eſtre toujours en ſureté, qu'ils ne craignent aucun peril, qu'ils n'ayent point peur des ombres, qu'aucune cruauté du diable ne les endommage, qu'ils ne puiſſent eſtre trompez des hommes, qu'ils ſoient exempts de tout perils de feu, de foudre, de tourmente, & tempeſtes. Et que les femmes enfantent ſans travail, & ſoient delivrées de mal, & de tout danger.

A Rome chex l'imprimeur de la chambre apoſtolique 1662.

N^o 35. Page 387.

The virtues of the Agnus Dei composed of holy chrism, balm, and virgin's wax. Taken from the book called the Ceremonial, where ſpeaking of the bleſſing of them, the following words in verſe are regiſtered in this manner.

We read that Pope Urban V. ſent the Emperor of the Greeks three Agnus Dei's, with the following verſes.

It drives away thunder,
It waſhes away ſin,
Secures from fire,
And from drowning,
Preſerves from ſudden death,
Chafes away devils,
Conquers enemies,
Both mother and child
Are freed from danger
Who have a hand in making it:
It gives great power
To ſuch as are worthy of it
The ſmalleſt portion
Is as effectual as the greateſt.

The Pope's prayer at his bleſſing the Agnus Dei.

May it waſh away ſin, obtain pardon, and confer bleſſings.

May Chriſtians by the touch and ſight of it be incited to praife God.

May noiſes in the air, hail, ſnow, and ſtorms, the fury of wind and thunder, be calmed and ſtopped.

May evil ſpirits be terrified, and fly before the ſalutary and glorious ſtandard of the croſs, which is formed upon it.

May whoſoever wears it feel a vertue in himſelf againſt the illuſions, deceit and fraud of the devil, and other evil ſpirits.

May no ſtorm, adverſity, peſtilential or unwholſome air, nor the falling ſickneſs, tempeſt, ſtorm at ſea, no fire or other ill accident of weather, offend, hurt or prejudice him who ſhall devoutly wear it.

May mother and child be preſerved in the time of travel.

May all who wear it be continually in ſafety, may they fear no perils, or be frightened by ghoſts, may no cruelty of the Devil hurt them, may they not be deceived by men, may they be free from all perils of fire, of thunder, ſtorms, and tempeſts. And may women bear children without pain, and be preſerved from evil and all danger.

Printed at Rome by the printer of the apoſtolic chamber, 1662.

Avec permission des superieurs.

A Copie exacte de la feuille imprimée que le Pape donne avec les Agnus Dei, qui est une espee de medaille de cire representant un agneau comme on le voit à la lettre *B*. Cette medaille a pour revers l'image de quelque saint.

C Les armes du Pape Alexander VII. qui a donné l'original à la susdite feuille *A*.

D Le scapulaire.

E Le rosaire, chapelet composé de 15 dizaines.

F Chapelet ordinaire enrichi de reliques.

G Bague dont les chevaliers de malthe se servent pour dire leur rosaire, la rose qui est au dessus tourne à ressort, & marque avec le petit point noir sur les 15 chiffres, qui sont autour, le nombre des dizaines déjà dites.

H Dixaine pour dire son chapelet.

I Pain de St. Genevieve, ou espee de petit biscuit sec, que les religieux de St. Genevieve distribuent pour la fièvre.

K Medaille benite de cuivre, que les soeurs de la charité à Paris portent à leur chapelet pour conserver leur virginité.

By permission of the superiours.

An exact copy of the printed sheet the Pope gives with Agnus Dei's, which is a kind of wax medal, representing a lamb, as in letter *B*. The reverse is always the image of some saint.

C The arms of Pope Alexander VII. who gave rise to the abovementioned sheet *A*.

D The scapulary.

E The rosary, a chaplet composed of 15 glorias.

F A common chaplet adorned with relics.

G A ring used by the knights of Malta, in saying their rosary, the rose a top turns by a spring, and by the little black spot points out on the 16 figures round it, the number of gloria's repeated.

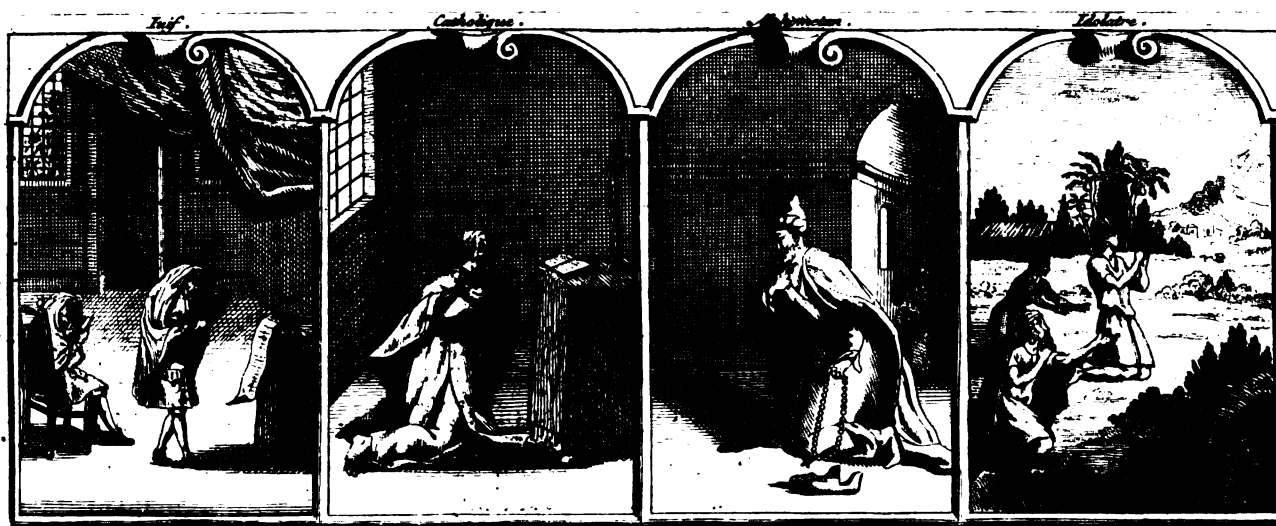
H Tens to say the rosary.

I St. Genevieve's bread, a sort of small dry bisket given by the monks of St. Genevieve, to persons afflicted with fevers.

K A copper medal blessed, worn by the sisters of charity at Paris at their beads to preserve their virginity.



A DIS-



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DISSERTATION

U P O N

Religious Worship.

THE greatest part of mankind would have no knowledge of a God, were not that worship, which is paid him, attended with some external signs; and wherever the supreme Being has been least known, there these signs have been the most whimsical and extravagant. Ignorance has carried devotion even to barbarity; and the wisest amongst an infinite number of formidable zealots, remain the standing objects of Ridicule. Some of these have believed, that in order to serve God, it was their duty to ^a kill and destroy men in a cruel and barbarous manner: others, ^b that they were to stupify themselves by turning round, by beating their breast against the earth; ^c by lashing themselves, by swinging over a fire; ^d by remaining in extasies for several hours together. The foundation of temples and chapels, the ceremonial part of religion, processions, and the frequenting of churches, all this has been called religious worship. In short, people have believed that, in order to obtain the assistance of God, and the forgiveness of their sins, they were (if I may presume to say it) bound to importune him by an infinite number of repeated exclamations, to dazle his eyes with pompous or extraordinary ceremonies, and with customs that cramp and tire the mind, and are often insupportable: but few have been able to raise their minds up to that divine Being, and break through that croud of customs which were as so many obstacles in their way; all which will more particularly appear in the sequel of this discourse.

I will not here amuse my reader with enquiring into the origin of words that express that duty, which men have, in all ages, thought themselves indispensably bound to pay unto a Deity of what nature soever he be. It is almost needless to inform him that, to *adore* and *adorare*, are derived from *ad* and *orare*, as if we should say, *ad os referre manum*, to pray with the hand before the lips. We leave these and many other ety-

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B

mologies

^a The Scythians, Mexicans, Peruvians, &c.

^d The Quakers, and those called Pietists.

^b The Turkish Dervises.

^c The Bramins.

mologies to such as think them an ornament to their writings: but we shall only say, that men have extremely multiplied the terms designed to express religious acts; believing, perhaps, that the same idea expressed in their prayers, in different terms, some more submissive than others, and ever attended with certain ceremonies which they thought agreeable to God, might procure them his assistance in a more effectual manner. The *Greeks* and *Romans* ascribed a wonderful virtue to particular words and superstitious forms, which they made use of in their prayers, and were even persuaded, that, by the influence of some words attended with fantastic ceremonies, they could compel the Deity to be favourable to them. I am willing to believe that no Christian can be so madly superstitious as to imagine that his prayers will have any virtue of this kind: but probably there are very few men who do not believe, they shall obtain what they ask of God, by using many synonymous terms, attended with that external devotion, wherein is comprehended all the religion of an infinite number of people.

There is no great difficulty to find out the rise and occasion of prayer; for no sooner had the first man sinned, than he was forced to implore the mercy of God, and beg his assistance against the evils which upon his disobedience surrounded him: but even had he retained his innocence he could not have been excused from imploring the help of his Creator, and offering up his vows unto him; and hence proceeded * *Cain* and *Abel's* sacrifices, though we otherwise know not the merit or manner of them. All that can be said on this subject is, that it appears (from the testimony of Holy Writ) that at that very time *Cain* was a wicked man. After the death of *Abel*, † when *Seth* was arrived at an age capable of knowing and worshiping God, it is to be supposed that men who led a good life began to form a kind of Church, and fall into a regular worship: but the manner of it is likewise unknown to us.

As mankind in general have the same things to ask of God, it is not strange that their forms of prayer should be almost the same, or at least in many things. They all aim at the same end, and their necessities are alike; but as by degrees man began to lose the true notion of the divine Being, and took upon him to attribute corporeal qualities, or human frailties to him, he likewise lost the true idea of prayer; he has added superstition to his worship, and served God under corporeal notions; so that being no longer capable of contemplating him in spirit, whether through pride, fear, or weakness, he takes delight in representing him by images, statues, &c. he has offered up unto him all that could be offered to men in order to appease them, and at last is arrived at such a degree of extravagance, that he no longer dares to address himself to him in a short, easy, and plain manner, so as to be understood both by the people and by himself, without formality. This is the rise of so many extraordinary ceremonies, and so much extravagant devotion, as well as of an infinite number of forms, used in prayer, which must have no other than a very whimsical effect, when not understood. Such amongst the ancient Gentiles was the *Io Pean*, which made a part of the prayers addressed to *Apollo*, and which they did not understand, if we may judge of it by the different ways they have explained these ‡ two words.

Amongst the ancient idolaters, prayers used often to go before sacrifices, often likewise after them, and often between them. There is some probability that the first race of men did not offer up unto God any blood-offerings, and that having no temples, they used at first to invoke him in the open fields, or every man in his own house without pomp, mystery, or any of those human inventions, which in length of time produced the irreligion of some, and the bigotry of others. This manner of worship was too plain and simple; they soon went into the woods to worship, and there built chapels; silence inspired them with devotion; they consecrated unto God the tallest trees of the

* *Genesis* Chap. iv.

† *Ib.* v. 26.

‡ Some have explained them by *io paan*, *beal*, *O Pean*. *Pean* was one of *Apollo's* surnames, others have given other senses to these two words. And it is possible, that those who derived them from two *Hebrew* words, which signify, *Eternal*, *Jehovah*, *look down upon us*, have given them a better interpretation than either the ancient *Greeks*, or modern interpreters.

the forests. Then they went up to the hills, and in short from thence carried their religious worship to the top of mountains, and as they changed places, they took care to leave Gods behind them wherever they came. God has upbraided the *Jews* with this idolatry; yet we see in the Old Testament, that before the promulgation of the law, the conduct of the Patriarchs was the same in regard to the true God. After all, there was no other evil in this kind of worship than the applying it to false Deities: devotion requires that silence and contemplation, which woods and fields inspire; mountains and other high places give us some notion of God's elevation and superiority over us. And it may be for the same reason that (according to *Arrian*) *Jupiter*^a was worshiped upon the mountains of *Bitynia*; but had no temple consecrated to him there, (because of the immensity of God) and the *Sicyonians* worshiped some of their Gods in the same manner. The *Getae* and ancient *Indians* likewise consecrated no temples to their Gods, and as for the ancient *Persians* it is well known, that in their irruptions into *Greece*, they destroyed all the temples which they found there, being persuaded that God being infinite could neither be limited, nor contained within a temple. The same *Persians* did not represent the supreme Being by statues, nor erect altars to him; but offered their sacrifices on high places. It is certain that the idolatry of that nation had a great deal more purity in it, than that of the rest of the Heathens, but especially was more free from the wild heap of superstitions and fables of the *Greeks*. The learned *Hide* goes still a great deal farther; for he insists, in his *History of the religion of the ancient Persians*, that they preserved the true religion for a great length of time. The *Romans* themselves, who afterwards multiplied their Gods to that degree, that they had Deities for all the necessities of life: for diseases and health; for the kitchen, and the fire; for the table, and the bed, &c. not to mention that swarm of lesser Gods, which their imaginations had framed for presiding over their marriages; the *Romans*, I say, continued to worship their Gods for above one hundred and seventy years, without making any images of them: and had that been still observed to this day (says *Varro*) the worship paid them would be more pure and holy. It is probable that *Numa*, the Founder of their religious worship, had juster notions of religion than other idolaters, and possibly he might have drawn them from such springs as were not entirely corrupted. Those very *Romans* did not degenerate from the practice of the primitive times, (that is to say) from the custom of worshipping the Gods in woods, and setting up their worship in forests, it was in those places, that they built the temple of *Diana Aricina*, and of *Juno Lacinia*; there it was that the temple of the Goddess *Pomona* was seen in the form and manner that *Chartari* has given us it in a figure at the end of this Dissertation; and it is thus, that the modern *Indians* distribute their idols all over the woods and fields. The people of *Guinea*, and those of the island of *Zocotora*, repair likewise to groves in order to perform their religious worship, and chuse tall hollow trees for their temples. The Deities of the Negroes (according to the relations of travellers) have no other sanctuaries. The *Laplanders* have placed their *Stor-junkare* upon mountains amongst trees or in places of difficult access; in short, we ourselves have likewise in some measure sanctified this rural devotion, and upon a supposition that God has appointed the saints as protectors of the universe (which, according to the Scripture, they are one day to judge) have honoured the woods, the hills, and rocks with their names.

Devotion having thus made her retreat into wild and desert places, it is not surprising that some men, who pretended to a warmer devotion than the rest of mankind, threw off the cares of life, gave over all bodily labour, and grew indolent, idle, and even savage from their affection to the Gods. Yet this was not sufficient; a mysterious turn

was

^a *Jupiter Casius* was likewise worshiped upon a mountain of that name, situate between *Syria* and *Egypt*. The same *Jupiter* was also worshiped upon a mountain of *Moab*, named *Peor*, and from thence it is called *Baal-Peor*.

ⁱ *St. Austin* Of the city of God, Lib. IV. ch. 31. In the same treatise may be seen a large and particular account of those lesser *Roman* Deities, who were appointed to preside over all the actions of life, and even over those that were the most mechanic and mean.

was given to this solitary worship, and penances were added to it. Thus the *Bramins* generally live under trees, and, with the ancient idolaters, believe, that their religious worship can never be either private enough, or sufficiently concealed; they take care to have the entrance to their * Pagods built very low, so that the day itself shall hardly give any light to their idolatry. They pretty constantly live (at least some amongst them do so) in woods and wildernesses, that they may practise their worship in a voluntary and affected misery, in imitation of the ancient *Brachmans* and *Gymnosophists*, who in their solitude denied themselves the greatest necessities of life; who from the rising to the setting of the sun (as St. *Austin* tells us) *studiously applied themselves to the fixing their eyes on it without ever moving them, standing in the midst of burning sands, sometimes upon one leg, sometimes upon the other.* The *Turks* have had their share in this kind of devotion, witness the solitary life which many of their *Dervises* lead amongst rocks and in woods according to the accounts given us by the most celebrated travellers. The Christians too have taken up this kind of painful and solitary devotion. We have formerly had, and still to this day continue to have among us some of these pious recluses, whose austerities are in all respects equal to those of the *Indian Bramins*, and who voluntarily practise every thing the most whimsical, tormenting, or cruel, that the human body can undergo. In short, it is certain, that in all ages, men have had a strong inclination to carry their devotions into places of solitude, where doubtless they imagined they should find the means of serving the Deity in a manner more worthy of him, with greater mystery, and less distraction; and perhaps took a pride in expiating those disorders amongst the wild beasts, which they had not been able to avoid in the company of men.

When the ancient idolaters arrived at any place, they were careful to offer up a kind of ejaculatory prayer to the Deity of the country. And when they were on a journey, they paid their homage to the Deities; which they supposed to be present in those places through which they passed. *Neither the Fauni, the Dryades, the Napeæ, the Gods presiding over the limits of countries,* nor any other were omitted; nay, the respect which the *Romans* paid to the Gods of their very enemies was so great, that before they sat down before any town^k, they deputed priests to entreat them to retire out of it, fearing they might not take the place, should the Gods prove the stronger, or that they should be forced to make prisoners of them in case they were defeated. Upon any emergency of state, it was the custom for some one to sacrifice himself for his country, to the end, that the Gods might accept the voluntary death of one man as an atonement for all the people. Many nations offered up men in sacrifices, and it was thus that the *Ammonites* worshiped *Moloch*; the *Carthaginians*, *Saturn*; and the *Scythians* of *Tauris*, *Diana*; and this is a custom to this day practised in the religion of several nations of *America*. It was in use amongst the *Mexicans*, till the arrival of the *Spaniards* in the new discovered world. But other nations, not of so cruel a disposition, went no farther than scarifying and scourging themselves in order to pacify their angry Gods; and we find amongst ourselves some remains of this bloody devotion. There are some Christian penitents, who in their processions scourge, and flay, and tear their very flesh off, to draw down upon themselves the divine mercy: and these pious processions are often performed in times of public calamity, to implore the assistance of God, and those saints who are appointed the protectors of our states.

As men grew civilized, they built cities, devotion appeared with a greater lustre, and removed from fields into cities. We have already hinted, that the *Persians* believed, the supreme Being could not be contained within the narrow limits of a temple, yet temples were absolutely necessary both for the conveniency of worship, and the honour of religion. Nay, those religious places seem to raise our zeal and give strength to our devotion,

* This word here signifies the temple of the Deity, and is likewise used for the Deity itself.

^k Coram obsessâ urbe sacerdotes Deos evocabant, &c. See Brouwer, *de veterum ac recent. adorationibus*.

devotion, God being present and presiding at such assemblies. Such of the Heathens as enjoyed the least share of knowledge believed this; and God has declared it; for (saith he) *where two or three are gathered together in my name, there am I in the midst of them.* The Greeks and Romans made their addresses to their Gods in temples: of which all antiquity is a witness. But under pretence of religion debauchery soon crept in, and at last became almost an *act of faith* in the worship of several Deities. *Bacchus, Saturn, Adonis, Pan, Flora, Priapus, and Venus* were worshiped in a very irregular and dissolute manner. At *Babylon* the women prostituted themselves in honour of this last Deity, who was worshiped by the name of *Mylitta*¹; and the nocturnal mysteries of *Ceres* were infamous and abominable. Christianity no longer admits of any of these abominations; but yet parties of pleasure, declarations of love, intrigues, and other scandalous appointments, continue to be made in our churches; and the devotion of pilgrimages, nine days retirements, &c. are very often owing to different causes from those of religion.

But be this as it will, religious worship being now confined to temples, the appointment of ministers for the Deities became necessary. God himself instituted those whom he designed for the service of the true religion, and mankind those for the false; but in the one and the other, they have been multiplied to an infinite number from worldly motives, and from this cause has sprung up so many useless creatures, who pretend a right to serve at those altars which maintain them. True religion by degrees became less spiritual, tho' more over-run with ceremonies, and the false more mysterious and fantastical. The priests found means to hinder men from acting till they had been consulted; they set all the springs of the passions in motion, were at the head of all intrigues, and made themselves masters of the courts of Princes; in short, they damn'd people for God's sake. So great has the authority of priests ever been in all religions². We know the power of the Augurs, Soothsayers, and Priests amongst the *Greeks* and *Romans*, of the Magi amongst the *Persians*, of the Druids amongst the *Gauls*, of the Bards amongst the *Celtæ* and *Britons*; and the world to this very day is governed after the same manner. The *Mufti* and other doctors of the Mahometan law are too often the grand wheels in the debates of the *Divani*. The inhabitants of the new world, *Africa*, the *East Indies*, &c. undertake nothing without the advice of their priests and fryars; sure it is unnecessary to produce examples of what is practised amongst ourselves.

Let us proceed then, to give a succinct account of all the customs which men have observed in the religious worship and honour of the Deity. The *Romans* worshiped the Gods as soon as the morning appeared; they honoured them with praises on festivals, and other solemn occasions. The law of the twelve tables was express on this point. *Let those Gods be worshiped which have always been acknowledged as such, and those men whose merit has gained them a place in heaven, such as Hercules, Æsculapius, Castor and Pollux, &c. Let chapels be consecrated in honour of those virtues, to which those holy men are indebted for their Apotheosis.* They were applied to in time of want, and the *Romans* had days of penance, as we now have among us. They went in procession³ barefooted, &c. The ancient *Germans* sacrificed to their God *Thor* every Thursday, ° to be preserved from lightning, thunder, and hail; vows were had recourse to, in order, as it were, to bind the Gods, and bring them over to their interest by proposing advantageous conditions to them⁴. The contract made with them on such occasions was carried into their temples, and placed at the feet of their statues; and as soon as the favour implored of their Gods was obtained, it was no more than justice to fulfil their vow, and then the con-

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tract

¹ Vid. Castell. & alios de festis Græc. In Thesmoph. Muliebre pudendum colebatur.

² Amongst the *Germans* the priests gave sentence of life and death upon criminals, many nations formerly chose their priests for kings. In the *East* and *West Indies*, *China*, *Japan*, &c. the priests and monks have an unlimited power. Men are so framed by nature, that there is an absolute necessity that priests should have respect paid them, in order to maintain the dignity of religion. The question is to set reasonable bounds to that respect, so as not to fall into their excesses, who give themselves up blindly to the passions of priests.

³ *Nudipedalia.* V. *Tertull.* Apolog. ° V. *Olaus* Histör. ⁴ *Vota concepta Tabellis inscribebant* ----- *ita conscripta signabant* ----- *obsignata affigebant Deorum statuis* ----- *Voti compotes facti Tabellas solvebant, id est lacerabant.* Brouwer, de adorationibus.

tract was cancelled; this was giving a kind of release to the Deity, with whom they had contracted.

Concerning prayers, Jesus Christ forbids his disciples to lengthen them by vain repetitions; and indeed a repetition of the same thing in prayer, proceeds neither from zeal nor respect. Probably the prayers of idolaters might be very tedious: but it is surprizing that Christians should have fallen into the same error; I cannot see any more merit in thinking it a duty to repeat the same prayer to God fifty times in such a space of time, than in whimsically persisting to present fifty copies of the same petition one after another to a Prince. ^a Amongst the *Turks* there are a sort of bigots, who affect to repeat the name of God with a kind of rapidity more like madness than devotion. The ancients were very fond of using the number three in their prayers (of which we have here given some instances)^c. They likewise believed, a long string of titles and different surnames to be agreeable to their Gods, as so many instances of their grandeur and power; and for fear of ascribing to them any disagreeable name, they took care to mention those attributes ^d with a *salvo* or corrective form, but this is not all the ceremonious part of prayer; for when they prayed aloud, a minister of the Gods ^e rehearsed the prayer to the people, who repeated it in so many words, and no more; and the same thing is now practised amongst the *Roman Catholic* and *English* Christians, as well as amongst the *Turks*. I say nothing concerning the prayers uttered in a low voice in public assemblies, nor concerning the ^f common places consecrated to this pious use, as well amongst the ancients as moderns; every religion has its own particular ones; nay, it would be impossible to do without them, unless men were resolved to introduce disorder and anarchy into religion.

I said that the *Romans* worshiped their Gods as soon as the morning appeared; I may add, that it was the custom of almost all the nations in the world, even the most savage. At day break the *Persian* Magi began their hymns in honour of their Gods, and saluted the rising Sun, that body of fire which they looked upon as an Eternal Principle. The ancient *Tartars* likewise began the day with invocations to the Sun, to whom they every morning offered up the choicest of their meats and drinks, but idolaters of a more strict piety did not confine their devotion to the morning only. All the hours of the day are proper for the practice of this duty; for which reason the evening as well as the morning hours were set apart for the service of the Gods, without mentioning the many sacrifices, ceremonies, and nocturnal prayers in use amongst the Heathens. The Mahometans call the people to prayers five times a day, and he who will be a faithful Musulman must be exact herein; they appear at this their devotion in so modest and humble a posture, that it is impossible to express a more profound submission. The ^g *Jews* and ^h *Christians*

^a V. Thevenot. ^c For example: *Horace* saith to *Diana*, *quæ laborantes utero puellas ter vocata audis*. *Tibullus*. *Ter cane, ter dictis despice Carminibus*. *Ovid*. *Ter tollit in æthera Palmas*.

^d For instance this, *quoquo nomine, quoquo ritu, quâquâ facie te fas est invocare*; and this other, *sive Deus, sive Deus*: not daring to ascertain the sex of the Deity whom they worshiped. ^e *Præco*, *ἱερουργῶν*.

^f These common places and catechisms are above all things necessary for the common people, who have not capacity enough to understand their religion without such helps; and if among Christians the reverence which is paid to them is arrived to a degree of superstition, it is no way owing to such as instituted them; nay, the clergy may be placed in the rank of common people in this respect, and perhaps interest is the cause; for the more ignorant a man is, the more is the doctor respected by scrupulous consciences. Ignorance is a sort of mother, who pampers a vast number of idle children; from thence proceeds family religion. The famous oracle of *Delphos* recommended to the *Athenians* the observance of their ancestors' rites: (V. *Cicero*. de legibus :) and some people are to be found, who, of all the editions of the *Psalms* of David which were turned into verse by *Clement Marot*, and *Theodore Beza*, chuse those wherein the most obsolete words are as it were consecrated, in order to sing in the same language with their ancestors, and perpetuate a religious obscurity in the devotion of their families.

^g Mr. *Ross* in his *Religions of the world*, gives us an account of several customs which the *Jews* practised during their prayers; for example, he says, that they pray with their cloaths tucked up, their faces turned towards *Jerusalem*, and their hands upon their heart; that when they are at prayers, they must neither touch their naked skin, break wind any way, nor suffer their thoughts to wander; and that nothing must interrupt them, even tho' they were liable to be bitten by any venomous creature, &c. The *Jews* pray three times a day. V. Father *Simon* in his 1. *Dissertat. upon the cerem. of the Jews*.

^h The *Roman Catholics* have canonical hours. In several of the Protestant states there are prayers once a day, and some of them leave the people to do as they please. After all, woe to them that do not pray to God, as it is their duty; a good Christian always makes God his chief object. Some Casuists have considered all the occasions proper for prayer; and have put some pious queries concerning it, as whether it is lawful to praise God and sing *Psalms*, &c. when a man is in the act of generation? Or when we are eating ourselves?

Christians likewise have their hours for the practice of public prayer, and worship of the Divinity. We will now see what other particulars men have thought necessary in order to serve God with purity, and what they have imagined the supreme Being might require of them on this occasion; tho' we shall not distinguish divine institutions from those merely human.

We all know that the *Jews* have always, and still to this day do consecrate Saturday to the practice of their devotion, which they observe with almost a childish strictness; and besides this, they have appointed solemn days in commemoration of the favours they have received from God. The Christians have substituted Sunday in the room of it, and observe the Passover and Pentecost of the *Jews* in remembrance of Jesus Christ, the Founder of Christianity. They afterwards consecrated days in honour of his Apostles. In short, festivals have been so multiplied out of respect to the saints, that every day in the year has its patron. So that were this heavenly hierarchy to be honoured according to its deserts, we should be under an obligation of leading a life perfectly disengaged from all worldly employments. But the *Roman Catholic Church* has wisely provided against such an excess, and most of the Protestant Christians have retained no more than four solemn festivals in their reformation, viz. *Christmas, Easter, the Ascension of our Lord, and Whitsuntide.*

The Heathens likewise consecrated solemn days to their Gods, on which it was not lawful to do any work, and ^a the *Greeks* made a law whereby they confirmed the keeping holy those days. Labour of any kind was looked upon as a profanation of the festival, to prevent which the *Romans* ordered a herald to make proclamation, commanding every one to abstain from labour; for if the priest perceived any work going forward during the ^a sacrifice, the ceremony was profaned. All quarrels and disputes were suspended at that time in honour of the Gods: but as soon as the feast was over, all things went on in the usual course, and law suits recovered their ground. All profane people were prohibited to assist at these sacred ceremonies; and ^b those who were present were ordered to observe a religious silence, lest during the conversation any word of ill omen might slip from them; not that their devotion was therefore the more sincere; no, it was only a silence of ceremony, which by length of time perhaps became a real devotion: for as it is possible that some men might have a truly pious attention during the celebration of those mysteries, so it is likely, that custom might at length gain over some souls to religion: but be that as it will, ^c silence in the temples, and at the altars during divine service, has ever been looked upon as the greatest sign of that respect which is due to God. The same thing may be said as to purity of heart; for it is impossible, that a man who is defiled with crimes can be agreeable to the Deity. Such an one therefore was of necessity and in formal terms to be excluded from his ^d worship, and if this was the custom of the Pagans, much more necessarily ought it to be confirmed amongst Christians. The office of the Sacrament of the Lord's Supper rejects those Christians who lead a scandalous life, and exhorts them to repentance, denouncing God's judgments against them: and, if (notwithstanding such admonitions) they continue still in their perverseness, then the church excommunicates them.

The

^a There is no probability, that God or his saints should be pleased with the devotions of those days, which are only employed in luxury, pleasure, and vanity. All that is religious in them consists amongst some Christians in a few ceremonies which are of no service to devotion; and their zeal is heightened only by common places and loud exclamations.

^b *Lex apud Athenienses jubebat, ut sacra diis rite fierent, non avvocato ad alias curas animo. Vide Brouwer, de adorationibus & legem apud S. Petitem, de Legibus Atticis.*

^c *A flaminibus pramittebantur qui denunciarent opificibus, manus abstinere ab opere, ne, si vidisset sacerdos facientem opus, sacra polluerentur. Festus.*

^d The formulary of the *Greeks* was, *favens esto omnis populus*: that of the *Romans*, *favete linguis. Ut rite peragi possit sacrum, nullâ malâ voce obstrepente, imperatur silentium*, saith *Seneca*.

^e The *Imams*, or priests, in their exhortations to the *Mahometans*, strictly recommend silence and attention to them during the time of prayer.

^f *Procul este prophani. Omnis præfatio sacrorum eorum, quibus non sunt pura manus sacris arceat. Tit. Livius,*

The *Romans* used to begin their public worship with the invocation of *Janus*, proofs of which will appear in the ^e notes, and they observed many other ceremonies which may be more particularly seen in the authors, who have written concerning them. The *Romans* believed, that *Janus* was he who introduced them to the Gods, and, as their advocate, carried their prayers to them. They likewise believed, that he first instituted the worship of the Gods, and built temples and altars to them. As all devotion begun with him, so it ended with the Goddess *Vesta*. She was the symbol of religion, the guardian of the sacred fire, and depositary of the mysteries of religion, *rerum custos intimarum*, saith *Cicero*; so that it was but reasonable to close all devotion with that Deity; yet, the *Greeks* by a contrary custom began their devotions with *Vesta*, as you may see by some instances in ^f the notes; in the same manner fire was the first object of the prayers of the ancient *Perfians*.

Matrimonial conversation excluded people from the temples of the Gods, which is proved by several passages from the ancients; and the same thing was observed amongst the *Jews*, who looked upon all defilements of body as capital, but chiefly the impurities of women, or such other uncleannesses as men contracted by conversing with them. The *Brachmans* were obliged by their religion to be chaste, which they do not much observe, if we may believe travellers, who describe those people to us as the greatest hypocrites upon earth. We are assured that the *Samaritans* do not converse with their wives during the sabbath; and the *Mahometans* are likewise rigid observers of every thing that tends to purity of body; for they not only abstain from women at the time of their devotions, but they even have divers kinds of *ablutions*, which they use more or less according to the degree of their defilements. If we may credit *St. Gregory* the Great, a man who had lately conversed with his wife ought not to enter into a church, it being disrespectful unto God; but we may presume, that *S. Gregory* did not think it amiss if in this case Christians were left to the testimony of their own conscience. The *Roman Catholics* oblige their priests to live unmarried, and the duty and rules of their office condemn them to a ^g perpetual chastity. But this sort of abstinence (give me leave to use the expression) was not the only one prescribed in former times. The ancient *Egyptian* priests abstained both from wine and ^h women; and the *Jewish* from all kind of strong liquors. The priests of *Isis* and *Cybele* abstained from certain meats; and in general all priests, to whatever of the Heathen Deities they belonged, observed fasts and abstinences on particular religious occasions. They likewise affected to throw off all the cares of life, and depend upon public charity in honour of some of their Deities, taking up the profession of a voluntary poverty, this was practised by the votaries of *Cybele* the mother of the Gods. They used ⁱ in a devout manner to carry the images of their Deities thro' the streets, and from one province to another. These images made a strong impression on the mind of pious Heathens, and procured the holy pilgrims of the Goddess a handsome maintenance, which helped them to undergo the hardships of their poverty.

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^e *Te primum pia thura rogant, te vota salutant*, says *Martial* to *Janus*; and *Ovid*, *Jane, tibi primum thura merumque fero*. This is farther proved by a *Roman* prayer, taken out of *Livy*. *Jane, Jupiter, Mars Pater, Quirine, Bellona, Lares, Divi Novensiles, Dei indigetes, Divi, quorum est potestas nostrorum hostiumque, Deique Manes, vos precor, veneror, veniam peto feroque, uti Pop. R. Quiris. vim victoriamque prosperetis*.

^f *Pausanias*. Sacrificant *Vestæ* primum, tum secundo loco *Jovi Olympio*. *Porphyrius*, *A Vestæ Cœlestium Deorum sacra primum auspicati*.

^g Insupportable burden! the weight of which was fully perceived by the reformation of the Protestants. Their clergy marry and religion is never the worse for it, tho' some people pretend that a married life, and the cares of a family, divert a minister from his duty to the Church. But the clergy who are debarred matrimony, often keep mistresses, which certainly cannot be more innocent than having a wife.

^h They abstained from flesh, and from wine, the more effectually to extinguish the flames of concupiscence. The ancient *Brachmans* did the same. The *Gymnosophists* lived upon rice and fruits. The priests of *Ceres* abstained also from eating of flesh, which was one of the three precepts that *Triptolemus* had given them.

ⁱ It appears that men are well enough pleased with seeing a certain set of devotees sequester themselves from the rest, which we might almost call the *Corps de Reserve of Piety*. These bigots profess poverty, abstinence, and retirement; and yet in the midst of their solitude they by degrees find themselves richer, better fed, and more at liberty than the rest of mankind. The men of the world, whose business or pleasures will not allow them time to pray, are over-joyed to find men who will take upon them the care of praying for them, and secure them a pardon from God, without the former's being at any other trouble, than paying a little money and submitting to a few ceremonies.

There were several ways of contracting impurity by dreams. In *Aristophanes's Frogs* a man calls for some water to wash himself after a disagreeable dream; and a certain number of days were requisite for the recovery of that purity, often ten, ^k and sometimes thirty. The *Jewish* law prescribed seven days for the purification of a man who was *Seminifluus*, and of a woman who had her courses; thirty three days for a woman who had brought forth a man child, and sixty six for a female child. Amongst the ancient idolaters, if a man committed murder or any other act of violence, he was forbidden approaching the altars till he had first ^l washed himself; and Christians in such cases enjoin penance; in short, every criminal action whatever, every action grounded upon impurity of body or mind, was deemed displeasing to the Deity, and excluded a man from all religious mysteries. Funeral rites were placed in the same rank. The *Jews* pronounced such as had touched dead bodies defiled; and it was a custom amongst the ^m *Greeks* to hang up the hair of their dead at the door, that people might avoid defiling themselves by going into the house.

The purifying of the body, tho' ever so inconvenient and troublesome, is still much easier than that of the soul; and as there was a necessity to preserve an image of the latter, for this reason the use of *lustral water* was instituted, which the Christian religion has abolished, and brought in *boly water* in the room of it. The priests and people used to take some of this lustral water into their hands when they went into the temples to sacrifice; and amongst the Christians, those who keep up the use of *boly water* ascribe several virtues almost miraculous to it; we may allow it one quality which is incontestable, *viz.* that it is a *memento* to Christians not to appear in the presence of God without a clear conscience, that otherwise all aspersions with *boly water*, however devoutly performed, ⁿ can have no merit but in the eyes of men. Altho' the devotion of the Heathens was so nice in the use of water for religious purposes, yet it did not precisely determine, whether they should use spring or sea water, &c. ^o for which reason they were at liberty to use that which was most agreeable to them. Nevertheless, sea water was much esteemed on this occasion, which was the reason that abundance of people used formerly to pay their devotions on the sea shore; if a man found himself defiled with any crime, he needed only go and plunge himself into the sea, and say his prayer on the very place of purification, and he was cleansed; yet it was an established custom for them to wash in running water, and as they were obliged to bath often, the priests of ancient *Egypt* took care to build their temples and chapels on the borders of the *Nile*. The *Indians* of the present age observe the same precautions, most of their Pagods being situated near some river: besides this, they have an extraordinary veneration for the waters of the river *Ganges*: but as they cannot at all times be near enough to wash themselves in its sacred waters, the *Bramins* tell them that all other waters will have the same virtue, if, whilst they are bathing, they pronounce these words; *O Ganges purify me*. In like manner the *Romans* paid a great respect to all rivers and fountains; for as they believed that those waters were governed by some Deity who continually resided in them, the people were com-

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manded

^k Festus: *Denarie*, scilicet he, *vel tricenarie ceremonie*, quibus sacra adituris decem continuis diebus, *vel triginta*, certis quibusdam rebus cavendum erat.

^l We here speak of such violences only, which officers of justice could not come at the knowledge of, either because of the dignity of the offender or of some other particular reasons. Water was not always used on this occasion amongst the Heathens; and *Ovid* justly condemns it in his *Fasti*.

^m *V. Eurip.* at the beginning of his *Alceste*. They likewise kept water always ready at their doors in order to wash the body of the dead.

ⁿ There is a fine passage of *Lactantius* upon this subject ----- *Flagitiis omnibus inquinati veniunt ad precandum, et se pie sacrificasse opinantur, si cutim laverint; tanquam libidines intra pectus inclusas ulli amnes abluant, aut ulla maria purificent.*

^o You may see on this subject, *Lomejerus de lustrationibus Veterum*. The *Indians* likewise use *lustral water*. They water the fore part of their houses carefully every morning with cows urine, which they pretend, procures them the blessing of the Gods; they believe too, that this urine has the power entirely to blot out their sins.

manded to use great precaution in bathing, * and not to trouble the water, a profound silence was likewise enjoined for fear of disturbing the repose of the Deity.

† The *Romans* used likewise to wash the feet of new married women, it being an emblem of that purity required of them in marriage. They who were going to offer a sacrifice ‡ frequently washed their whole body, and sometimes their head only. As for the custom of washing of hands, it was so usual in all religious worship, and is so well known, that I need not enlarge upon that subject; instances of it are frequent both in Holy Writ and prophane authors. The custom of washing the feet upon a principle of religion was not quite so common, but yet often practised; and perhaps *Jesus Christ* alluded to it, when he washed the feet of his twelve Apostles; tho' on the other hand it appears, that in the Eastern countries the custom of washing the feet of those who were invited to a feast, was but a common civility; and the ceremony is now practised by the Pope and other *Roman Catholic* Princes, as a piece of Christian humility.

But ablution, or bathing was not always necessary, for they often only made use of aspersion or sprinkling with water, which was done with a branch of *Olive*, *Laurel*, or with an instrument made on purpose; yet the celebration of the more august mysteries, such as those of *Ceres*, required ablution, or the dipping the whole body: the oracle of *Tro-phonius* could not be consulted, till a man had first bathed himself several times in the river *Hercyna*; and when the person who came to consult the oracle was just upon entering the cave, where this famous oracle was pronounced, two young men, assistants to the priests of it, washed him over again; in short, purification by water was formerly almost an universal custom amongst the Heathens. The *Jewish* religion likewise required continual ablutions: and as people insensibly accustom themselves to regard things appointed for sacred uses, with a kind of superstitious awe, those very things which were only signs, at length became the essential part of their religion; an error with which *Jesus Christ* reproached the *Jews*. At this very time the same ablutions are practised with great care and exactness by the *Turks*, as well as all Mahometans; and indeed the baptism of Christians may be looked upon as a kind of ablution †.

Covering the head was also an essential custom in religious worship, and the *Jews* to this day, observe to keep their heads covered with a veil during all the time of public devotion in their synagogues, as they did formerly. The *Turks* who profess a religion for which

* These two passages prove what is here advanced:

*Hujus Nympha loci, Sacri custodia Fontis,
Dormio; dum blanda sentio murmur aquæ.*

*Parce meum, quisquis tangis cava marmora, somnum
Rumpere, siue bibas, siue lavere, tace.*

NYPHIS LOCI.
BIBE, LAVA.
TACE.

I have taken them from the dissertation of Mr. BROUWER *de adorationibus*.

‡ *Aqua petita de puro fonte per puerum felicissimum, vel puellam quæ nuptiis interest, de quâ solebant nubentibus pedes lavari.* Varro in Brisson. *de nuptiis*.

Aquâ aspergebatur nova nupta, siue ut pura castaque ad virum veniret, siue ut ignem & aquam cum viro communicaret. Idem.

† *Diis superis sacrificaturi sese lavabant, inferis rem sacram facturi tantum aspergebantur.* Brouwerius *de adorationibus*.

† One part of the *Greeks* commemorate the institution of baptism by bathing themselves in the river *Jordan*; which ceremony is revived every year with great licentiousness. A fine representation of baptism! which ought to lay before us the necessity of the regeneration of man become Christian! We ought not to omit placing the blessing of bells in the number of essential ablutions, as it is practised amongst the *Roman Catholics*. It is a kind of baptism, since they wash them with holy water, and give some saint's name to them, by whose invocation they offer them up to God, to the end that the saint may protect them, and help the church to obtain of God what she desireth of him, in the words of the Ritual of *Alen*. This ablution is so much the more necessary for bells, as they represent, (as in the words of the foresaid Ritual) the church who inciteth the faithful to praise God, &c. The sounding metal of bells which is heard at a great distance, is a figure of the perpetuity of the gospel, the sound of which has been carried all over the world. They are likewise types of the ministers, and preachers of the gospel. The washing of the bells is attended with a benediction, to the end, that being once blessed they may have power to make an impression on the heart by the virtue of the Holy Ghost, ----- and that their ringing may drive away all evil spirits, &c. we may hereto add, that when the sound of the bells of churches strike the organs of the ear, it inspires the heart of many Christians with devotion.

which they are in a good measure indebted to Judaism, imitate the *Jews* likewise in remaining uncovered whilst at prayers in their mosques; and the *Romans* after washing themselves, used always to cover their heads when they approached any of their Deities; and this they did partly out of respect, and partly out of superstition: but signs being arbitrary, our great and only care should be to fix our attention upon the object represented by them. We uncover our heads when we pray to God, or approach any thing that is sacred, and so likewise when we go into a church. But grounded on what whim is it, that the reformed Protestants cover their heads during the reading of the Bible, and the preaching of the minister, and yet uncover themselves when they sing Psalms or pray? These very reformed ministers in some countries preach with their heads covered. But let us return to the *Romans*. The custom of covering their head, or being veiled during divine service was general among them; that is to say, whilst they were offering up their devotions to their Gods, &c. They likewise covered themselves in cases where they were, to move compassion; and this custom was not only kept up on those occasions, but in nuptial ceremonies too, to signify the bride's modesty, and that virgin shame which being then upon expiring, retired from the heart up to the face to give it an additional glow of beauty. In a time of mourning the face was covered; the same was observed by criminals condemned to execution; it is probable, that the use of veils was first introduced to prevent our thoughts from wandering upon objects before us during religious worship; and perhaps too to teach us how unworthy we are of beholding the Deity; yet, in sacrifices to some particular Gods this custom was not observed; for example to *Saturn*, *Hercules*, *Ops* or *Rhea*, &c. But the *Grecians* never sacrificed to their Gods with their heads veiled.

These veils were commonly white, and so likewise were the robes set apart for religious ceremonies. White is the symbol of that purity of soul, and of that state of innocence with which we ought to appear in the presence of God; it is likewise the emblem of joy in opposition to black, which represents grief. The *Romans* used to offer up white victims to their Gods in sacrifices of thanksgiving, and were of opinion they could do nothing more agreeable to the supreme Deity than to serve him in white: but as for the infernal Gods, as they believed them to be mischievous and wicked, taking delight in the misfortunes of men, and that living in perpetual darkness, they must certainly be of a sad and melancholy complexion, so they worshiped them according to the temper they believed them to be of; and cloathed themselves in black in honour of them. The ancient Christians used to dress those who had been newly baptised in white; and it is well known, that the *Roman Catholics* have consecrated this colour to their religious worship: but the reformed Churches, and the Protestants in general, who have thrown almost all ceremonies out of their worship, have likewise rejected ^u this colour. We do not see them wear it during divine service; their ministers being always clothed in black, even when they preach *. The Protestants generally dress themselves in black, when they go to take the Sacrament, or at least chuse some grave colour on that occasion. As for the *Turks* they detest black ^v as being an omen of sadness and ill-luck, but they esteem white and green as sacred, which last is the colour appropriated to the descendants of Mahomet. Green above all, is forbidden to Christians and *Jews*, but they may wear yellow or ^x black.

The

* Among the figures which follow this Dissertation; see that medal representing a sacrifice of *Hercules*, that which represents *piety* veiled, whereby the manner wherein women veiled themselves when they offered up a sacrifice will appear. That representing the Emperor *Severus* veiled for the same ceremony, and that which represents a *Phrygian* cap which they put on on the like occasion.

^u I do not believe any just reason can be given for it; perhaps they only left off that colour at the time of the reformation, the better to distinguish themselves from the *Roman Catholics*; but let a man be in white, black, or red, that circumstance has nothing to do with religion; true piety is in the heart; for the choice of colours is merely the effect of fancy and of opinion unsupported by reason, which supposes decency and purity to be where they are not. There is no colour but may, if you please, bear some advantageous relation to religion, if white be the emblem of purity, black is that of sorrow and humiliation in the presence of God; green of hope; blue of love, &c.

^v The *Persians* call it the devil's colour. ^x The *Jews* of *Morocco* are distinguished by their black caps from the *Moors*, who wear red caps. *V. Saint Olon's* state of *Morocco*.

* This is false as to the clergy of the church of *England*, who not only always perform divine service in white, but likewise often preach in that colour.

The Gentiles, in order to pay a greater honour to their Deities, used to follow them barefooted in procession. This honour was always paid to *Cybele* the mother of the Gods; and the *Roman* ladies at all times went barefoot into the temple of *Vesta*, which custom of going barefoot was likewise observed at processions in times of public calamity. The same thing was practised also by the *Jews*, when they were to humble themselves before the Almighty God, tho' in a more severe manner; for to this they added sack-cloth and ashes. The inhabitants of *Crete* would not suffer any one to enter the temple of *Diana* with shoes on; the devout ladies of *Greece* seem to have formerly been as scrupulous as the *Roman* upon this article; for they used to follow the procession of *Ceres*, with their feet bare and their hair dishevelled, as may be collected from a passage of *Callimachus*. The mysterious *Pythagoras* enjoined his disciples to sacrifice to, and worship the Gods barefooted: but perhaps he thereby designed to recommend that humility of soul and simplicity of heart, which is so indispensable in all religious worship. In this manner it was that God, whose designs are infinitely above all human ceremonies, commanded ^a *Moses* and *Joshua* to loose their shoes from off their feet.

This custom of pulling off their shoes amongst the Heathens upon a principle of religion, was turned, by degrees, into a gross and senseless superstition. The *Romans* used to drive away caterpillars and other insects which destroy the fruits of the earth, ² by the means of women who walked barefoot round the trees. Sorceresses likewise in all magical ceremonies, took off their shoes, which appears from several passages of *Ovid*, *Horace*, and *Virgil*: but let us return to the custom of going barefoot in honour of the Deity. The ancient Christians observed it in their solemn processions, whereof you may find examples in ecclesiastical history. The Emperor *Theodosius* the Younger, and the Patriarch *Proclus*, both of them condescended to humble themselves thus low, when they assisted at those processions which were made at that time upon account of several earthquakes. *Heraclius* went farther, for he resolved to carry the cross upon his back, and bear the weight of that holy burthen during a long procession, tho' he was almost born down by the weight of his imperial robes: but as he preferred the humble weight of the cross to all the grandeur of Empire, he pulled off his clothes and shoes, in order to perform his journey to mount *Calvary* with less pain and fatigue. To this very day the *Roman* Catholic penitents commonly march barefooted at their processions. The most devout of the Fathers of *Mercy*, walk after the same manner both at *Portugal* and *Goa*, when they perform their great and solemn procession on Holy Thursday. The *Capuchins*, whose life should be a continued course of Penance, wear nothing on their feet but sandals, which are hardly sufficient to guard them from thorns and briars: but there are Christians who carry their humility still much farther, obliging themselves to go up the twenty eight steps of the *Santa Scala* on their knees, in order to pay their adoration to the *Sancta* ^a *Sanctorum*. A fatiguing, but exemplary devotion, exceeding all others, as it sets aside the use of our feet. As to the laudable custom of being barefooted, whilst men are to humble themselves before the Deity, it has been introduced into all the religions of our days. Wherever appeared any signs of a religious worship, there likewise was seen a kind of penitential ceremonial, which men had established in order to make such a formal atonement, as they thought the supreme Being might require of them. The *Indians* of *Peru*, observed this custom as the greatest mark of humiliation, which they could offer up unto the Gods. They never entered the celebrated and magnificent temple of the Sun, till they had first put off their shoes in the porch of the temple; the *Turks* take off their ^b Pabouches, before they enter the mosques, and if their feet be not quite bare, they are at

^a V. *Exod.* chap. iii. *Joshua* chap. v.

² *Plin.* Hist. Nat. Lib. XVII.

^a The *Santa Scala* or Holy Ladder, is composed of twenty eight steps, which it is said *Jesus Christ* went up in order to appear before *Pilate*. Good Catholics ascend these steps on their knees, and at each step obtain indulgences for three years. At the top of the *Santa Scala* is a chapel, which is called the *Holy of Holies*, because of an image made by the angels.

^b A kind of slipper made of one single sole, and the upper part of *Morocco* leather.

at most covered with their drawers. ^c The *Indians* pay the same respect to their Pagods: but let us not so far descend into particulars on this head as to become tedious^d; we will then proceed to those other customs which the wit of man has established, in order to make themselves agreeable to God.

It was an observation amongst the ancients always to enter a temple with the right foot foremost. This was likewise observed, when they went into any great man's house, and the *Romans* were extremely exact and serious in trifles of this kind^e. The great *Augustus*, who was a Prince of as good understanding as any that was ever known, could not endure that they should put on his left shoe before his right, believing that the good or bad fortune of the day was owing to his shoe. *Vitruvius* tells you very gravely, ^f that the steps going up to a temple must be of an odd number, to the end, that setting the right foot upon the first step, the same foot may be foremost at entering the temple. We cannot think that God has any regard to such insignificant customs: nevertheless, a man of gravity, who was of some note amongst the Christians, ^g laid it down as a rule in the building of a church, that the upper end should always front the East. *Alet's* Ritual tells us, that the first stone laid in the foundation of a church, must be solid, angular, and of about a span square at least. There are many other trifling circumstances of the same nature, which we shall not here mention. The ancients used likewise to cast down their eyes in their way to the temple, and in their invocations of the Gods. This commendable custom, when occasioned by the conversion of our hearts to God, was used to shew the greater humility during divine service. ^h Nor is it ever more commendable than on this occasion, saith *Seneca*. A good Musulman must likewise walk to his prayers with his eyes on the ground: but as vice in disguise is hardly to be distinguished from virtue, it very often happens among us, that a downcast look is suspected as a sign of hypocrisy. What would the world now think, to see a multitude of Christians going to church, all of them with their eyes fixed on the ground, and returning home in the same manner? But if a downcast look be a sign of modesty, the eye lifted up to heaven is a mark of that confidence which we ought to have in God; and for this reason, it is often observed, that we cast our eyes upwards to heaven when we are praying to God with fervency.

According to the ancients, the forehead, which is the seat of modesty, was consecrated to their particular genius, therefore in paying their devotions to the Gods, they sometimes lifted their hand to their forehead and touched it; and this is still observed amongst the Eastern *Indians*. According to *Tavernier*, they fold their arms in the act of adoration, and carry their hands to their forehead: almost the same thing is practised in several other places of the *Indies*. They will oftentimes carry their hand to their head out of respect, and even throw themselves on the ground in the fervency of their devotions. This they likewise practised in the East, in honour of their sovereigns: yet, in former times, the devout women did not confine their religious worship to that alone; but untied their hair

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too,

^c The veneration which the *Indian* Mahometans have for the chief of the Faquirs, who are a sort of Monks, is carried so far, as to put off their shoes when they prostrate themselves at their feet in order to kiss them. Does it not seem as reasonable for the *Roman* Catholic Christians to take off their shoes likewise, when they go to kiss the feet of the Pope, who is the Vicar of Jesus Christ, and the visible Head of the Church?

^d We must likewise inform the reader, that the *German* priests observed this custom of going barefoot, out of respect to their idols; that the *Celte* and the *Gauls* did the same; and that the Christians of *Æthiopia* enter their churches barefooted. Nor must we omit observing, that it was a custom amongst the *Romans* to go barefoot at funeral obsequies.

^e These are *Suetonius's* words. *Si mane sibi calcens perperam ac sinister pro dextero induceretur, ut dirum abhorrebat.*

^f *Gradus in fronte constituendi sunt, ut semper sint impares; namque cum dextro pede primus gradus ascenditur, idem in summo templo primus erit ponendus.*

^g *Durant.* ^h This is likewise greatly recommended to Christians: but can we give that name to a fantastical mixture of pride and humility, which is often met with in Christian assemblies? It is a fine sight, that of seeing people humbling themselves before God, and valuing themselves less than the vilest insects, with all the splendid attendants of vanity: A pastor speaking to the people in all the pomp of worldly eloquence; all the while scrupulously exact in flattering the ears of his audience, whilst he is speaking to God in their behalf; shewing his wit in the confession of their sins and his own, and making a shew of his parts to the supreme Being, whilst he is acknowledging himself guilty before him. It is a pleasant scene afterwards to see these pastors and auditors going out prodigiously satisfied with each other, and so pleased with what has past, that they are already thinking of improving the same, and rendering it still more magnificent and agreeable on the first occasion.

too, and prayed in that manner. Indeed they did not put this in practice, unless they were to implore the assistance of the Deity upon some extraordinary occasion; and this we now see amongst Christians also. I must confess, that this kind of humiliation has in it something very moving, nor can we see women with their hair hanging loose about them, drowned in tears, and lamenting and beating their breasts, without being sensibly affected with it. *St. Gregory of Tours* gives us a pathetic description of a devout procession of penitents of both sexes in his time, who, in order to humble themselves in a solemn manner before God, put on robes of mourning, and covered with hair-cloth, their hair being spread upon their shoulders, in this condition followed the tunick of *St. Vincent*, and walked forward in hopes of sharing the divine mercy, under the protection of that wonderful garment, in which they had placed their confidence. We have still preserved this religious custom, and carry the venerable relics of the saints at the head of our processions, that their merit may procure us the grace of God, and avert his judgments.

We just now said, that the people of the East threw themselves on the ground in the heat of their devotion. The ancient *Romans* likewise used to prostrate themselves before the statues of their Gods, and at as great a distance too, as they could perceive them at entering their temple. We are informed, that certain monks of a monastery near *Cairo*, never lay themselves down to sleep, till they have first thrown themselves with their faces to the ground one hundred and fifty times, and kissed the dust of the pavement. This too is practised by the *Turks*, who fall down on their faces, whenever they hear an *Iman* pronounce the name of God with a loud voice. The ancient *Egyptians* used, after the same manner, to prostrate themselves before *Anubis*, whereof you may see a representation, in a medal at the end of this Dissertation. The different postures which are used by the *Turks*, when they pray unto God, have something particular in them, and which we should certainly think a very ridiculous behaviour in our churches. You may make a judgment of them by the following figures. Nothing can be more

shocking



¹ When an *Iman* pronounces the name of *Mahomet*, the *Turks* bow down their heads upon their knees, to express the veneration they have for the Founder of their religion.

shocking (according to my notion) than to see a devotee, who, under the pretence of rendering himself agreeable to God, addresses himself to him in an affected posture. The *Banjans* prostrate themselves before their idols with their hands on their head. ^k As for bowing the body, or even only the head, it hath ever been practised in religious worship, as being a natural sign of the respect which we owe unto God. The *Roman* Catholics, the *Grecians*, and some other Christian communities, have preserved this custom in their religious worship. The reformed Churches think it sufficient to take off their hats, when the preacher hath ended his sermon, and when they are at prayers, they pray in a standing posture, without bowing their body. ^l Some of them indeed pray on their knees, the *Roman* Catholics observe to be standing at the time of their singing *Deus in adjutorium, Magnificat, &c.* The people are on their knees during prayers; they stand up at the *Gospel*, and sit at the sermon, &c. The Protestants of the Church of *England* kneel when they are at prayers. The rule of all Christian Churches is, that every one should be modest and observe a decency, during the time appointed for divine service. The sermon should be heard with respect, and the prayers with fervency; both which the pastor ought to exhort them to. The most devout of the modern *Jews* wrap the veil they wear on their head round their neck during their being at the synagogue, in order to hearken to the prayers with the greater attention. ^m To see with how much devotion they perform this duty towards God, read the treatise of *R. Leo of Modena*, concerning their customs and ceremonies. The Litanies sung by the *Roman* Catholics and *Greeks* ought likewise to be included amongst customs, in religious worship, that deserve our notice; as being designed to excite an holy compunction in the hearts of the faithful, and chiefly of the meaner sort of people. As to the counting of prayers by beads, it is a custom which, in some measure, eases the memory of devout persons, who are under an obligation of offering up to God a set number of prayers, as an atonement for their sins. This custom is more ancient and universal than perhaps we imagine: for it appears, that the ancient *Romans* had a kind of chaplet in use among them; and we refer you to four medals which will justify that custom.

As to bending the knee in adoration of the Deity, this too is one of the most ancient customs in the world; yet I cannot help observing to my reader, that *St. Basil* discovered a type both of sin and grace in genuflection. *We bend the knee, saith he, and this representeth our fall by sin; we afterwards rise again, and this typifies unto us the divine mercy that raises us again; and gives us assurance to look up to heaven.* The justness of this type will strengthen the well disposed mind against the depraved notions of those who would destroy all types, to advance reason in their room. But let us go on with our enquiry into the customs established in religious worship. In former times, during divine worship, the face was turned towards the East. Many passages from the ancients might be brought in proof of this: but it will be sufficient barely to name such authors in whose works they are to be found. It is a rule laid down by *Vitruvius*, that a temple should be disposed in such manner, ⁿ that those who go to sacrifice at the altar, may turn themselves to the East. The altar too (according to *Vitruvius*) ought to be turned towards that part of

* The people of *Japan, Tartary, China, &c.* likewise prostrate themselves before their idols: but this has ever been so general a custom in the East, that it would be needless to enlarge on it.

^l The most devout bow their body, or their head, or hold their hands before their faces; but at the same time we shall see many of them who pray in a careless indolent posture, and being seated on a downy cushion, with great patience expect the end of the longest prayer, after a comfortable nap during the whole sermon. It is with just reason, that the *Jews* blame those who pray to God sitting. *Nemo nisi stans rite orat,* saith *Maimonides*. We may see, by the accounts of travellers, that the idolaters of the *East* and *West Indies* worship, or pray unto their idols, standing at least. Nevertheless, the ancients used to sit at certain religious ceremonies; as for instance, at the sacrifices and feasts of funerals; called *Parentalia, &c.* The idolaters of the island of *Hispaniola*, after a great many ceremonies in honour of their idols, used to seat themselves cross-legged in a ring, and pray with their faces towards their idols. ^m The ancient *Jews*, by four different words, expressed four kinds of submissions to God. 1. The act of prostration. 2. The bowing of the head. 3. The sinking of the head and half the body even with their knees. 4. Kneeling.

ⁿ See *Du Choul*. The Mahometans, as well as *East-Indians*, and ancient inhabitants of *Mexico*, according to some accounts, use beads at their prayers.

^o *Apuleius* in his *Metamorph.* *Ovid.* Lib. IV. de *Faustis.* *Valerius Flaccus* in *Argonaut.* ^p *Aedes sacra deorum immortalium ad regiones, quas spectare debent, sic erunt constituendae, ut ----- adis signum, quod erit in cella collocatum, spectet ad vespertinam caeli regionem, ut, qui adierint ad aram immolantes, aut sacrificia facientes, spectent ad partem caeli orientis, & simulacrum quod erit in aede, & ita vota suscipientes contueantur aedem & orientem caeli.* *Vitruv.*

of the world. Probably the origin of this custom ^a is owing to the early idolatry of men who worshiped the Sun; and this idolatry obtains to this day, ^c amongst the *East Indians* and *Americans*. The primitive Christians borrowed the custom of turning themselves to the East from the Heathens; which is plainly proved by a passage of *St. Austin*^d. This custom is come down to us, and still observed amongst the *Roman Catholics*: but the ancient *Jews*, on the contrary, turned themselves towards the West; that they might not imitate the idolatry of the Heathens. When they were on a journey, or obliged to live without the walls of *Jerusalem*, they used to pray with their faces turned towards that city. As for the Mahometans, they turn themselves towards the South, upon account of the city of *Mecca*, where the sepulchre of *Mahomet* stands.

Nature hath endued mankind with particular motions, whereby he expresses, almost without any design, the afflictions of his soul, and the disquiets of his mind. Such, for example, is the use he puts his hands to, when he begs a favour of God, on any pressing occasion, or endeavours to excite compassion in an enemy who oppresses him. It would therefore, methinks, be very absurd, to place those motions in the number of ceremonies, since they are, as it were, born with men; and yet they have thought fit to blend even these motions, simple as they are, and expressive of nature, with ceremonies. Therefore, when the ancient Heathens prayed to their infernal Deities, they extended their hands downwards; when to the Gods of the sea, they stretched out their hands towards the *Ocean*. The *Turks* cross their hands over their stomachs. The Christians intermix or clasp them together: some distinguish themselves in their prayers by the sign of the cross. Those who are fond of quotations might here find an opportunity of shewing their learning, both from the ancients and moderns. We shall leave so fruitful a field to them, and only observe, that there is nothing to be objected against these customs, when they only contribute to fixing the mind during the time of prayer: yet there are (even amongst Christians) an infinite number of devotees, who look upon outward signs as the most essential part of religious worship: and many recommend joining of hands, or making the sign of the cross to their families, without one word concerning that attention, and raising the mind towards God required in prayer.

The altar hath ever been one of the principal instruments of divine worship, therefore it must not be omitted. In former times it was the place appointed for prayers and vows, and for taking of oaths too, ^e and then the hands were laid upon it. It was a custom amongst the ancient *Jews* to confess their sins unto God at the altar; which was performed in the following manner. They laid their hands between the horns of the offering, as near the altar as possible, where it was going to be sacrificed, and in this posture they repented them of such sins, as they acknowledged themselves guilty of. Great part of the Christian Church hath preserved the altar for the ceremonies of sacred worship. There mass is said, God is worshiped, the saints are invoked, there too their relics are exposed. We shall not enter into the particulars of all the different ceremonies practised at the altars of the *Roman Catholics*; but only desire the reader to observe, that by an abuse, which is a dishonour to Christianity, they ^u are, in *Italy*, made sanctuaries for the most

^a The Sun was formerly worshiped by most nations in the world. And that day of the week which we have dedicated to God, the ancients dedicated to the Sun, whose name it has still retained among the *Germans* and *English*.

^c The Sun is worshiped in the kingdoms of *Bengal*, *Guzarat*, *Decan*, &c. These people, when they pray or wash themselves, turn their faces towards the rising Sun. In *Canada*, *Florida*, *Peru*, &c. the Sun is acknowledged as a Deity; as likewise amongst the idolaters of *Africa*.

^d *Cum ad orationem stamus*, saith *St. Austin*, *vertimur ad orientem, ut admoneatur animus ad naturam excellentiorem se convertere*, &c.

^e The *Roman Catholics* take oaths at the altar, either by laying their hand on the gospel, or receiving the communion from the hands of the priest, &c.

^u Not only the altars, but likewise the convents. A murderer, a fraudulent bankrupt, and such other rascals fly boldly thither for protection; and should a magistrate have the assurance to oppose it, he would be deemed guilty of sacrilege, which the inhabitants of those sacred places, and the ministers of the altar, would not let pass unpunished. The prayers of the monk, the sermons of the priest, and the excommunications of the bishop, would ever attend him: so that people are often obliged to see the majesty of God, and that of his saints and their relics profaned by malefactors, whom the charity of priests and monks protect, in opposition to the secular power.

most wicked and hardened criminals. It is true indeed, that this is a very ancient custom, and that the *Jews* and Heathens countenanced it; but the *Jews* tolerated it only in case of crimes committed by chance and undesignedly; and methinks the respect due to the Christian religion should require that all evil customs, introduced by the ancient Heathens, be entirely abolished. To this respect paid to the altars, the idolaters added that ^w of embracing the doors of temples, and the statues of their Deities; weeping and lamenting at their feet, tearing their hair, and promising to lead a better life; and after these ceremonies, those likewise of careressing their Deities, ^z embracing their knees, of putting small crowns on their heads, and of offering unto them flowers and fruit. And these are customs ^y which some of the Christians have appropriated to God, and to the saints, and chiefly to the blessed Virgin; in many places in *Europe* they put a crown on her head, offer up flowers and fruit to her; in order to render her more propitious to them, and honour her with the noblest names and most illustrious titles; and in their prayers to her use the most endearing expressions. The *Grecians* made an addition to the customs which we have just mentioned; they took branches, with wool twisted round them, and touched the knees of the Deities whom they implored in their wants with them; and when there appeared any probability of being favourably heard, the suppliant took the liberty to be more familiar, and with his palm-branch touched the right hand, and even the chin and cheeks of the God to whom he offered up his petition. The Christians have likewise, in some manner, retained this custom in honour of the saints, and it is well known with what benefit many, amongst the faithful, have touched the images of saints with handkerchiefs, linen cloths, &c. and how many blessings have been poured down on families, for having kissed these images in the heat of their devotion.

It was likewise the custom amongst the ancients to turn themselves round when they worshipped the Gods, and *Pythagoras* seems to recommend it in his symbols. *By this turning round, saith Plutarch: some will have his design to have been to imitate the motion of the earth.* But, adds he again, *I am rather of opinion, that this precept is grounded on this notion, that as all temples are built fronting the East, the people, who entered them, turned their backs to the Sun, and consequently, in order to face the Sun, were obliged to make a half turn to the right; and then, in order to place themselves before the Deity, they completed the round in offering up their prayer.* M. *Dacier*, who translated these words from *Plutarch*, ^z insists, that by this manner of turning, *Pythagoras* intended to give us a precept for adoring the immensity of God, which fills the universe. Strange madness of human imagination! ever pleasing itself with stifling that simplicity which the Father of light and truth requires of us, under the practice of obscure and mysterious ceremonies. However that may be, the ^a *Romans* used to turn to the right, and the ^b *Gauls*, on the contrary, to the left. The *East-Indians* observe the same ceremony. They turn to the right in walking round the statues of their Deities; and at every round are obliged to prostrate themselves with their face to the ground. The ancient *Jews* also practised this way of turning to the right. They went up on the right side of the altar, and came down on the left, as it appears by a precept of the *Mishna*. In this custom of turning round, the ancient *Persians* had in view the immensity of God, who incompasses, and comprehends all things in himself. This ceremony is still observed in the mass, and, without doubt, contributes much to the merit and majesty of that august sacrifice. For it raises devotion in the heart, it turns a Christian from sensual to spiritual things, by taking him off from the vanity of

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^w V. *Tit. Liv.* i. Decade Lib. II. & *Virg. Æneid.* Lib. II. *Plant.* in *Rud. Stat. Sylv.* Lib. V. *Lucan.* Lib. III.

^z They chose the softest words, and the most tender and passionate expressions; and took care never to utter any thing, but what they thought of equal weight with those things which they knew ought to be most agreeable to the Gods. A very little pains will furnish the reader with a great number of instances of this kind, from the writings of the Heathens.

^y *Vide* in the *Life of St. Gertrude*, printed at *Louvain* in 1637. remarkable instances of divers miraculous cures, &c. which *St. Gertrude* wrought in favour of those devotees, who honoured her after this manner. There is no saint, who, in proportion to his power, hath not shewed a great regard to those who served him in this way; and this kind of devotion was ever attended with some extraordinary favour.

^a *Dac.* in the *Life of Pythag.* ^b *Plutarch.* in the *Life of Camillus*, *Plant. Curc.* ^c *Plin. Hist. Nat.*

exterior ceremonies, and from the delight arising from the pomp and pageantry of religion, as if they were really religion itself.

Were we to enlarge on the subject of religious kisses, on the hymns, and sacred dances performed in honour of the Deity, three capital points in ceremonious religion; we might find matter for a complete Dissertation upon them only. We shall therefore say as little as possible upon them. ^c It was usual to kiss the hands, and often the very mouths of the Gods. ^d It was likewise the custom to kiss their feet and knees: in short, it was a part of devotion ^e to kiss the doors of temples, the pillars and posts of the gates, ^f the ground of any foreign country when a man first set his foot on it; and indeed, what would they not have kissed? Since it was sufficient, for the extravagance of superstition to find out any whimsical object, to persuade mankind to place their faith in it. It is from a superstition of this nature, that the *Turks*, and other Mahometans, who go in pilgrimage to *Mecca*, ^g kiss the black stone which they call *Hagiar Alasuad*, and the four corners of the *Kaba*. The modern idolaters in the *East-Indies* and *America* ^h observe likewise, that part of the religious worship, which the *Roman Catholics* have consecrated in honour of the cross, and relics of saints; the Catholics have likewise consecrated it on occasions of ceremony; as in the asperision of holy water, the priest kisses the *Aspergillum* or sprinkling-stick, and at the procession on Palm-Sunday, the deacon kisses the palm which he presents to ⁱ the priest. But it is needless to enlarge upon this subject, or to be particular as to the time and manner of the priest's kissing the altar, of the kisses bestowed on the incensory, patin, and chalice, the white stole, the priest's hand, &c. ^k When people could not conveniently kiss the object of their worship, they used to kiss their own hand, and so throw up kisses to the Deities. This act of devotion is common amongst the *Spaniards*, and *Portuguese*, who cross their thumb with the fore finger, and kiss their hand at making the sign of the cross, in honour of any image that is at a distance from them.

As to music in religious worship, it has been in use from the remotest ages, and the custom is very general. Perhaps there is scarce a nation in the world who do not think it their duty, in their way, to sing the praises of the supreme Being; and it appears that the ancient Heathens were of opinion, that ^l music appeased the anger of their Deities, and brought them down upon earth: for which reason the pagan devotion was generally attended with concerts of voices and instruments. The first musicians, such as *Linus*, *Orpheus*, &c. were looked upon as a kind of prophets, and probably were at the same time priests, physicians, and magicians, like unto the priests of the *East-Indians*, the *Lamas* of the *Tartars*; and the *Bonzes* of *Japan*. However that may be, the *Romans*, the *Greeks*, and the *Egyptians*, used constantly to have music at all their religious exercises, as at sacrifices and rejoicings in ^m honour of the Deities. ⁿ Nonsense was always an ingredient in the praises which composed their hymns; and the panegyrick of the God was often a compound of obscenity and impertinence. It was the custom to turn into verse, and sing devoutly whatever was most incoherent and fabulous in the legends of their Gods and heroes, who were the saints of the Heathens: for the unity of a supreme Being was

a point

^c *V. Cicer. 5. in Verrem. Lucrét. Lib. I. Tacit. Ann. Lib. XV. &c.*

^d *Apul. Milet. 11. Prudent.*

^e *Tibul. Lib. I. Eleg. 5. Arnob. Lib. I. Virgil. Aeneid. Lib. II. &c.*

^f *Homer. in Odyss. N.*

^g The Mahometans pay a great veneration to this stone, calling the pearl of paradise, which, by its brightness, formerly gave light to all the territory of *Mecca*; but the sins of mankind have made it black, as they say. *Jacob Ben Sidi* tells us, that *Mahomet* ordered the people to confess their sins before this stone, and there to weep, lament, and implore the divine mercy, &c. The *Kaba*, or square chapel, was built by the angels, according to the tradition of the Musulmans; but was carried by them up to the sixth heaven, to be preserved from the waters of the deluge. The *Kaba* which they have at present, was made by *Abraham*, to whom God sent the shadow of the first for a model from heaven. *Vide* the little book, intitled, *Respublica Arabia*.

^h *Vide* The History of the conquest of Mexico, the History of the Yncas's, the Voyages of *Dellon*, *Tavernier*, &c. to the East-Indies.

ⁱ *Vide* the Rituals.

^k *Vide* *Apul. Minut. Felix. Job. chap. 31.*

^l *Vide* *Horace Od. Lib. I.*

Od. 36. Et thure & fidibus juvat placare ----- Custodes Numide Deos. Arnob. Vos aris sinuibus & Tibiarum Sonis ----- Persuasum habetis Deos delectari, &c.

^m On this occasion, they used different sorts of instruments, according to the Deities which they worshiped.

ⁿ *Vide* Proofs of this in the hymns which are ascribed to *Homer*, and *Orpheus*. *Vide* likewise the hymns of *Callimachus*, and the chorus's of the ancient tragic authors. *Aristophanes* in *Acharnæan*. speaks of *Phallic* verses, sung in honour of the *Phallus*, or *membrum virile*, which was carried in pomp in the *Bacchanalia*. Those verses and figure must needs inspire a pleasant devotion.

a point generally granted by them, and all the other Deities were looked upon as the substitutes of that sovereign Being. These Deities had, each of them, their several districts and employments; and the praises sung in honour of them, generally turned upon their capacity in the discharge of their office, the favours they conferred on their votaries, their miracles, &c. The *Jews* and *Christians* have likewise consecrated music to religion. The former, on this occasion, made use of trumpets, drums, and cymbals, joined with the voices of the *Levites* and people. As for the music of the primitive *Christians*, nothing could be more plain and simple. They sung the praises of God with a loud voice, after the manner of the reformed ° Protestants of our days. There are more ceremonies, more art, and more variety in the music of the *Roman Catholics*: but it sometimes may be lawful to mix the agreeable and useful together in devotion; provided those graces be not carried to such an excess as to stifle devotion, if I may be allowed the expression.

¶ The modern Heathens, even the most savage amongst them, have hymns and music, both vocal and instrumental, in honour of their Deities. The greatest part of the religion of the *Americans* consists in dances and songs, whereby they think they pacify their Deities, and pay a true respect to them. This is an ancient opinion, which in the earliest ages drew the profoundest veneration of the whole world upon poets and musicians; for in those days they were looked upon as the interpreters of the Gods, and as inspired persons; but religion was never the better for it. The *Jewish* prophets were animated by the sound of instruments. We have an instance of this in ¹ *Elisba*. * *Saul*, who was troubled with an evil spirit, found relief by the charms of music. Not to insist upon there being any thing supernatural or divine in these two examples, I will venture to say, that the ancient Heathens have endeavoured to perform the same things by the help of music; and if we are to believe all that antiquity has handed down to us concerning the extraordinary cures of *Xenocrates*, *Thales*, *Empedocles*, &c. of the strong Enthusiasm of the Heathen soothsayers, their prophecies, and oracles; they have still done much greater things: but truth generally comes down to us with a large addition of falsehood.

Tho' it be natural enough for dancing to succeed music, yet would it be very difficult to find any tolerable relation between that and religion. The Deity, it is true, requires a cheerfulness in his service; yet this cheerfulness ought to consist in freedom of mind, and such an inward satisfaction as is the companion and consequence of that freedom. The greatest part of mankind has no notion of this kind of cheerfulness, and imagine that a real cheerfulness consists in singing and dancing. It was this notion, which made the idolaters introduce sensual pleasures into religious worship: nor are we to be surprised to see debauchery, and the sacred mysteries of religion thus go hand in hand together; it being the natural consequence of a religion, wherein the Deity was supposed to be made for mankind. * They used to dance round the altars and statues; † and invented that sort of dances for the sake of the Gods; nay, and every year sent a set number in pilgrimage to the place consecrated to some particular Deity, ‡ in order to perform dances in honour of him. Men and women, young and old, bore a part in these dances. At *Rome* the *Salii*, who were the priests of *Mars*, themselves led up these brawls round the altars of the Deity, all the while devoutly singing his praises. In short, these dances were so much the taste of the ancient Pagans, that the poets made no difficulty

to

° In many places the singing of Psalms is accompanied with organs.

¶ We are not here to take the word *music*, in its genuine signification: for most of these idolatrous people rather make a hideous noise than sing. They know nothing at all of the harmony, or charms of music.

‡ 2 Book of Kings, chap. iv. §. 15.

* It is probable, that this evil spirit was a violent fit of melancholy madness, which possibly music might calm. *Asclepiades*, a Greek physician, cured phrenesies this way.

† *Xenocrates* healed some kind of mad people by the sound of instruments. *Thales* of *Crete* cured the plague by playing on the guitar. *Empedocles* began to sing in order to appease the anger of a furious young fellow. The verses of *Tyrtæus* the poet revived the drooping courage of the *Lacedæmonians*. Most of the oracles were given in verse, in the midst of transports and fits of Enthusiasm.

‡ Vide *Callimachus* in his hymns, and *Æuripides* in his *Iphig.*

¶ V. *Aristoph.* in his *Frogs*, &c.

* Vide *Callim.* hymno in *Delum*.

to make the Gods themselves dance. The idolaters of the *East* and *West-Indies*, together with the greatest part of all other idolaters, have the same esteem for this custom. The best part of the worship they pay to their Deities, consists in dances; nay, some of them never cease dancing and leaping till they drop down giddy and raging mad. The inhabitants of *Brasil*, and other barbarous people compel, those prisoners, whom they are going to sacrifice, to sing and dance; which is the highest instance of inhumanity.

Amongst the Christians, it is with much difficulty, that they avoid this indecent and licentious custom of dancing, in their religious worship. They who have travelled in *Europe*, can testify what abuses are committed in some countries, in the celebration of Christian festivals. Neither dances, masquerades, nor the grossest stage drolleries are omitted. The festivals of the Sacrament, and passion of *Jesus Christ*, are not free from them; and on these occasions is often seen an odd jumble of penitents and buffoons, who, undoubtedly, pretend to do honour to the religion by this extravagant mixture.

We must not forget the crowns put on the heads of their Gods; this too was an instance of a very singular veneration. Particularly it was their custom, to crown the household Gods, the Genii, the tutelary or guardian Gods, and those whom they invoked on any emergent occasion: but indeed the ancient Heathens, in general, had no Deity whom they did not crown out of a principle of religion. They adorned them with flowers, and offered up perfumes and incense to them; and all this was, as we may say, a continuation of *religious cajolery* due to their goodness. The scrupulous notions which men imbibe, from a principle of religion, are of a vast extent. As all the actions of life were depending upon some Deity, it was but reason not to neglect the famous *Priapus*, the God of gardens, a Deity so venerable for some particular faculties. Ladies of the least turn to gallantry, offered crowns and flowers to him: but the most zealous of them used to crown a very remarkable part of his body. As that part was the particular object of their gallantry, they, in gratitude, thought it their duty to make it likewise the object of their devotion. Yet not only the Deities were crowned; but the priests, who sacrificed, were crowned, as well as the Deities, and very often the people too attended the religious solemnities with crowns on their heads. The crowns which were offered unto the Gods, were commonly hung up at the doors of their temples, but farther it was equally the custom, both amongst the *Greeks*^b and *Romans*, to crown those Deities, whose favour they were in hopes of obtaining. by so solemn an acknowledgment of their superiority. Not that the bare circumstance of crowning them was sufficient, in order entirely to gain their good will; it was likewise necessary to set apart the finest trees standing on their jurisdiction, that were more peculiarly theirs; and from thence to take the materials of those crowns. Thus the Oak was appropriated to *Jupiter*, the Myrtle to *Venus*, the Laurel to *Apollo*, the Pine to *Cybele*, the Poplar to *Hercules*, Wheat Ears to *Ceres*, the Olive to *Minerva*, Reeds to all river Gods, Fruit to *Pomona*, the *Alder*, to *Pan*, and Hay to poor *Vertumnus*, whose power and merit were not worth any thing better. But as the least of the Deities had a vote in the assembly of the Gods, it was therefore necessary that he too should be crowned, to the end, that when it was his turn to speak, he might not say any thing contrary to the interest of the suppliant, who might have been unpolite enough to forget him.

^a *Hesiod.* in his *Theogony*, makes the muses dance; *Horace* does the same by *Venus*, the graces and nymphs. And in the poets, *Diana*, and all the rural Deities are often said to dance.

^b In *Liberi sacris honesta matrona pudenda virilia coronabat, spectante multitudine.* *St. Aug. de Civit. Lib. VII. C. 21.* Another faith, *Quæ si contigerit fruenta nobis, totam cum paribus Priape nostris, cingemus tibi men -- coronis.* A *Priapus* crowned in this manner, must have been a delightful sight. I know not whether the ministers of the Heathen religion found their account in it, possibly it may be imagined our age can afford no such example, but it is a mistake: some years ago, in a certain town of *France*, the women, grieved at not being able to produce any proofs of their fruitfulness, went and offered up their prayers to *St. Rene*; but their prayers alone not proving efficacious enough, they began to fall on him with their teeth, and their devotion was so great, that they had stript the saint of his virility, and were going on in this extravagant manner, to demolish him, had not the bishop of the place prevented them, by wisely putting a stop to their zeal.

^c *Flava Ceres tibi sit nostro de rare Corona
Spicca, quæ templi pendeat ante fores.*

^d Vide *Tibull. Plat. Pœt. Sophocl. Oedip. &c.*

him. As for the illustrious *Priapus*, it is well known, that his head was not the part, whereon the crown was placed; his extraordinary talents were supposed to lie elsewhere, and there it was his intention to have the marks of veneration, due to him, placed. But it was the business of the ladies to perform this holy office.

We shall not enlarge any farther upon these crowns, which have been the subject of several learned treatises. We had much rather do justice to the piety of the *Roman Catholics*, who have purified what the Pagan superstition had prophaned. The images of the immortal Saints have not usurped these crowns, like the wretched Deities of the Pagans: they have only assumed to themselves what was always their right, and what the vicar of *Jesus Christ* hath allotted them to the end of the world, by the canonization of such whom those holy images represent.

To conclude, when the Heathens had the good fortune of being saved from a shipwreck or any other danger, or of recovering from a desperate fit of sickness, they set up a picture in the temple of a Deity, whom they had applied to in their extremity, and who, they believed had delivered them from it. They likewise hung up the garments, which they wore during the time of danger, in the temples. To this day, pictures are consecrated to the Saints in some part of their churches, and are monuments of the miracles wrought by them; and these offerings are sometimes made even in gold and silver, &c. representing those parts of the human body, upon which it is supposed that these Saints have performed some miraculous operation. This article we touch but slightly, believing it sufficient; neither shall we particularly enquire into some private devotions of Christian invention. We shall therefore only hint at the efficacy of *Ave-Maria's*; the devotion and virtue of chaplets, beads blessed by the Pope, and indulgences; the merit of the rosary, scapulary and *Agnus Dei's*; and the miraculous power belonging to the Saints of the church. All these things are looked upon as essential parts of religious worship; and we refer the readers to the folio treatises of *Bollandus*, *Papebroke*, *Ribadeneyra*, and all those who have wrote the Lives of the Saints; of *Molanus*, who wrote the History of Holy Images; of the author of a book intitled, *Sacrarum Cereemoniarum Ecclesie Romanae Libri III.* and of an infinite number of other learned men, whose labours are of great use and consolation to devout persons.

We hope this sketch will be sufficient in a Dissertation intended as an introduction to the *Religious ceremonies of all the nations of the world*. It was absolutely necessary the reader should have some idea of an infinite number of different sorts of devotion, which have been practised in all ages, consecrated in all religions, and in short, considered as the only refuge of devout persons, who find in themselves neither the courage nor virtue necessary to simplicity in the worship of the supreme Being.

It is a hard task for those who are raw and unacquainted with the world, to act naturally, and live amongst men, in a plain and easy manner. With all their ceremonies, they find it a difficult matter to persuade the world to look upon them as persons of an agreeable conversation. Such people we beg leave to compare to those who adhere to all religious customs, as the essential part of religion. It is a pain to them to address themselves to God without formality, and to pray without ceremony: and if it should be their misfortune not to get over this outward ostentation, it might probably be a difficult matter to consider them as persons of a solid piety; with this reflexion we shall conclude.

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G

AN

^c See the foregoing page. *Honestæ Matronæ pudenda virilia coronabat, spectante multitudine.* See *St. Austin de Civitate Dei*.

^d The first saints of Christianity are commonly crowned with rays, which represent the glory they enjoy in infinite light, and the brightness of their knowledge, which places them near the supreme Being. *St. Dominic*, *St. Francis*, and all the saints, whom the piety of the modern Christians has placed in the same rank as the twelve Apostles, and the Fathers of the Church, bear likewise these glorious tokens, which their virtue gained them.

^e *Horat: ----- me tabula Sacra,
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta maris Deo.*

There are an infinite number of passages to this purpose.

^f According to *Father Sepp*, in his account of *Paraguay*, even the serpents themselves are kept in awe by the virtue of *Ave Marias*.

^g There hath been something mentioned hereof in this Dissertation.

^h This is true, yet with some restrictions.

AN EXPLANATION of several ancient MONUMENTS,
referred to in the Dissertation upon religious worship, and
described in this plate.

I.

THE FIRST FIGURE in the plate represents a *temple of Pomona* in a wood, or more properly an orchard. *Pomona* was a nymph and afterwards became the wife of *Vertumnus*, who, amongst the *Latins*, was looked upon as the God of Autumn. It was likewise their opinion, that he was concerned in all contracts relating to buying and selling, and that he determined or altered the minds of men in civil affairs. *Vertumnus* made his addresses to *Pomona* in several forms; yet none of them could make any impression on the nymph, till he assumed that of a young man. He should have done so at first, which would have spared him a deal of trouble and courtship.

Pomona, as wife of *Vertumnus*, was acknowledged as a Goddess. She presided over gardens, or rather, it may be said, that her jurisdiction extended only over some particular fruits, which were offered up to her in sacrifice. She was represented young, in the same manner as *Hebe*, and with her head crowned with flowers. Her priest, amongst the *Romans*, was called *Flamen Pomonalis*, and his dignity was proportionable to the power of the Goddess; for he was ranked amongst the most inferior priests, known by the name of *Flamen*.

II.

The different kind of instruments used in ASPERSIONS, and are represented in the medals placed next the *temple of Pomona*, were used in *lustrations*. It would be going too far out of our way, barely to mention a part of what relates to so curious a subject, which *Lomeierus* has learnedly treated in a large volume in quarto. Persons of all kinds were not indifferently admitted to perform this religious office. For as *lustration* was a ceremony practised, in some measure, as an atonement for the sins of the people, of a family, or of some particular person, in order to redeem his soul from divine vengeance, and deliver him from calamities, &c. it was necessary, that whoever performed the *lustration*, should bear such a character, with respect to his birth, age, profession and behaviour, as became that function. ^k Priests, Consuls, Virgins and young boys, were often employed in this ceremony. And families who had an hereditary right to any degree of priesthood, were likewise preferred whenever a *lustration* was required. This ceremony was observed, when a person was admitted to any religious mystery; and before he could approach the Gods, or assist at any sacrifice; it was also practised after ominous dreams, and funeral services, in order to cleanse from some impurities of body, and chiefly from those, which were generally thought to attend the private conversations of matrimony.

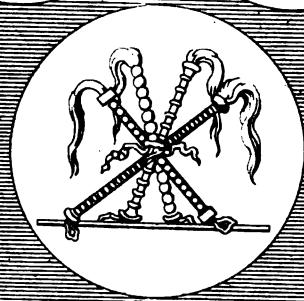
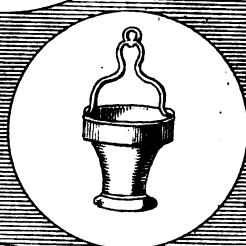
Lustrations were performed either by the means of water, fire, or air. And they always used a water that was naturally consecrated, as rivers and springs, which were esteemed such, because the Gods, Nymphs and Genii, chose them for their abode. When these waters were not to be had, it was usual to consecrate common water; ^l and the custom was, to keep large vessels filled with water at the doors of the temples of the Gods, wherein burning firebrands, taken from the altar in time of sacrifice, had been quenched. The people used to besprinkle themselves with this water; but commonly the priests of the Deities were the ministers of this holy aspersion.

Lustrations by air, were performed by a fan with which they fanned or dispersed the air for the purification of souls. *Oscillation*, or moving the body, by swinging to and fro in the air, was also a kind of purification.

Lustration,

^k Vide *Lomeierus* in his treatise *de Lustrationibus*, cap. 13.

Lomeierus de Lustrationibus, cap. 17.



Lustration, or purification by fire, was very frequently used amongst the ancient Pagans. In order to perform this, the force of fire, or the smoke only, was used. It is probable, that tryals by fire ordeal, and hot irons, which were very much in vogue in the church about the eighth century, took their rise from this way of *lustration* by fire. The *lustration* performed by smoke was made with perfumes. On this occasion, they used sulphur, rosin, incense, odoriferous herbs, laurel, &c. At nuptial *lustrations* they employed both fire and water; and the same was often practised at funerals. Honey was sometimes used instead of water; and for the expiation of murder, they often mixed blood with the water. They also made use of eggs, because they were of opinion, that an abstract of the four elements was contained in them. In short, it would be to no purpose to enlarge upon *lustrations* performed with human blood, or with fruits, or upon others which were made with ^m dogs, cats, and other animals; their lives were saved, but they continued loaded with the sins of the people. *Lomeierus*, in his treatise, gives us an account of several other *lustrations* for men, cities, armies, fields, fruits, and animals. To which curious work we shall refer the reader.

The aspersions performed with branches of laurel, olive, or rosemary, with a sprig of hyssop, or any other instrument made for that purpose, may all be looked upon as *lustrations*.

After these ceremonies of *lustration* and asperision, the people esteemed themselves new men, and reckoned themselves in the number of the blessed. All expiatory ceremonies ended with an *ilicet*, which is not very different from the usual benedictions of our clergy, when they dismiss the people. *Ilicet* may be interpreted by, *depart in peace*, or *pax vobis*.

III.

THE SACRIFICE OF HERCULES, represented in one of these medals, obliges us to say something relating to that ceremony. This Deity condescended himself to teach two illustrious families the manner wherein he would be served. These two families, who held the first rank amongst the *Aborigines*, a people of *Italy*, bore the name of *Potitians* and *Pinarians*. It was the custom, when they sacrificed to *Hercules*, to offer up a young bullock which had never bore yoke. The *Potitians* had the pre-eminence over the *Pinarians*, because the latter came too late one day, when they had been solemnly invited to the sacrifice. When a sacrifice was offered up to him at the altar called *Ara Maxima*, ^a the whole assembly was obliged to remain bare-headed, in order to shew the greater respect to *Hercules*; for as this Deity was represented with his head covered, it would have been a most indecent action in a man to take the liberty of covering himself in his presence, or after his example.

The *Romans* used to repair to the *Ara Maxima*, in order to confirm, by oath, their promises, and contracts.

IV.

PIETY, who presides over sacrifices, and generally over all religious worship, was of necessity to be veiled, since covering the head, is only in order to fix the eye on the object of devotion, and to prevent all distractions of mind. The manner in which *Piety* is here veiled before an altar, is almost the same as that of the *Roman* ladies, when they paid their worship to the Gods. *The Emperor Severus* is likewise veiled in that medal, where he is represented holding an olive branch.

It was necessary, that they who sacrificed to *Public Faith*, who is here represented in a ^o medal holding the horn of plenty in her hand, with a crown of laurel on her head, should be covered with a white veil. This veil was an emblem of that candor and purity, the inseparable attendants of faith; as the horn of plenty is the emblem of prosperity, which is generally the consequence of this virtue.

It

^a Id. Ibid. cap. 23.

^a Vide Serv. in Virg. *Æneid.* Lib. III.

^o Apud Rosin. in *Antiquit.*

V.

It was also the custom sometimes to make use of the *Phrygian cap*, here represented in the last of the four medals, that are under the *temple of Pomona*. * Nevertheless, we are not sure that this cap was always made after the same manner. It is believed, that it covered a part of the cheeks, and was tied under the chin.

VI.

Anubis, before whom a man appears prostrate, was an *Egyptian Deity*. He was generally drawn under the form, or with the head of a dog, and his very name seems to insinuate what he was; for *Anubis*, according to some learned men, signifies *one that barks*, and is originally a *Hebrew* word. *Hanubé*, in *Hebrew*, is a participle to which is joined the aspirate H. This *Egyptian Deity*, and *Mercury*, are thought to be the same: by the figure of a dog, was represented the sagacity of that Deity, for no animal has so much of it as a Dog; which makes it a very apposite emblem. The God of robbers, merchants, and publick ministers had need of a perfect sagacity, for a proper discharge of their administration.

Anubis in some medals, is represented holding a *Caduceus* in his hand.

The four other medals, which follow that of *Anubis*, represent the different postures of suppliants.

AN

* Vide *Saler. de Pileo*.



AN HISTORICAL
DISSERTATION
CONCERNING THE
CEREMONIES and CUSTOMS

Which are observed at this time amongst the *JEW S.*

Translated from the Italian of LEO OF MODENA, a Rabbi of Venice.

By Monsieur **DE SIMONVILLE.**
Richard Simon.



P R E F A C E.

AN Edition of the first part of this Work, compos'd by *Leo of Modena*, a Rabbi of *Venice*, was some time since published at the request of some Christians, who were desirous of informing themselves in the Customs and Ceremonies of the *Jews* of our time. Signor *Gaffarelli* had that edition printed at *Paris* in the year 1637, and sent it to the Author, who finding a great number of errors in it, correct-ed them, and resolv'd to give the Public an edition more correct than the former; which he accordingly did the following year at *Venice*. This last edition is the ground-work of this translation; or to speak more properly, it is made up out of both the editions: there is indeed a considerable difference between the two impressions; for the Author struck many things out of the first, nay, sometimes whole chapters, and added others, which had never appeared before. And indeed, the second impression is what we have almost every where followed, as the more exact and correct; and the first we have only had recourse to, for the Translation of those passages of Scripture, quoted in this second edition according to the Vulgate; it being very absurd to make a Rabbi submit to the decision of the Council of *Trent*.

Buxtorf was the first who gave Christians any light into the Customs and Ceremonies of the modern *Jews*; that Treatise of his, which he intitled, *The Synagogue of the Jews*, was printed in the *German*, which was his mother-tongue, in the year 1603, and met with so kind a reception, even from the Learned, that it was immediately translated into *Latin*, and published the very next year. *Buxtorf's* son, not being well satisfied with the *Latin* version of his Father's work, made a new one, wherein he made great alterations, and sent it to the press in the year 1641; and about twenty years after, reprinted it considerably enlarged. He inserted therein part of the work of *Leo of Modena*, and we may see, that in order to avoid that confusion, which before appeared throughout his whole work, by including too many particulars under one head, he has endeavour'd to follow *Leo's* method. But had he abridged his book, instead of enlarging it, he had much more oblig'd the Public. This was the case of our Rabbi, who touch'd upon nothing but matters on all sides approv'd, without deviating from his subject, by digressions or disputes, and much less by trifling particularities; equally avoiding to establish any Doctrines whatsoever, or to entertain the Public with Allegories and Absurdities.

Therefore, whatever is of any use, or value, in *Buxtorf's* large volume, will be found in this small one, wherein there is nothing superfluous, the Author never wandering from his subject, or saying more than is expressly necessary for making it intelligible. And indeed, a clear head to digest matters, is generally allow'd the distinguishing character of the *Italians*, as the strength of other nations is said to lie chiefly in their back to bear the weight

weight of them *. Yet, however small that Work may be, it contains a great many things which *Buxtorf* has not touched upon.

As our Rabbi's only aim was to be intelligible, he was content with speaking in a plain, succinct manner; a swelling style being unnecessary in a narration. And in order to go beyond him in perspicuity, we have often broke one of his periods into two or three, tho' in other places we have lengthened some of them, to give a greater light to his sentiments. His style is sometimes so careless, that, were a man unacquainted with the subject which he treats, he would hardly understand him. This obliged me to reduce several of his periods into their natural order, by taking the thought of the Author, and dropping his expression; for he speaks of his own religion in the style of an *Italian*.

The Christian Religion taking its rise from Judaism, I make no doubt but the reading of this small Treatise will be of great use towards the understanding of the New Testament, by reason of its conformity and connexion with the Old. They who composed the Books of the New Testament being *Jews*, it is impossible to explain it any other way, than by recurring to Judaism; and indeed, part of our Ceremonies have been taken from thence. Our Doctrines are almost the same, and as to Morality, the Commandments are common to us both. Even Purgatory, which the Protestants will not admit, is explained at the end of this Work, together with the belief of Heaven, Hell, the Resurrection, and the day of Judgment.

The Christian Religion has likewise this in common with Judaism, that each of them is founded upon the Holy Scriptures, the Traditions of their Fathers, upon the Customs and received Institutions, which, in our Religion, we call, *Ecclesiastical Discipline*. Besides, as our Doctors often express themselves, *this is of Apostolical Tradition*; so likewise do the Rabbis often say, *halaca le Mosce mi Sinai: this explanation was delivered to Moses upon mount Sinai*. Indeed, under the word tradition, they often give us strange chimeras; but this is not so much the fault of tradition, as of those who are the depositaries of it.

As to the prayers of the *Jews*, they are very pious, and are most of them formed upon one model; tho' composed at different times, and in different places. They are hardly any thing more than a series of passages out of the Scriptures, containing the praises of God; and it is very probable, that *Esdra*s was the author of a great part of that Formulary, and that the Doctors who succeeded him, only made some additions to it. In the infancy of the Church, our Fathers used to sing the praises of God, to repeat the Psalms, and read the Holy Scriptures at their Assemblies; that is, those passages of the Law and the Prophets which were proper for each day, as it is still the custom amongst the modern *Jews*. The Church afterwards introduced the reading of the Gospel in the room of the Law of *Moses*; tho', at the same time, she has always retained some passages of the Old Testament, and chiefly of the Psalms, as appears from the beginning of the mass, which is only an abridgment of the Psalms; these perhaps at first were repeated thro', and are now shortened only for the sake of convenience and dispatch.

Besides, it is plain, that the first Fathers of the Church paid the same respect to Saturday as to Sunday. And indeed we find, that the ancient Canons made them equal, by equally prohibiting fasts on either of those two days. *Celebrate* (says the book of ancient Constitutions, that goes under the name of *Clement*) *both Saturday and Sunday as Festivals; the one being consecrated to the memory of the Creation, and the other to that of the Resurrection*. And indeed both these days were long held in great veneration, and among the primitive Christians both Saturday and Sunday were days of assembling; nay, some footsteps of that Custom still appear on *Easter-Eve*, in our Churches, where several Chapters both of the Law and of the Prophets are read.

We cannot sufficiently admire the modest and serious behaviour of the *Jews*, when they are going to their morning prayers; for it is not lawful for them to treat of any business, nor so much

* The Author's meaning here is, that whilst the *Italians* excel in inventing, digesting, and making every subject their own, so other nations only excel in strength of memory; thereby crowding it with a number of particulars of very little use to them, for want of that happy genius which is the propriety of the *Italians*.

much as to make a visit, or salute any one, till they have first discharged that duty towards God. This custom is of very great antiquity amongst the *Jews*, and may serve to explain those words of Christ to his Disciples, upon sending them to preach the Gospel. *And salute no man by the way*, Luke x. ver. 4.

Upon carefully examining into the order of the *Jewish* prayers, and the rubric of them, we shall find, that they differ very little from ours. they have their prayers for morning, noon, and night; and tho' they do not use the terms of double, semidouble, or single offices, they nevertheless have offices of different kinds, as well ordinary as extraordinary, in the same manner as we have; they likewise have their days of commemoration, as will be seen when we come to speak of their festivals. In short, as we have our services after the manner of the *Roman*, *Gallican*, and other Churches, so have they theirs according to that of the *Spanish*, *German*, *Italian*, &c. synagogues.

The description our Author gives of the Tephilin, which they used to wear in time of prayer, shews what the Phylacteries mentioned in the Gospel were, and which most of our interpreters have explained awkwardly enough. Amongst others, I know not what *M. Amelote*, one of the Fathers of the Oratory, in his *French* notes upon the version of the New Testament means, by saying, that the Tephilin and Taled were *Jewish* ornaments, which the master of the house used to put on in order to eat the Pascal lamb in a more grand and solemn manner. For he is here led into an error by *Genebrard*, who to maintain this opinion of his, quotes *Orab Haiim*; tho', in the very place he quotes out of that book, there is no mention made of any holy ornaments, that were necessary to the celebration of the Passover; but only of a four cornered garment, which the *Jews* were obliged to wear at that time, but to avoid ridicule have now laid aside, only wearing under their clothes, a square cloth with four tassels or strings unravelled at the ends.

Upon this false notion, many have set up the use of consecrated ornaments at the celebration of the holy mysteries; and some pretend still to shew us the Chasubles of several of the Apostles. But the wisest and most learned writers believe nothing of it; and I am surprised that Cardinal *Bona* should so passionately inveigh against *Nicholas Alemannius*, for insisting that the Apostles never had the use of consecrated vestments; and for treating every thing that has been said on this subject as imaginary and ridiculous. The Cardinal grounds his assertion upon the writings of *Baronius*, *de Monchi*, *Stapleton*, *du Saussay*, and others; who are of opinion, that *Jesus Christ*, at the last supper, wore a consecrated garment suitable to that ceremony. Whereas Cardinal *Bona* says no more, than that it was the Apostles only, who celebrated the mysteries in ceremonial vestments; but that as to *Jesus Christ*, when he instituted this Sacrament, he had no other than his ordinary clothes on. Yet neither of these disputants has any foundation for what he says, and *Walafrid Strabo* was much in the right when he said, *That in the primitive Church, they used to celebrate mass in the clothes they generally wore*; not for the reason which *Joseph le Vicomte* gives us, viz. that in those days the Church was not able to bear the expence of clothes that were rich and suitable to those ceremonies: but because the first Christians, who for the greatest part had been *Jews*, used to celebrate the mysteries at their assemblies, in the same clothes which they were used to wear in their synagogues. I am likewise of opinion, that the capes which our priests now use, were taken from the *Jewish* cloak, or the *Roman* gown, or perhaps from both. For it is probable, that both the *Roman* and the *Jew*, after having quitted their respective religions for Christianity, still retained their usual dress. To which we may add, that mass was anciently said in capes, and that the Eastern priests, at this very time, chuse to officiate in them rather than in our Chasubles: but as they were found more cumbersome, they are now made shorter, and opened at the sides, which is much more convenient, and less expensive. In the same manner, the albe is taken from the *Roman* tunic, which being made shorter, and wider, is now become our surplice. In those days then we see, there was no difference between the ceremonial vestments, and

the common dress, time alone having produced this difference; the laity having been perpetually changing their fashions, tho' the clergy have always retained their ancient manner of dress. But as at the celebration of the mysteries of Religion, all people put on their best clothes; and the Church, by degrees, acquired immense riches, and built magnificent temples; so in process of time it has happened, that rich and costly vestments have been introduced.

The vast number of blessings and thanksgivings, which the *Jews* used at the beginning and end of all their actions, is also a great help to us, for the better understanding of several passages of *St. Paul*, wherein he speaks of the praises and thanksgivings, which we ought continually to give unto God. ^a *For, says he, if I by grace be a partaker, why am I evil spoken of, for that for which I give thanks? Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.* I do not think, that those benedictions and particular thanksgivings, which we find in the tenth chapter of the first Epistle to the *Corinthians*, concerning the Eucharist, are here spoken of; tho' they are perfectly well explained by the benedictions and thanksgivings, which the *Jews* observe at the celebration of their Passover. There are many other things of this nature, which cannot be well explained, but by the manners and customs of the *Jews*.

In the *Jewish* formulary, they have a prayer which they use in public for those Princes, whose subjects they are; containing several articles, and at the end of every one, the people say *Amen*. In order to express their zeal on this occasion, they generally, during this prayer, embrace the book of the Law. It appears, nevertheless, that whatever they ask of God in behalf of their Princes, is with a view only to that particular advantage, which is from thence to accrue to the *Jewish* nation. *May the King of Kings through his mercy preserve our Prince, may he incline him to do good to all the Israelites, and under his reign may Judah be preserved, may Israel remain in safety, and may the Redeemer come in Sion.* I know not whether we may not conclude from this prayer, that *St. Paul*, who was so well acquainted with the customs of the synagogue, followed this precedent, when he taught the primitive Christians to pray unto God, for the Kings and Princes of the world; but be that as it will, we cannot disapprove the great number of benedictions, which the *Jews* observe on so many different occasions; since the Christian Churches, both of the East and West, have almost as many in their Prayer-books and Rituals. And indeed benedictions of all kinds are ever good and laudable, when performed in honour of God, and without superstition.

I say, without superstition, because the *Jews* are charged with making a wrong use of the name of God and his angels in some of their benedictions, in hopes of persuading them by a kind of magic, to be more familiar and favourable to them, upon an opinion, that the patriarchs had angels, who were as masters and guardians to them. But our Rabbi is so far from holding any such opinion, that, agreeably to the Bible and the Talmud, he here condemns all magic. We may see too, by the fifth article of their belief, that they forbid the worship of angels, when they say, *That a man ought neither to worship them, nor serve them as mediators, or intercessors.* The *Jews*, however, pay great honour and respect to the angels, and here we find by our Author, that formerly when they went to ease nature in any place where they might be exposed to danger, they recommended themselves to their guardian angels. And this invocation is yet to be seen in their books, expressed as follows: ^b *May ye be honoured, ye venerable and blessed ministers of God, preserve me, preserve me, help me, help me.* There are, even at this time, devout *Jews*, who pray after that manner, grounded on this passage: ^c *For he shall give his angels charge over thee, to keep thee in all thy ways.* In short, the belief of guardian angels was an established opinion in the synagogue in the time of our Lord; as it is now in the Church.

It must be allowed however, that there are some *Jews*, who prophane the name of God and his angels, and turn it to an ill purpose, in order to perform things out of

^a 1-Cor. x. v. 30, 31.

^b Orah. Haiim. n. 3.

^c Psal. xci. v. 11.

of the course of nature, disguising this evil practice, under the pretence of its being authorised by the ^d *Cabala*; that the world may be induced to believe, that in this they only follow the tradition of their Fathers. And indeed under this notion of tradition, they impose upon the more ignorant amongst themselves; and even many Christians, who suffer themselves to be seduced by these cabalistical imaginations, upon which the whole magic art is grounded. But what is still more surprising is, that *Reuchlin*, one of the most learned men of the last age, should have amused himself with writing on so trifling a subject; the extravagances even of the Count *de Gabalis*, which lately appeared, were not disagreeably received: so true it is, that mankind has a natural propensity to superstition. The *Cabala*, in my opinion, takes its rise from the philosophy of *Pythagoras* and *Plato*, which some of the *Jews* have jumbled together with Judaism, scattering throughout the whole an infinite number of strange notions and idle dreams, the children of idleness and superstition; as appears by the books of *Adam*, *Enoch*, *Salomon*, and several others, to which neither our Author, nor any *Jew*, or Christian of good sense, give the least credit.

The *Jews* are not only remarkably devout, but charitable too; and methinks, in their compassion to the poor, we may see a resemblance of the charity of the primitive Christians to their brethren: by so doing, the latter, at that time, only imitated what was then, and still is practised in the synagogues; whereas, on the contrary, we have scarce retained the remembrance of it. I shall not here mention their discipline, which is perfectly regular, as will appear in the chapter concerning their excommunication and repentance; but shall just observe by the way, that the *Jews* endeavour not only to make atonement to God by an inward, but also by an outward contrition and repentance. And for this purpose, they have their penitential books, as they formerly had in the Church; and perhaps in imitation of them. Sure it is, that they inflict severe punishments on such as are guilty of heinous crimes: but this is privately put in execution; such things not being allowed by those Princes, whose subjects they are. But indeed, as to all other things, the *Jews* must be owned to give much into external ceremonies; because (say they) all external actions are designed for no other end than to regulate and direct the internal actions of the mind. So that by the washing of their hands, they intend the purifying their conscience: as by an abstinence from unclean meats, they propose the avoiding of crimes, and look upon all precepts of external behaviour, no farther than as they are to be applied to the internal. However, it is not my design hereby to approve the excessive strictness of some superstitious *Jews*, as to rise for six days together before the Sun, the better to praise God, or to lie in bed longer on the Sabbath, to shew the greater respect to that precept, that commands us to rest on it; all which appear to me as so many vicious affectations. I am likewise for dismissing those anatomists, who are so scrupulous, that a man can neither eat a pigeon, nor a chicken without their approbation: as if the prick of a pin, or any other scarce distinguishable infirmity, or even the suspicion of them, in an animal, were a sufficient reason for abstaining to eat of it.

We shall, as we go along, farther see the manner of general and particular confessions; how they ask and obtain forgiveness of each other by a mutual reconciliation, in the same manner as it is prescribed to us in the Gospel. But one thing that deserves our attention and observation amongst the *Jews* is, that, lest they should have been guilty of any failure during the course of the whole year, they have a day consecrated on purpose to atone for such failure. I shall not mention their care in examining their conscience in the time of sickness, nor their zeal in changing their name, when under any apprehension of death. But I have observed, that in this point, as well as others, they act with a strong superstition; when they think themselves beyond hopes of recovery, they give themselves the names of *Haiim*, *life*, *Raphael*, *the cure of God*, and others of the same kind; and if they escape, they, during the remainder of their lives, retain them, ascribing their health to such change of name.

Their

^d Tradition.

Their preachers do not so much affect eloquence, as a profound knowledge in the Scriptures, and decisions of their Rabbi's. They apply themselves particularly to the study of a sort of books, which they call, *Sceelot Vetescuvot*, that is, *questions and answers*; which bear a great resemblance to those of our Casuists. As every one amongst them is at liberty to preach, we may easily imagine, how Christ and his Apostles came to preach in the synagogues; and how we ought to understand what is said by St. Luke, *That Jesus Christ was found in the temple, sitting in the midst of the Doctors, both hearing them and asking them questions*: not that he went thither with intent to set up for an Instructor of those Doctors, but placed himself amongst such as were scholars, in order to be instructed himself, which is still practised by the *Jews*; and for this reason their synagogues are commonly called schools. We might here add many other particulars; but we must remember, that this is a Preface only, and not a Book.

To my reader, I shall leave all such reflections as may justly be applied to what our Author says concerning marriages, divorces, and degrees of relation; which give light into several passages of the New Testament. I shall say no more upon this subject myself, than that the *Jews* strictly enjoin marriage to every one, without exception. Tho' indeed, Rabbi *Moses* is of the same opinion with several others, that a man engaged in the study of the Law, may take a longer time than what is prescribed to others, provided he live chastly during that time: but otherwise, he is of St. *Paul's* opinion, that it is better to marry than burn. The same thing is now practised by the Eastern Church; and the people themselves, who are naturally jealous, require all priests either to marry, or become monks; the very *Maronite* * priests themselves, tho' they acknowledge the bishop of *Rome*, are obliged to marry, that is to say, before they are made priests. And this is the reason why their bishops are unwilling to receive them into orders, before they are married, unless (as I said before) they will retire into monasteries.

As to the supplement concerning the modern *Karaites* and *Samaritans* hereto added, as these two sects are little known in *Europe*, I was obliged to mention them, that our Author might not appear in any manner defective. The Rabbinist *Jews*, that is, such as follow the doctrine and traditions of the Talmud, charge them with many errors, either out of malice or ignorance; in order therefore to discover the truth of this, I have been obliged to have recourse to the *Karaites* and *Samaritans* themselves. The *Karaite* whom I have produced is one of the greatest learning and reputation of his sect. His treatise, now preserved in manuscript in the library of the Fathers of the Oratory at *Paris*, was brought over from *Constantinople*, with a considerable number of other *Jewish* books, by *M. de Sancy*, on his return from his embassy. As to the *Samaritans*, I have taken what relates to them from two letters, which the synagogues of † *Sichem* and *Egypt* wrote to *Joseph Scaliger*, concerning their ceremonies and customs. I was not able to come at the Original, but only a Translation made by *M. Morin*, one of the Fathers of the Oratory, at the request of *M. de Peyrèse*, which I found written in his own hand, as I was turning over the *Samaritan Pentateuch*, a manuscript now in the same library.

By the way it must be observed, that *Leo of Modena*, in giving us the *Hebrew* words in our characters, has done a thing unusual to his nation. At first I had some thoughts of keeping up to the orthography of our tongue, but afterwards resolved to follow his, imagining my readers would be pleased to see in what manner the *Italian Jews* pronounce *Hebrew*. Nevertheless, I have somewhat deviated from it in this Preface, and in the Supplement, in order to come as near as I could to the *French* way of pronouncing *Hebrew*; tho' I am persuaded very few people will take notice of it. At the same time it is pleasant enough to see a *Frenchman* write *Hebrew* after the *German* manner; because he has made use of *Buxtorf's* dictionary, or of some of the *Hebrew* grammars written by *Germans*. This different manner of writing the *Hebrew* words, proceeds from the different ways of pronouncing them: but were it agreed how they should be pronounced, there would

* The Jesuite *Dandini* in his account of the *Maronites*.

† *Napoleonse*.

would still remain a difficulty how to agree upon the way of writing them: because the *French, Germans, Spaniards, and Italians* pronounce the same letters after a different manner: and are each of them obliged often to use several different characters to express one single *Hebrew* letter right. The authors of the *Greek* version of the Bible, who are commonly known under the name of the *Septuagint*, differ in this from *St. Jerom*; and all the ancient ways of writing *Hebrew* words in another tongue, entirely differs from the modern. This is what the critics ought to take notice of, when they print any old books wherein *Hebrew* words written in *Greek* or *Latin* characters are found, such as the works of *St. Jerom, St. Epiphanius, and some other of the Fathers*.

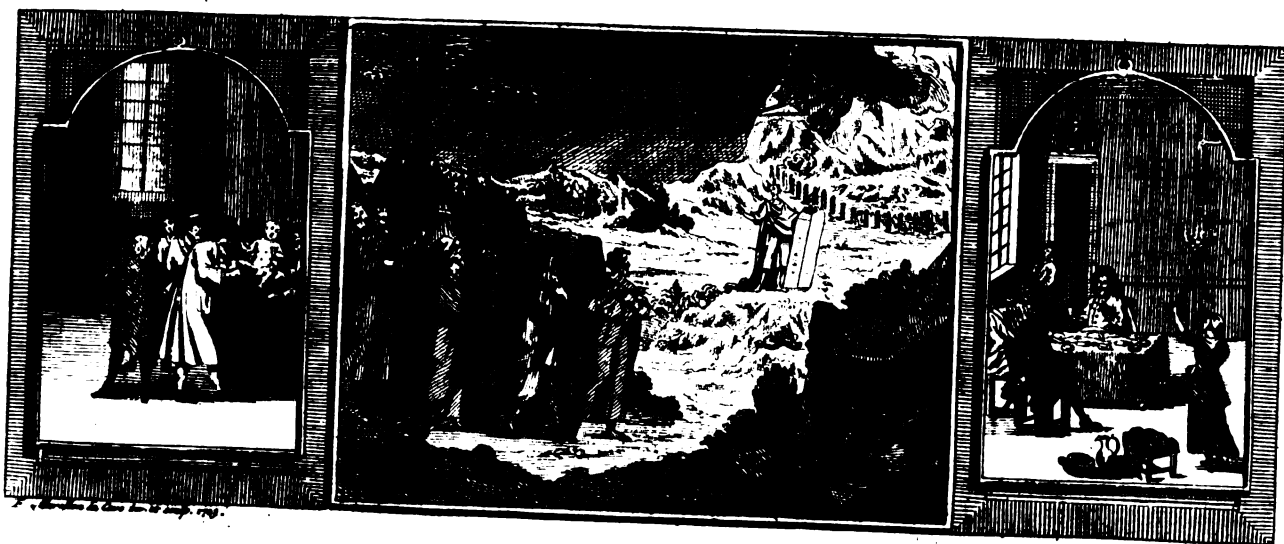
However, I cannot agree with our Author, who believes the *Italians* pronounce the *Hebrew* better than any other nation. The *Spaniards*, most of whom are now in the *Levant*, are not at all inferior to them in this point; and I rather am of opinion, that they excel them and all other people, not only as to pronunciation, but also as to the manner of writing. For their manuscripts are incomparably more beautiful than those of the *Italians, Germans, or Levantines*. And indeed, they have applied themselves to the study of the grammar and language of Holy Writ, much more than any other nation. When they were driven out of *Spain*, they took refuge in the dominions of the *Turk* and settled chiefly at *Constantinople, Salonica, and thereabouts*; where, to this day, they are remarkable for the gravity which they observe in their ceremonies. It is true, they do not speak pure *Spanish*: but corrupt as it is, they make use of a *Spanish* translation of the Bible. Their synagogues in all parts are more neat, and have more of ornament and magnificence than those of other people. They are very nice, in having the Pentateuch and the other books, which they use in their synagogues, fairly copied. This I observe by the way, in favour of those who make collections of *Hebrew* manuscripts. When I prefer the *Spanish Jews* to all others, I only speak of those who are generally known, not being able to say any thing of those who live in the farthest parts of *Asia*, of whom we have no knowledge at all. But I am surprised, that so many Jesuits and other Monks, as travel into those countries, have not had the curiosity to give us some information concerning the *Jews* there, or to bring us some of their Bibles, or let us know in what manner their traditions differ from the common traditions and customs of other *Jews*.

I might here say something as to our *French Jews*, who formerly exceeded all other *Jews* in riches, till they were banished *France*; from whence we have the proverb, that *he is as rich as a Jew*. For it is certain, that in those days they possessed the finest houses and estates in the neighbourhood of *Paris*. The exorbitant usuries which they were allowed to take, under pretence of its being beneficial to the public, had rendered them so powerful, that at last there was a necessity to destroy them. Yet they were not so much taken up with their trade, but that they likewise applied themselves to the study of their laws and ceremonies. And as the *Spanish Jews* in those days excelled in the knowledge of the Holy Scriptures, so those of *France* excelled in the knowledge of the *Talmud*. *Paris*, at that time, was the *Athens* of the *Jews*, and they repaired thither from all parts in order to be instructed. *R. Solomon Isaaki*, the great interpreter of the *Talmud*, was a *Frenchman*; and I do not doubt but he publicly read lessons upon it at *Paris*. He was born at *Troyes* in *Champagne*, and has left us very good commentaries upon the Bible, which the *Jews* commonly prefer to all others. I am sensible, many have affirmed, that this Rabbi was of *Lunel* in *Languedoc*, for this reason; that the name of *Jarbi* in *Hebrew*, which is the name he is generally known by, signifies *of Lunel*: but in my opinion they are mistaken; because the true name of this *Jew* is not *Jarbi*, as most of our writers call him, but *Isabaki*, or the *Son of Isaac*, as the *Jews* stile him. It is true, that *R. Benjamin*, in his travels, mentions one *R. Solomon* of *Lunel*, whom the Emperor *Constantine* pretends, is our celebrated *R. Solomon*; but he does not consider, that he was dead before that time. This I observe occasionally, in behalf of our *French Jews*, who have acquired a great reputation, for having excelled all others in the knowledge of the

Talmud; and chiefly those of *Champagne*, who made it their particular study. They are the authors of the best part of what we call *Tosaphot*, additions to, or explanations of the *Talmud*, as may be seen in the Treatise, entitled, *Jubasin* or *of Families*, and in the writings of *Tsemah David*. Most of these *Jews* were of *Rheims* or of *Troyes*, and there publicly taught the *Talmud* to those of their own nation.

I might likewise add, that though the manuscript *Spanish* Bibles are preferred to all others, yet those written by *Jews* of *Languedoc*, and of the frontiers of *Spain*, are not at all inferior to them. The city of *Narbonne* is the chief place in the world, where the *Jews* have mostly applied themselves to transcribe good copies of the Bible, and we ought in this sense to take the meaning of these words of *R. Benjamin* at the beginning of his Travels. *Narbonne is the mistress of the Law, and from thence the Law hath issued, in order to diffuse itself over all the parts of the world. It has great Doctors, who are Princes, whereof the chief is R. Kalonimos the son of Nasçi or most potent Prince, R. Theodore of blessed memory, who is of the family of David, and possesses inheritances and lands, which the Lords of that country have granted him. M. de Sancy, during his embassy at the Porte, made strict enquiry after the best manuscripts of the Bible, that could be found in the Levant. The most correct of all those which he brought over with him, is a copy written for this Nasçi, or Prince Theodore, whom the Jew Benjamin has just now been mentioning; most of them are preserved in the library of the Fathers of the Oratory at Paris. This manuscript, as it appears at the end of it, was written in the year 967, which answers to our year 1207. I have also seen very fine manuscripts of the Bible copied at Perpignan, which however are not to be compared to those of Narbonne. That copy of the Bible, so famous amongst the Jews, which bears the title of Hillel, and was the standard by which they corrected their books, as an original, comes from the kingdom of Leon in Spain, and not from Lyons in France, as some writers have written. At the same time we must observe, that it is not of such antiquity as the Jews pretend, as I could easily prove by the different lessons of that manuscript. To conclude, I am of opinion it would be a very difficult matter now a-days to find manuscripts of the Bible of above 600 years old, and we ought to suspect such as quote any of a more ancient date. And were there any such to be found, they are corrected according to the *Massora*; as I myself have seen many of them, that were not altogether of so old a date, and yet were reformed upon the corrections of the *Massora*. From the time that the Jews have preferred the *Massora* to antiquity, the ancient manuscripts have not been so much valued, because they have not been thought so very correct. I might here give the reader several reflections concerning these manuscripts, in order to distinguish the good from the bad; but this would carry me too far, and I fear I have already gone beyond the limits of a preface to a small book. I shall therefore only add, that this second edition is more correct than the first, in which the person, who was desired to revise the sheets, had made several additions and alterations of his own, without the knowledge of the Author, who did not perceive it till a long time after, upon reading over the Work.*





AN HISTORICAL

DISSERTATION

CONCERNING THE

CEREMONIES and CUSTOMS

Which are at this time observed amongst the *J E W S*.

PART I.

CHAP. I.

The origin of the Jewish Ceremonies and Customs; into how many parts they are divided, and in what they differ. ✓

ALL such customs as are at this day observed among the *Jews*, are not of equal authority, nor observed by all of them after the same manner; wherefore they are divided into three orders, whereof the first comprehends the precepts of the written law; that is to say, those which are contained in the five books of *Moses*. These precepts consist of 248 affirmatives, and 365 negatives, which in all make 613, and are called *Mizvotb hatorab*, which signifies, *commandments of the law*.

The second order relates to the oral law, or that delivered by word of mouth; and this name is given to those comments, that the Rabbi's and Doctors have in their time made upon the Pentateuch, and to an infinite number of constitutions and rules, which they call *Mizvotb Rabanan*, or *commandments of the Doctors*; and were collected into a large

large volume, called the *Talmud*, whereof we shall speak particularly in the second chapter of the second part of this Dissertation.

The third order comprehends those things which custom hath authorized in different times and places, or which have been newly introduced: and for this reason they call them *Minbaghim*, or *Customs*. Of these three orders then, the first and second, which contain the written law by *Moses*, and the oral law, handed down from their doctors by tradition, are generally received by all the *Jews*, though dispersed throughout all the parts of the world, without any considerable difference among them in that respect, as appears by the *Talmud*. But as for the third, which relates to customs only, they differ very much from each other; because that the *Jews*, dispersed into different countries, have fallen into the names and manners of those places; they therefore vary from each other in this third order only; and chiefly, the Eastern, German, and Italian nations. In the Eastern, I likewise include those of the *Morea*, *Greece*, *Barbary*, and those who are called *Spanish*; and under the name of *Germans*, I include the *Jews* of *Bohemia*, *Moravia*, *Poland*, *Muscovy*, and others. According to this order and distinction, therefore, I shall endeavour to shew, as far as possible, in this Dissertation, what is founded as well upon their written law, as upon the precepts of their wise men, and upon bare customs: but I must beforehand acquaint the reader, that wherever he shall find any difference amongst the *Jews*, it relates only to their customs, to which they will not, without great difficulty, believe that the name of precept can properly be given: tho' they hold the precepts of the first and second order as essential.

CHAP. II.

Of their Houses.

I. IF any *Jew* builds a house, he must leave a part of it unfinished, agreeable to the precepts of the Rabbi's on this subject; and this he must do in remembrance that *Jerusalem* and the temple now lie desolate, and he is to express how much he is grieved for the same by these words of *Psalms* cxxxvii. *If I forget thee, O Jerusalem, let my right hand forget her cunning.* Or at least, he that builds must leave a cubit square of the wall free from lime, whereon he must write in great letters those words of the *Psalms* already mentioned, or these words, *Zecker la Churban*, which signifies, *a memorial of desolation*.

II. At the doors of houses, chambers, and all frequented places, it is the custom to fix up against the wall, at the right hand of the door going in, a kind of reed, or any other hollow pipe, with a parchment in it prepared on purpose, whereon are written, with great exactness, these words out of *Deuteronomy*: ^b *Hear, O Israel, the Lord our God is one Lord,* and so on as far as these other words, ^c *and thou shalt write them upon the posts of thy house, and on thy gates.* Then leaving a small blank space on the parchment, these words are continued: *And it shall come to pass, if you shall hearken diligently unto my commandments,* and so on to these words, *and thou shalt write them upon the door posts of thine house, and upon thy gates.* This parchment is rolled up and thrust into the reed, and at the end of it is written the name ^d *Sciaddai*. And every time that the *Jews* come in or go out, they touch this place out of devotion, then kiss the finger that touched it; and this is what they call *Mezuzah*.

III. They

^a The *Spanish Jews* being banished the dominions of the King of *Spain*, took refuge for the greatest part of them in the *Levant*, where they remain to this day.

^b Deut. vi. v. 4, 5, 6, 7, 8, 9.

^c Deut. xi. v. 13, 14, 15, 16, 17, 18, 19, 20.

^d This is one of God's names.

III. They have neither figure, image, nor statue, nor will they suffer any in their houses, and much less in their synagogues, and other places consecrated to devotion; conformable to the prohibition which saith, *thou shalt not make unto thee any graven image*: as may be read in the twentieth chapter of *Exodus*, and several other places. But in *Italy* there are many *Jews*, who take the liberty of having both portraits and history pieces in their houses. Tho' they avoid having any *Relievo's*, especially those where the bodies are entire.

C H A P. III.

Of their Kitchen and Table-furniture.

I. **T**HEIR kitchen furniture must be bought new, for should they have been used by any but *Jews*, especially if they are earthen, or have had any thing hot in them, they must be thrown away; because there might have been in them some of the forbidden meats, which are in great number (as I shall shew in the sixth chapter of the second part) and the juices thereof might have penetrated into them. But if these pans are of metal, or stone, that is not porous as earthen ware is; after having passed them thro' the fire, or steeped them in boiling water, then they may be used.

II. When they have bought any of these new vessels, either of glass, earth, or metal, they plunge them immediately into the sea, a river, or a well, or into a great quantity of water, to express an extraordinary cleanliness; according to the twenty third verse of the thirty first chapter of *Numbers*.

III. They make use of different utensils both for the kitchen and table, some of them serving only for milk, and such food as is made of it, and others for meat; for, as will appear in the sixth chapter of the second part, for they cannot at the same time eat both meat and milk.

IV. They likewise have kitchen-furniture and dishes appropriated to the service of the passover, and which ought not to have touched any leavened bread, as I shall mention in the third chapter of the third part of this work.

C H A P. IV.

Of their Sleep and Dreams.

I. **T**HE Rabbi's precept to the *Jews* is to place the bed they lie on with the head to the North, and the feet to the South; or contrarywise, for they do not approve of their being placed East and West, in order to observe the respect due to *Jerusalem*, and the temple, which were situated in this last manner: but very few *Jews* keep up to this.

II. When they lie down to sleep, they, in their prayers, beg of God to be delivered from the dangers of the night, to grant them the enjoyment of a sweet and undisturbed

repose, and in the morning to rise alive and in good health. To these prayers they join the 4, 5, 6, 7, 8, and 9, verses of the vi. chapter of *Deuteronomy*, and the xci. Psalm, *Who dwelleth in the secret place of the Most High, &c.* and the cxxi, *I will lift up mine eyes unto the mountains, &c.* and the 5. verse of the xxxi. Psalm, *Into thine hand I commit my spirit.* To these, some of the *Jews* add other passages, each according to his custom or inclination.

III. They have a great faith in dreams, because of what is said in the Scripture concerning *Jacob, Joseph, Pharaoh, Nebuchadnezzar, Daniel*, and others; and of what is written in the xxxiii. chapter and 15. verse of *Job*, *In dreams and visions of the night, &c. then he openeth the ears of men, &c.*

IV. And indeed they give so great credit to dreams; that if a man should dream of any thing disagreeable, or that makes him uneasy, particularly if his dream has any relation to the ^e four kinds of dreams, which the Rabbi's have explained, it is their custom to fast all that day in all the forms of fasting, which I shall hereafter mention. So that a dream is the only thing that can oblige a man to fast on the sabbath, or on any other festival.

V. At night when the fast is over, he who has had the dream, before he sits down to eat, sends for three of his friends, to whom he saith seven times: ^f *may the dream be fortunate which I have dreamt*; to which they answer at each time, *may it be fortunate, God make it so.* After this they add some passages of the prophets, and to the end, that he himself may have some good omen of his being in peace, they repeat to him these words of *Ecclesiastes*, *Go thy way, eat thy bread with joy, &c.* then he, who has fasted, begins his meal.

CHAP V.

Of their Clothes.

I. **T**HE *Jews* are forbidden to cloath themselves in any stuffs that are woollen and linen mixt together: ^h *thou shalt not wear a garment*, saith ⁱ *Deuteronomy*, of divers sorts; for which reason they do not even sew a woollen garment with thread, nor a linen garment with wool.

II. It is likewise forbidden to both men and women to disguise themselves by wearing each other's apparel, ^k *the woman shall not wear that which pertaineth unto man, neither shall a man put on a woman's garment.* Besides, all effeminate actions are forbidden to men, as painting the face, or making the hair fall off; the same prohibition likewise extends to the woman, not to practise any thing proper to man.

III. And this may be the reason, that men are forbidden to shave their beards from the temples down along their cheeks, and even any part of the beard; ^l *neither shalt thou marr the corners of thy beard.*

IV. As

^a These four kinds of dreams are, the seeing the book of the law on fire; the seeing the day of remission at the hour of *neila*, that is to say, of the evening prayer; the seeing the beams of your house falling down, or your teeth out; some add, the seeing of your wife with another man.

^f This ceremony concerning dreams, is related at length in the order of the *Jewish* prayers, according to the Ritual of the *Italians* of the *Mantuan* impression.

ⁱ Deut. xxii. §. 11.

^h Deut. xxii. §. 5.

^k Chap. ix. §. 7.

^l Levit. x. §. 19.

^l Levit. xix. §. 27.

IV. As to drefs ; they do not willingly imitate other nations, unlefs it be to prevent their being turned into ridicule. It is not lawful for them to have a crown, or any diftinguifhed lock of hair upon the middle of their head, nor any thing refembling it: but they chufe in all countries to wear long drefles or gowns.

V. The women drefs according to the manner of the places where they live, excepting only on the day of their nuptials, at which time they cover their own hair with a kind of peruke, or head-drefs refembling natural hair ; yet fo as to keep to the fashion of the country externally: but ftill, they take a great deal of pains to conceal their own hair.

VI. The men hold it indecent for their head to be uncovered, not thinking it refpectful, and it is what they do not praftife even in their fynagogues. Yet as they fee, that it is a civility paid to perfons of diftinction amongft Christians, they behave in the fame manner.

VII. Every garment they wear muft have four corners, and to each corner a fringe hanging down, which they call *Zizit*. This fringe is commonly made of eight woollen threads twifted for that purpofe, with five knots on each of them, which takes up half the length of it. That part that has no knots on it being unravelled falls into a kind of fringe, ^a *let them make themfelves fringes*, (faith the law) ^b on the borders of their garments.

VIII. This precept concerns men only, and not women, for which reafon there is not one of them that obferves it.

IX. Even at this time, there is hardly any place where the men wear thefe four cornered garments, to avoid the derifion of thofe nations among whom they live. They are content barely to wear a piece of fquare ftuff with a fringe at the four corners under their clothes, which they call *Arban Canfoth*, in remembrance of the commandments of God ; becaufe it is faid in the fame chapter of *Numbers* at the 40. verfe: *That he may remember and do all my commandments*, &c. But at the time of prayer in their fynagogues, they cover themfelves with a fquare woollen veil which has a fringe at each corner, and is called *Taled*, whereof I fhall fpeak in the eleventh chapter.

X. The men likewife ought always to wear on their forehead a *Totafot*, fo named in the Scripture, and which the Jews call *Teffilin*, as it is written in *Deuteronomy*. ^c *Thou fhalt bind them for a fign upon thine hand, and they fhall be as frontlets between thine eyes*. We fhall give a defcription of their property and figure in the eleventh chapter ; but in order not to be laughed at by the people, for a thing which they hold for facred, and do not wear without great circumfpection, they only tie it on in time of prayer.

XI. Befides they think it becoming to wear a girdle, or fome other thing over their clothes to divide the upper part of the body from the lower.

^a Numb. xv. 38.

^b Deut. xxii. 7. 12.

^c Four wings.

^d Chap. vi. 7. 8. c. xi. 7. 18.

C H A P. VI.

Of the Decency to be observed at easing themselves.

I. **T**HE Rabbi's have given many instructions concerning the place where they were to ease themselves, and the manner of behaviour on that occasion, which wholly regard health, decency, and modesty; grounded upon what is said in *Deuteronomy*. ^a *Thou shalt have a place also without the camp, whither thou shalt go forth abroad, and thou shalt have a paddle upon thy weapon, &c. and it shall be when thou wilt ease thy self abroad, &c.*

II. They must remember and accustom themselves when they rise in a morning to ease themselves, and then wash, in order to go clean to their prayers.

III. Whenever they find a motion, they must not refrain it, because it is rendring one-self abominable, in contradiction to what is said in *Leviticus*. ^b *Ye shall not make yourselves abominable, &c.*

IV. If, on these occasions, they think any one sees them, they ought to guard against it with all possible decency. ^c And because at first they had no conveniencies for that purpose in their houses, and were exposed to the sight of every one, they had many instructions for the preserving decency. And as that action was looked upon as even dangerous, they had a kind of invocation to the guardian angels, to protect them particularly at that time: but it is now quite laid aside.

V. After this they were to wash their hands, and in a prayer return God thanks for vouchsafing, not only to form so wonderful a creature as man, but also to preserve him, since the least obstacle in the course of those excrements might prove fatal; this they observe as often as necessity requires it.

C H A P. VII.

Of their manner of washing their Hands and Face.

I. **E**VERY morning, as soon as they rise, they wash their hands and face, and take great care not to touch any meat, bread, book, or sacred thing before.

II. As for the quality of the water and manner of using it, the Rabbi's, who have refined hereupon, have been very tedious in their niceties and circumstances. They above all forbid the throwing the water which they have washed themselves with, upon the ground; for they cannot walk over the place where it is spilt, it being an unclean thing in their notion.

III. As they wipe their hands and face, they repeat the benediction, which I shall mention in the ninth chapter.

C H A P.

^a Chap. xxiii. v. 13.^b Chap. xi. v. 44.^c They have struck out of the second edition what follows to *Numb. v.* as useless, there being now no occasion for practising it.

C H A P. VIII.

Of their Purity.

IN *Leviticus* we find, that he was unclean who had touched a dead body, a leper, or any reptile, &c. and, as such, was prohibited the entrance of the temple: but since the destruction of the temple, the *Jews* pretend, that all those precepts, concerning unclean things, are abolished. However, there is an ordinance in *Esdra*s which subsisted some time after, purporting, that he was unclean who had shed his seed: and this is grounded upon what is mentioned in the fifteenth chapter and sixteenth verse of *Leviticus*: *And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.* But as this could not be observed, without much difficulty, because of matrimonial conversation, they neglect it.

C H A P. IX.

Of their Blessings.

I. **T**HE Rabbi's have persuaded the *Jews* to repeat blessings and particular praises unto God, not only in their prayers, and at all times when they receive favours from him, but even on all accidental occasions, and in all their actions, whether they eat or drink, or smell any odour; and, in short, for every precept of the law, and of the Rabbi's; which they extend to every thing new or extraordinary that they see, for they have different blessings for all sorts of things; and as the number of them is very great, we cannot, at this time, give a particular account of them all. But they are to be found in a large treatise, composed by the Rabbi's, upon this subject.

II. In the morning, as soon as they are up, they say: *Blessed be thou, O Lord our God, King of the world, who givest life unto the dead, who givest light unto the blind, who extendest the earth upon the waters;* and many other sayings of this kind. When they wash their hands, in obedience to that precept, they say: *Blessed be thou, O Lord our God, King of the world, who hast sanctified us by thy precepts, and who hast commanded us to wash our hands.* When they apply to the study of the law: *Blessed be &c. who hast given us the law.* If they would rejoice in eating bread: *Blessed be thou, Lord &c. who bringest forth bread from out of the earth.* When they drink: *Blessed be thou, Lord &c. Creator of the fruit of the vine.* Speaking of the fruits that grow upon the trees: *Blessed &c. Creator of the fruits of the trees.* And of the fruits of the earth: *Blessed &c. Creator of the fruits of the earth.* At smelling of perfumes: *Blessed &c. who hast created such a thing odoriferous.* At the sight of high mountains, or a vast extent of sea, they say: *Blessed &c. Creator of all things from the beginning.* When they see, eat, or put on any thing new, and even at the opening of solemn feasts, they say: *Blessed &c. who hast made us to live, and supported us to this day.* Upon any death among them: *Blessed &c. Judge of all truth.* In short, in all things, before or after every action; and in some, both at the beginning and end, they repeat some blessing to God, believing, that it is a sin of ingratitude to enjoy or make use of any thing, without

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* Besides the precepts contained in the law, the *Jews* have other kind of commandments, which they call the precepts of *Hacamim* or wise men; who appointed these precepts each in their time, according to the different reasons they had to ordain them for the worship of God.

first acknowledging by some words of praise, that they hold it from God, and that he is the Lord and Proprietor of all things.

III. They are under an obligation of saying, at least, a hundred blessings every day; and as most of the *Jews* repeat them every morning in the synagogue with their prayers, they call those blessings, repeated in the morning, *Meath beracoth*, which signifies, *a hundred blessings*.

CHAP. X.

Of their Synagogues or Schools.

I. **T**HEY make their synagogues, which they call schools, either small or large, below or above, in a house or in some place by themselves, just as they have it in their power; because they are not able to erect any lofty or magnificent building. The walls of these schools are white within, either wainscoted or hung with tapestry; and round them are passages and sentences exhorting them to be attentive at their prayers. There are likewise benches fixed all round to sit on, and in some of these synagogues there are little chests, wherein they lock up their books, robes, and other things; in the middle, or against the walls, hang candlesticks, or lamps, to hold oil or wax-lights, in order to give light to the place. At the doors you may see boxes for charity, which is afterwards distributed to the poor.

II. In every synagogue, at the East end, is an ark, or chest, which they call ^a *Aron* in memory of the ark of the covenant, that was in the temple: and in this chest they lock up the five books of *Moses* in manuscript, written upon vellum, with ink made for that purpose, and in square characters which they call ^w *Merubaad*, copied with ^x extraordinary care and circumspection from the original, written by *Esdra*s, whereof, it is said, there is a copy at *Grand Cairo*; which *Esdra*s made from the hand-writing of *Moses*, as is mentioned in the viii. chapter of the 2. book of *Esdra*s: this copy must be so exact that a *vau*, or a *jod*, the least letter too much or too little in it, vitiates the whole copy, makes it useless and fit for nothing, but to be thrown away without reading. The copyist too must omit none of the many formalities required and commanded by the Rabbi's to be observed on this occasion. This Pentateuch is not in the form of books now-a-days used; but in that of a volume or scroul of the ancients; that is, upon skins of vellum, not sewed with thread; but with the sinews of some clean animal. These skins thus tacked together, end to end, and written upon, are rolled on two wooden sticks at each end. The book, thus rolled up, is covered with a piece of linen or silk embroidered, which is generally some lady's master-piece; wherein they endeavour to shew their greatest skill and perfection, which they consecrate to this use, together with another silk cover to be put over it, in order to give it a greater lustre. When they have a mind to be at the expence of it, they cover the two ends of the sticks, which they call ^y *Hexbaim*, and are much longer than the vellum; they cover them (I say) with ornaments of wrought silver, which have pomegranates and small bells hanging to them, that are also, for this reason, called ^z *Rimonim*, over which a crown is put, which either goes quite round it, or only half of one, which hangs down before. And this crown is called by them ^a *Hatara*, or *Cbeder tora*.
All

^a Ark. ^w Square. ^x The *Jewish* Doctors have invented a vast number of rules to be observed in writing a copy of the law for the use of any synagogue, but most of those rules are trifling superstitions. Some of them indeed may contribute towards having a correct copy; as to that ancient copy, ascribed to *Esdra*s, it is a mere fable. ^y Wood of life. ^z Pomegranates. ^a The crown of the law.

All which is performed according to the custom of the country, or the humour of him to whom the book belongs. In this chest there are sometimes above twenty of these books, which they call *Sefertora*, or the *Book of the Law*. The *Jews* read them on festival days, and at stated hours, as I shall observe in its proper place.

III. In the middle, or at the entrance of the synagogue, is a kind of a long altar of wood raised a little, upon which the book is unrolled when they go to read, and it is placed on this table or desk, whilst they are preaching.

IV. There is a place on one side of the synagogue, or gallery up stairs, inclosed with wooden lattices, where the women are placed in time of prayer. They, from thence, can see very plainly whatever is doing below, but are not seen by the men, nor do they assemble in the same place, which is in order to prevent any distractions that might disturb the mind during prayers, and occasion sin.

V. Nevertheless the situation and particularities of those galleries, where the women are, differ according to the countries and people where they live; yet, as to the disposition of them, it is the same in all places.

VI. In all synagogues there is a man appointed to sing the ^b prayers, who is called ^c *Cazan*, and another who keeps the keys of the synagogue, and takes care to have it clean and in good order, to light the lamps and tapers, and do whatever is necessary in time of prayer. This man is called ^d *Sciamas*, or *Servant*. They are both maintained at the expence of the public.

VII. There are in every city more or less of these synagogues or schools, according to the number or variety of *Jews* that dwell in them. For as the *Levantes*, *Germans*, and *Italians* differ in nothing so much as their prayers, every one of them is desirous of having a place for that purpose, which shall be in common to none but those of their own nation.

CHAP. XI.

Of their Prayers, of the Cloak or Long Robe, of the Forehead-pieces, and of the Pentateuch.

I. **T**HE *Jews* go three times a day to pray in their synagogues. The first four hours after sun-rise are appointed for the morning prayer; and called ^e *Sciacrid*: The second hour is afternoon or twelve a clock, and is called ^f *Mincha*; and the third at the close of the evening, which they call ^g *Haruid*. But in many places, when it is no festival, the noon and evening prayers are said at sun-set, for convenience sake.

II. They are not to eat, drink, or do any other thing, not so much as to step aside to salute any one, before they have been at morning prayers: besides, they are obliged to wash their hands before they enter the synagogue.

III. In

^b The *Jews* pronounce their prayers in such a manner as they may be said to sing them; for when they read the text of the Bible they properly sing.

^c The *Cazan* is with the *Jews*, what the reader is amongst those of the P. R. R. The word *Cazan* is to be met with in the works of St. *Epiphanius*.

^d The *Sciamas* or minister, is almost the same as was formerly a deacon, and the *Syrian* Churches call their deacons by that name to this very day, tho' it is also generally applied to all such as officiate at divine service.

^e Matins.

^f Nones.

^g Vespers.

III. In the morning then, as soon as they enter the synagogue, they cover themselves with the ^h *Taled*, which I have already mentioned, ⁱ and repeat the benediction, ^k *Blessed be thou*, &c. Some of the *Jews* cover their heads with the veil, and others bring it close about their necks, in order to be the more attentive at prayer, and to refrain from looking round them.

IV. Next they put on the forehead-pieces, called ^m *Teffilin*, of which I have already spoken, and whereof take the following description. They take two pieces of parchment, whereon, with an ink made on purpose, they write these four passages in square letters, which is performed with great exactness upon each piece, ⁿ *Hear, O Israel*, &c. The second, *And it shall be our righteousness, if we observe to do all these commandments*, &c. The third, *Sanctify unto me all the first-born*. The fourth, *And it shall be when the Lord shall bring thee*, &c. These two pieces of parchment are rolled up together in the form of a small piked roll, which they wrap up in a piece of black calf's-skin: then they fix it upon a square thick piece of the same skin, leaving a slip of the same fastened to it, which is of a finger's breadth, and about a cubit and a half long. One of these *Teffilin* they place on the bending of the left arm, and after having made a small knot in the slip in form of a jod, they wind it round the arm in a spiral line, till the end of it reaches the end of the middle finger; which they call *Teffila Scel Jad*, that is to say, *the Teffila of the hand*. As for the other, they write the four passages just now mentioned upon four separate pieces of vellum, which form a square when tacked together, whereupon they write the letter *Scin*, then put a square piece of hard calf-skin over it, of the thickness of the other, from which come two slips of the same length and breadth as the former. This square piece they put on the middle of their forehead, and the slips going round their head, make a knot behind in the form of the letter daleth, and then hang down before upon the breast. This they call, *Teffila Scel rosch*, which is, *the Teffila of the head*. These are the forehead-pieces, which are generally put on with the *Taled* in the morning only. Indeed some of the *Jewish* zealots wear them at their noon prayers too; but excepting the reader, there are very few amongst them, who wear the *Taled* at those prayers.

V. When ten are met together, and all of them thirteen years and a day old (for unless such a number meet, those prayers cannot be sung solemnly) then the *Cazan*, or reader, goes up to the desk, or altar, or stands before the chest, or ark, and begins to sing prayers aloud, in which the rest join with him, tho' in a much softer voice.

VI. The form of prayer is very various amongst the *Jewish* nations. For, as I before observed, they differ in nothing so much as in this point. The *Germans* sing in a louder tone than the rest. The Eastern and *Spanish Jews* sing almost in the same manner as the *Turks*; and the *Italians* gravely and leisurely. Their prayers contain more or fewer words, according as their days are festivals or not. And in this very point also they differ amongst themselves.

VII. But these are the chief points wherein they agree. In the morning they sing *Psalms*, particularly the cxlv, which they say intirely, *I will magnify thee, O God*, and those that follow, beginning with *Alleluiah*. Besides this, they repeat a collection of praises to God, which they mix in all their prayers, and at all times, viz. ^o *Cadis*, which is to say, *Holiness*;

^h The word *Taled*, or *Taled*, as the *Italian Jews* pronounce it, signifies in *Rabinic Hebrew*, a cloak, or robe worn over other clothes.

ⁱ Numb. Chap. vii, viii, and ix.

^k Num. Chap. x.

^l Deut. vi. *ŷ*. 4. 11. 13.

^m *Teffilin* in the *Chuldee*, or *Rabinic Hebrew*, answers to the *Latin* word, *precatoria*, because the *Jews* use it at the time of their prayers.

ⁿ Exod. xiii. *ŷ*. 1. and the following verses.

^o This praise begins by these words, may thy name be exalted and sanctified.

nefs; a hymn to the Creator of the light and the day, which they call *Jozer*. That passage of *Deuteronomy*, *Hear, O Israel*, which ends with these words, *And it shall be our righteousness if we observe to do all these commandments*, &c. which we have already mentioned, and this passage out of *Numbers* chap. xv. ver. 38. *Speak unto the children of Israel, and bid them, that they make them fringes*, &c. These three are called *Chiriat Sceman*, adding to it *Veiazru*, &c. eighteen benedictions offered up unto God, which they call *Scemona Esre*, wherein, at the same time they are praising him, they beg those things of him, which are most necessary for them, such as bread, health, the use of reason, liberty, the forgiveness of sins, &c. which are first said in a low voice, and afterwards the Cazan sings them aloud, beginning the cxlv. Psalm over again, with some passages out of the prophets, and particularly that of the vi. chapter of *Isaiah*, *Holy, holy, holy is the Lord of hosts*, &c. with the interpretation of the same words in the *Chaldean* tongue. All which being said, they conclude with a lesson and thanksgiving unto God, for having taught them how to serve him, begging of him, that he would cause the whole world to worship him after one manner. Which they call *Halenu le sabeab*. And this is the form of their morning prayer.

VIII. On Mondays and Thursdays, to the prayers after the *Scemona esre*, they add a kind of confession, with penitential prayers; and if any one has any fast or abstinence to perform, he generally chuses these two days of the week for that purpose, which they call days of justice; because anciently the judges, in regard to crimes committed against the Deity, used to hold their sittings on those days, as well in great cities, as in country towns, and the neighbouring villages, whither the people repaired from all parts, as to a market.

IX. In the afternoon the prayers begin with the cxlv. Psalm, the *Cadis*, the eighteen benedictions, or *Scemona esre*, which are first said in a low voice, then sung aloud, and the *Cadis* being a second time repeated, concludes the service.

X. At night an hymn is repeated unto God, who bringeth on the night, who loveth *Israel*, and hath given his commandments to them; the three lessons called *Chiriad Sceman*, a commemoration of their miraculous deliverance out of *Egypt*, with a prayer to God, that he would keep them in peace during that night. To these they add eighteen verses out of the prophets, the eighteen benedictions *Scemona esre*, the *Halenu le sabeab*, and the *Cadis* in a low voice, and thus ends their evening prayer.

XI. These are the most essential parts of which their prayers generally consist. And tho', on particular days and solemn feasts, they make suitable additions, as I shall mention in its proper place; yet these prayers are always the basis and foundation of the rest, both for the order and substance of them. So that, in this point, there is no considerable variety observed by the several nations of the *Jews*, who almost all agree as to their form of prayer.

XII. They have divided the whole Pentateuch into forty eight or fifty two readings, called *Parasciod*, or *Divisions*; and one of them is read every week in their synagogues: so that in the space of a year, whether of twelve or thirteen months, as I shall shew by and by, they finish the reading of the whole book. On the Monday and Thursday, after having said their penitential prayers, they take the *Sefar Tora* out of the chest before

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mentioned,

^p This is the first word of the praise, which signifies Creator.

^q The lecture of, *Hear, O Israel*.

^r And constant, This is the beginning of a praise.

^s Eighteen, because it containeth so many thanksgivings.

^t It is our duty to praise.

^u The book of the law.

mentioned, and whilst the verse of the xxxiv. Psalm, *O praise the Lord with me*, &c. and some others are repeating, they place it on the little altar or desk, where being opened and unrolled, they desire three persons to read the beginning of the ^x *Parascia*, in the same place where they are. And every one repeats some words of it, which are preceded and followed with a benediction. After which the reader blesses them, and they all promise to bestow something, either on the poor, or towards the necessities of the synagogue, or on the reader, or ^y *Sciamas*. Then the *Sefer Tora* is held up wide open, and the reader shewing the writing of the book, says to the congregation, ^z *This is the law which Moses set before*, &c. Indeed the *Levants* perform this ceremony before they begin to read. After which, the book is rolled up and covered, and then shut up in the chest.

XIII. This manner of reading the Pentateuch, and inviting more or less persons to read it, is an order of *Esdra*s; which is observed on all fasts and festivals, as I shall observe in its proper place.

XIV. And as each man out of devotion is desirous of having a share in some particular ceremonies, such as taking the book out of the chest, and putting it up again, or any other performed in time of prayer, that favour is generally granted to those who offer most money, and the sum, so collected, is distributed, as I said before, to the poor, or employed in the uses of the synagogue.

C H A P. XII.

Of the Priests and Levites, of the Presents made them, and Tithes.

I. **I**N former times none were admitted as priests, or ministers in the temple, but such as were descended from *Aaron*, as we read in *Exodus* and other places. They alone offered up sacrifices, made oblations, burnt incense, and in a word, performed all things necessary. And indeed, they not only were allowed a part of all the sacrifices, which were offered, and are specified in the same place; but likewise had the shoulder, breast, and jaws of all beasts that were killed. They also had the first-born of every flock, and what was given in exchange for the first-born of women; the first fleeces of sheep, and other things belonging to beasts, the fiftieth part of the *Glebe*, and of fruits, a piece of *dough* out of every mass of bread; together with all the other advantages ordained in Holy Writ. •

II. The office of the *Levites* was at stated times to sing in the temple. They were allowed the tenth part of the harvest, which they went into the country to gather.

III. But these duties are now ceased, unless it be as to those *Jews*, who live in the territories of *Jerusalem*, and the ancient *Judea*. There are very few *Jews* at this time, that have any land or flocks of their own. So that tho' there are some of them, who pretend to be the sons of priests and ^a *Levites*, and to have an undoubted tradition of the truth of their descent, notwithstanding all their transmigrations, yet they have no pre-eminence,

^x Section or chapter.

^y Servant.

^z Deut. iv. §. 44.

^a Several of the *Jews* retain, to this day, the name of *Cobanim* or priest, tho' there be no temple, so that the word *Coben*, is now but a title of honour, and not of a real priest.

eminence, unless it be the receiving something upon account of the first-born, and being generally preferred to all such as are invited to read the Pentateuch ^b in their synagogues, as I have said before; and their blessing the people on solemn feasts, using these words out of the vi. chapter of *Numbers*, *The Lord blefs thee, and keep thee, &c.*

IV. They take a special care not to touch any dead body, or to meet under any place, where there is one. The *Jews* pay them a ransom for the first-born, as I shall observe in the 9. chapter of the 4. part of this Dissertation.

V. The priests are not allowed to marry any woman that hath been divorced from a former husband, nor a sister-in-law, who hath had *Caliza*, as I shall explain it in the 4. Part, chap. vii.

VI. There are some small circumstances, wherein the *Levites* are inferior to the priests in dignity.

C H A P. XIII.

Of Agriculture and Cattle.

I. **T**HE *Jews* are forbidden, in all places, to sow two different sorts of seed together, as wheat and barley, and so of all others; nor to sow any thing with the seeds of grapes. ^c*Thou shalt not sow thy field with mingled seed, &c.* Nor to graft any tree, as peach, apple, orange-trees, and the like; nor can they even keep any grafted trees on their ground, but they may eat the fruit of a grafted tree.

II. If any one plants a fruit tree, he must not eat of the fruit thereof, till three years after it has been planted. The fruit growing on that tree in the fourth year was formerly carried into the temple, ^d but at this time they gather it without much ceremony.

III. They are not to couple two animals of a different species, as the ass and the bull, or any other, in order to bring forth mules, according to the prohibition, which saith: ^e*Thou shalt not let thy cattle gender with a diverse kind.* They were likewise forbidden to let them work, draw the plough, or cart together. ^f*Thou shalt not plough with an ox and an ass together.*

IV. When they gathered in their harvest, they were obliged to leave a part of it standing at one end of the field, and likewise to leave grapes on their vines.

V. Every seventh year was a year of rest for the land, ^g and what it produced of itself, that year, was for the poor.

VI. The first-born male of a clean female, as of a cow, an ewe, or of any other animal, without spots, was forbidden to be eaten, or put to any use: for it was formerly the custom to give it to the priest, or to redeem it of him. But this ordinance is not practised now-a-days, whether it be spotted or unspotted. ^h The firstling of an ass, likewise, might be redeemed of the priest, by giving him a lamb in the stead of it.

VII. If

^b Chap. xi. Sect. 12.

^c Lev. xix.

^d Lev. xix. v. 23.

^e Lev. xix. v. 19.

^f Deut. chap. xxii. v. 10.

^g Lev. chap. xxv.

^h Exod. xiii. v. 13.

VII. If any one found a bird's nest in the fields, whether there were young ones, or eggs, of such as might be eaten, ¹ he was obliged not to take the dam with the eggs, or young ones.

C H A P. XIV.

Of their Charity towards the Poor, and to Animals.

I. **A**LTHOUGH the *Jews* are more exposed than any other nation to injuries and insults, tho' there are very few rich men amongst them, and those who are so, have nothing in their possession which may be called riches; nevertheless, that small number of wealthy men supply the necessities of the poor, who are very numerous, and help them at all times and on all occasions; so that we must allow the *Jews* are very compassionate to the poor.

II. In all considerable cities the poor go, on the eve of the Sabbath, and other festivals, to the houses of those who are rich and most easy in their fortunes; and every house gives according to their ability. Besides, the ^k *Parnassim*, or *Memunin*, who are appointed for that purpose, take care to send money every week to them, but chiefly to those poor who are ashamed to beg, as also to widows and infirm people, that are not able to go from place to place.

III. There is likewise a fund raised for the poor, out of the money which is put into the box of the synagogue, and out of that which is collected by the priests, in the time of their worship; as I observed in the eleventh chapter.

IV. When there is occasion for any extraordinary charity, either to one of the poor of the city, or to a stranger, such as the marrying a young woman, redeeming a slave, or any thing of this nature, the inspectors of the synagogue order the reader to go round the whole congregation, who still, as he passes by them, names the persons to whom he speaks; saying, God bless *N.* who shall give such or such a sum towards such a charity. As this is generally done on the Sabbath, and the *Jews* do not touch any money on that day, each person obliges himself upon his word to give such a sum to the reader upon that account, and this promise is called ¹ *Nedava*; which is discharged before the week is at an end. As soon as these charities are collected, they are distributed to such poor as they were designed for.

V. There are also, in large cities, several societies, who bestow large charities, some take care to assist the sick, others are employed in burying the dead; that society which collects the small alms called ^m *Zedaca*, are generally named *Ghemilud Hassadim*; those for the redemption of slaves *Pidion Suevim*; and those who have the care of marrying the young women are called *Hassibetuloth*. There are several other societies, more or less considerable, according to the number of *Jews* that live in each city.

VI. If any poor person's urgent necessity requires more than those, who live in the same city, are able to bestow on him; he applies to the chief Rabbi's, who give him a ⁿ certificate

¹ Deut. xxii. §. 6.

¹ Liberality.

^k Those who are appointed to take care of their civil affairs.

^m Justice, the *Jews* stile their alms after this manner, conformable to the vi. chapter of St. *Matthew*, §. 1. *Ne justitiam vestram faciatis coram hominibus.*

ⁿ This sort of letters was also long in use amongst the Christians.

ificate under their hand, to this purpose: that *the bearer hereof N. is an honest and good man, and every one is desired to assist him.* With this certificate, in all places where there are *Jews*, whether it be a castle, farm, or any other place, the bearer of it is entertained and subsisted for a day or two; and when he departs thence, he sometimes has money given him. In every town he goes thro', he procures a fresh certificate, or causes the first to be subscribed to, with which he goes to the synagogue in the name of the *Par-nassim* or of the societies, or of whatever persons whose proper business it is to warrant him. And thus he receives the assistance and relief which he is in need of, in the manner before mentioned.

VII. ° From all parts of the world where there are any *Jews*, they every year send alms to *Jerusalem*, for the maintenance of the poor who live there, and pray for the welfare of the *Jews* in general. There is likewise money sent into other parts of *Judea*, as to *Joppa*, *Tiberias*, and *Hebron*, the burying places of the patriarchs *Abraham*, *Isaac*, and *Jacob*; and their wives.

VIII. Besides these public alms, every man may distribute his charity in private, how, and when he pleases, and according to his ability.

IX. The *Jews* are likewise of opinion, that they do a good action when they give alms and assistance to the distressed of all kinds, tho' not *Jews*, nor of the same city: because they look upon it as an act of charity done to mankind in general, which ought to extend indifferently to all persons. And indeed the Rabbi's give a particular charge concerning this matter.

X. Out of a motive of the like compassion, they neither torment nor abuse the beasts, and are very careful how they put them to a cruel death; for they consider them as God's creatures according to the words of the cxlv. Psalm. ver. 9. *And his mercy is over all his works.*

° This is not in the first edition.

The END of the first Part.





AN HISTORICAL
DISSERTATION
CONCERNING THE
CEREMONIES and CUSTOMS

Which are at this time observed amongst the *J E W S*.

PART II.

CHAP. I.

*Of their Language, Pronunciation, way of Writing, and
Preaching.*

THERE are but few *Jews* who are able to make a complete discourse in *Hebrew*, or the holy tongue, which they call ^a *Lashon Hacodesch*, wherein the four and twenty books of the Old Testament are written. They are not much better acquainted with the *Chaldee*, or ^b *Targum*: Yet they spoke those languages when they were a nation. They are therefore acquainted only with the language of the country wherein they are born. So the *Jews* of *Italy* and *Germany*, talk *Italian* and *German*; and those of the East and of *Barbary*, talk *Turkish* and *Moreſco*. Nay, they have ſo abſolutely made thoſe foreign languages their own, that ſeveral of the *Jews* who went from *Germany* into *Poland*, *Hungary*, and *Ruſſia*, have carried the *German* tongue along with them into thoſe countries, and tranſmitted it to their children. As for thoſe who

^a Holy tongue, or paraphraſe.

^b They thus call the *Chaldee* paraphraſes, which is as much as to ſay, interpretation,

who were driven out of *Spain*, and retired into the East, they have likewise carried the *Spanish* tongue thither. In *Italy* both languages are used, herein imitating their fore-fathers. The generality of them choose to live in those countries, whose language they understand, and in conversation intermix many corrupt *Hebrew* words. But few of them are learned enough to be masters of the Scripture; and there are hardly any, unless it be their Rabbi's, that can make a tolerable speech in *Hebrew*.

II. As for their way of pronouncing *Hebrew*, they differ so much among themselves, that the *Germans* are hardly understood by the *Italians* and *Levants*. But none of them pronounce more distinctly and more according to the rules of grammar, which they call *° Dichduch*, than the *Italians*.

III. If we examine the holy tongue in itself, we shall find that it lies in a narrow compass, and is very barren in words; for there being no other ancient writings extant, but the four and twenty books of the Old Testament, the *Jews* are forced to borrow all their words from thence. Indeed the Rabbi's have enlarged it enough to serve for public convenience, by adopting a great many words and expressions from the *Chaldee*, some few from the *Greek*, and some from the neighbouring languages. They have also coined many words for the names of things, and the same hath been done in every age by their writers, especially in order to express themselves upon philosophical subjects, and other sciences, from whence they have borrowed their terms.

IV. This *Hebrew* of the Rabbi's is commonly made use of in their books, contracts, journals, public transactions, and the like occasions; but as for their letters both of compliment or business, most of them are written in the language of the country where they live. Yet some of them write them in *Hebrew* letters. The *Jews* of the *Morea* are the only people who still transact every thing in *Hebrew*.

V. Their sermons are made in the language of the country where they reside, the better to be understood by every body. Nevertheless, the quotations from Scripture, and from their Rabbi's, are in *Hebrew*, which the preacher afterwards explains in the vulgar tongue.

VI. As they readily allow any man to preach, he who would preach takes his opportunity, when the congregation is sitting quietly in the synagogue. Then the preacher covering himself with his Taled, or sometimes uncovered, leans against the desk I have spoken of; ^d and begins with a verse of the lesson that has been read, called *° Nase*, to which he subjoins a sentence from those learned men called *Maamar*. Then he enters into his exordium taken from some circumstance relating to his text; afterwards he explains it, and for the confirmation of it, brings places out of the Scripture, and authorities from the Rabbi's; every one does it in his own stile, which is very different, according to the nation he is of.

VII. Their sermons are preached upon the sabbath-day, and upon great festivals, except when there is a funeral oration for the head of any considerable family (which is generally made upon common days) or for some other extraordinary occasion.

[°] Subtily, their grammar consisting only in trifles and subtle reflections.
^d Part I. chap. viii. [°] The subject.

C H A P. II.

Of their Studies and Academies, of the rise and contents of the Ghemara or Talmud.

I. **T**HEY are of opinion that the best employment they can have is the study of the Holy Scripture, and the interpretations upon it, every one according to his ability; ^f *and thou shalt talk of them when thou fittest in thine house, and when thou walkest by the way, &c.* Some of them apply themselves to the Cabala, that is, the secret theology of Scripture. Others study philosophy and the other sciences, both natural and moral; but this they do only for the better understanding of the Scripture; otherwise, they look upon these studies as pernicious, unless a man intends to take his degrees in physick: in such a case he is allowed to do otherwise. The most common study amongst them is ^g the *Ghemara*, otherwise called the *Talmud*, in those places where they are allowed to have it; for where they have it not, they study the writings of their wise men, their paraphrases, or the abridgment of the *Talmud*.

II. They have academies for that purpose called ^h *Yeshivod*, where the Rabbi's and their disciples meet in order to dispute; but this they do without any method, and with a great deal of noise, that one would think the subjects they dispute upon, were worth the while. They commonly meet there after morning prayers, except Fridays, the eves of holy days, Sabbath days, and holy days.

III. And because all the precepts, ceremonies and customs of the *Jews* are founded upon the *Talmud*, and have their authority from it; it is proper to let the reader into its rise, and to give him a regular account of what it contains.

IV. I observed in the first chapter of this work, that the *Jews* received the written law from *Moses*, and the oral law, which is an exposition of the former, with a collection of all their constitutions, from their Rabbi's. As long as the temple was standing, the *Jews* could not write down any part of this second law, which was called, for that reason, *The oral Law*; because it was taught only by word of mouth and tradition.

V. But about one hundred and twenty ⁱ years after the destruction of the temple, Rabbi *Juda*, being then living, who for the sanctity of his life, was called by the *Jews*, *Rabenu Hacadosh*, or *our holy Master*; this Rabbi, I say, who was a man of a considerable fortune, and very great with the Emperor *Antoninus Pius*, observing that the dispersion of the *Jews* made them forgetful of this oral law, writ down the opinions, constitutions, and traditions of all the Rabbi's, to his time; this he did in a compendium, which he called ^k *Misna*. He divided his work into six parts, *the first* treats of husbandry and seeds: *the second* of holy days: *the third* of marriages and every thing appertaining to women: *the fourth* of law-suits, and of the differences which arise from damage or interest, and of all manner of civil affairs: *the fifth* of sacrifices: and *the sixth* of cleanness and uncleanness. But this book being very short and obscure, it occasioned abundance of disputes, which, as they increased every day, obliged two Rabbi's of *Babylon*, one of them called

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Ravenna,

^f Deut. vi. 7. ^g Perfection. It is a Supplement to the *Misna*, which is the text, whereof the *Ghemara* is the gloss or explanation.

^h The meaning of this word is properly *Sessio*, because the scholars are sitting.

ⁱ The learned do not agree among themselves about the time when the *Talmud* was compiled.

^k This is what the Fathers have called *Deuterofis*, or as it were, a repetition of the law, which serves as a text to the *Talmud*.

Ravena, and the other *Ravafce*, to collect all the expositions, disputes, and additions, which had been composed upon the *Mifna*, down to their time, to which they added several histories, sentences, and remarkable sayings, that were come to their knowledge, placing the *Mifna* as the text, and the rest as an explanation, out of which they formed the book called ¹ *Talmud Babeli*, or *Ghemara*, divided into sixty parts, called ² *Massachoth*. Some years before, one Rabbi *Jocanan* of *Jerusalem*, had written a work of this kind, commonly called *Talmud Gerufalmi*, *Talmud of Jerusalem*. But this being short, and written in a harsh stile, the *Babylonian* was preferred, as being larger and clearer. Upon this last, Rabbi *Solomon* commonly called ³ *Rafci* made a comment, and an academy of Rabbis added some disputations called ⁴ *Toffafoth*. Out of this *Babylonian Talmud* several things have been taken, and especially out of the three treatises, of the number of those six just now mentioned, because the treatises of husbandry, of sacrifices, of cleanness or uncleanness, are now no longer in use.

VI. Since that time, some of the Popes have prohibited the *Talmud*, and others have allowed it; it is at present prohibited in *Italy*, especially, where it is neither to be read nor seen.

CHAP. III.

*Of the Creation of their Rabbi's, of their Authority, and of
their Excommunications.*

I. **T**HE Rabbi's make no interest for their degree, but look upon it to be a shameful vanity to shew any desire for it. And so they never examine them, but when they find a learned man fit to be a Rabbi, that is to say, a man who hath studied the oral law more than any other science; he is looked upon by the generality as a doctor, and is called *Cacham*, or *wise man*. At least, this is the custom in the East, but in *Germany* and *Italy*, they receive their title from the most ancient Rabbi's, who by word of mouth, or in a written form, call the candidate *Chaver de Rau*, a companion to his master, which title is given to young men, not so well acquainted with sciences, as the old doctors; or sometimes they call them *Morenu*, or *Rau*, *Preceptor*, or *Master*.

II. The *Cacbam Rau*, or *Morenu*, passes judgment upon all manner of differences, determines what things are prohibited or lawful, and judges of all matters relating to religion; nay, he decides sometimes of civil affairs. These wise men, or masters, perform the ceremonies of marrying and divorcing. They preach, when they are qualified for it, and are the heads of their academies. They have the uppermost places in their synagogues and assemblies. They punish such as are disobedient, and have the power of excommunicating them; and for this reason they are much respected.

III. When they excommunicate any person, they curse him publicly, after which no *Jew* can talk with, or approach him within the length of a fathom, or six foot; he is forbidden the synagogue, and is obliged to sit upon the ground barefooted, as if some of his relations were just dead, till he is absolved by one or more of the Rabbi's, and blessed a-new.

IV. If

¹ *Talmud of Babylon.*

Treatises.

¹ *Talmud of Babylon.* ² *Treatises.* ³ *R. Solomon Jarchi*, or rather as the Jews call him, *Solomon Isaaki*. He was born at *Troyes* in *Champain*, not at *Lunel* in *Languedoc*, as some have thought. • *Additions.*

IV. If the excommunication be solemn and extraordinary, they meet in the synagogue, where lighting some black tapers, and blowing the horn, they thunder out curses against the man who hath done, or shall do such or such a thing, to which the congregation answers, *Amen*.

CHAP. IV.

Of their Oaths and Vows.

I. **T**HEY are forbidden to swear in vain, or to pronounce any of God's names without necessity, according to the injunction in the decalogue, and v. chapter of *Deuteronomy*. * They are forbidden also to lie, and to speak false, according to *Leviticus*, chapter xix. verse 12. *Ye shall not swear by my name falsely.*

II. Nor are vows much approved of, but when they make any, they are obliged to fulfil them. A husband can give his wife a dispensation, even when she is not willing to it, for any vow of abstinence which she hath made to herself; but this must be done within the space of four and twenty hours after he comes to the knowledge of the vow. A father can also break the vows of his daughter, when she is unmarried; as it is said in the xxx. chapter of *Numbers* verse 4.

III. Nay, they hold it from tradition, that a man or woman, who has taken an oath, or made a vow, provided it be of no prejudice to a third person, and they have a good reason to repent it; they hold it, I say, from tradition, that they may be dispensed with it, by a Rabbi of credit, or by three common men. A person therefore, who has a mind to be dispensed with his vow, may tell his reasons to a Rabbi, or to three private men, who, if they approve of his reasons, shall say, *be thou unbound*, &c. by which means the man is set at liberty.

CHAP. V.

Of their Trade and of their Usury.

I. **E**VERY man is obliged, both by the law of *Moses*, and the oral law, to keep his word, and not to cheat any one, whether *Jew* or stranger, and to observe with every body all the rules of commerce, prescribed in several places of the Scripture, and especially in the xix. chapter of *Leviticus*, from the 33. verse to the end.

II. Some have both said and written, that the *Jews* oblige themselves every day to deceive Christians, and look upon it as a laudable action; but this is a calumny, spread abroad merely to make them more odious. Far from this, several Rabbi's have written against it, and even our master *Bachii* hath composed a treatise in his book † *Cad achema*, letter *Ghimel Gbezela*, where he says, that it is a much greater crime to cheat a man who is not, than one who is a *Jew*; both because the action is wicked in itself, and because

* Exod. xx.

† A bushel of meal.

cause the scandal is the greater: for this reason, they call such a practice *Ghillul ascem*, or *prophaning the name of God*, which is one of the sins of the deepest die. Therefore, if any of them do cheat in their dealings, it is to be imputed only to the particular person who does it. Neither are any true *Jews* guilty of such a practice, deceit not being allowed by the law, nor in any manner tolerated by the Rabbi's.

III. It is true indeed, that being reduced to a miserable condition by their dispersion, and not suffered any where almost to hold any land, and deprived of the sure ways of trading or getting money, their soul may be debased, and have degenerated from the primitive sincerity of the *Israelites*.

IV. For the same reason, they have allowed themselves the liberty of turning usurers, relying upon this passage. 'Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury. By this word stranger, the *Jews* ought not to understand any others but these seven nations, the *Hittites*, the *Amorites*, the *Jebusites*, &c. whom God had ordered to be smitten with the edge of the sword. But as the greatest part of the *Jews* have no other way of getting a livelihood, they maintain it to be lawful for them to lend upon usury to those that are their brethren only by nature.

V. 'Those passages therefore of the Rabbi's, allowing of extortion from strangers, are to be understood only of these seven nations, their opinion being founded upon their being so often cursed in the Holy Scripture. But it can in no wise be understood of those nations, where the *Jews* are now tolerated, and where they are treated with lenity, both by the Princes and the people, especially amongst Christians; since it would be a practice contrary not only to the written law, but even to the law of nature.

C H A P. VI.

Of their Contracts, Writings, Witnesses, Judges, and Judgments.

I. **A**LL kinds of bargains, sales, or agreements are accounted valid, when both parties have touched the clothes or the handkerchief of the witnesses; which is a sort of oath called *Kinian Suddar*, that is to say, *the purchase of the cloth*.

II. Public notaries are of no consideration amongst them, unless the notary, as a writer, goes for a witness, which with two other men besides, makes any sort of writings authentic, whether it be a matter of trade, a will, a marriage, a divorce, or any other affair whatever.

III. In order to make such a writing the more authentic for the future, and to be of use at all times and in all places, they get it authorised by three other persons, who are appointed judges of the affair.

IV. In

' Deut. chap. xxiii. v. 20.

' They not being allowed to hold lands, or to inherit any estate in property, they think that they are allowed to get their livelihood by other means, and that the reason against usury, is of no force against them, as being founded upon the law of nature. The first edition says, being not used by many as brothers by nature.

' This is not in the first edition, but only in the copy printed at *Venice*, where it seems to have been added on purpose.

' This chapter was omitted in the first edition.

IV. In order likewise to have unexceptionable witnesses, they must be examined before the guilty person or the adversary.

V. The chief Rabbi's are generally judges of the differences which arise amongst the Jews, let the disputes be upon whatsoever matter, or else the parties agree to take some of their friends for arbitrators.

VI. The Rabbi's judge conformably to what is written in * *Chofen Hamispath*, or in the collection of cases adjudged called † *Sheeloth Vescivud*, taken for the greatest part out of the xxi. chapter of *Exodus*; which begins thus: *Now these are the judgments which thou shalt set before them*, with what follows to the end of the xxiii. chapter, and from the beginning of the xxii. of *Deuteronomy* to the end of the xxv. To these the judges add their opinion, drawn from the reason of the thing, having still an eye to the person, the case, and point of time.

VII. As for criminal matters, they depend entirely upon those Princes to whom they are subjects, the authority of the Rabbi's reaching no farther than to excommunicate those, who transgress against any of their ceremonies, as we have observed in the third chapter of this second Part.

C H A P. VII.

Of Meats at all times prohibited, and of their manner of eating.

I. **T**HEY are not allowed to eat the flesh of any four-footed beast, that does not part the hoof and chew the cud, such as the cow and the sheep: but they never eat rabbit, hare nor swine's flesh. Nor do they eat of any fish that hath not scales or fins, nor any bird of prey, or reptil, as is fully expressed in the xi. chapter of *Leviticus*.

II. For this reason, whatsoever they eat must be dressed by Jews, and in vessels belonging to persons of their own; lest they should be polluted by any prohibited meats, as I have already observed. * They even scruple to use another man's knife.

III. They do not eat the fat of beef, lamb, or kid, as is ordered at the end of the iii. chapter of *Leviticus*. Neither do they eat the sinews of the thigh, it being forbidden at the end of the xxxii. chapter of *Genesis*. Wherefore they with great care take out all the fat and sinews, and in several places in *Italy* and *Germany*, many of them do not so much as eat the hind quarter, because of the sinew and fat, this requiring a great deal of care in the taking out, very few being capable of doing it in a proper manner.

IV. * They never eat the blood of a four-footed beast, nor of a bird, nor even an egg where there is the least drop of blood. It is, perhaps, for this reason, that they are forbidden to eat of any terrestrial beast, or of any bird, whose throat hath not been cut open, in order to let out the blood.

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V. When

* The breast-plate of judgment. It is the title of part of an admirable book upon the Jewish law.

† Questions and answers.

* Part I. chap. iii.

* Levit. chap. xvii. §. 10, and others.

V. When any animal is to be killed, it is performed by some skilful person, because of the circumstances which must be observed on such an occasion. They must choose the most proper time, have a knife that cuts well, and that hath no notches, that the blood may immediately flow out, and not stop; they let it run upon the ground, or upon ashes, with which they cover it immediately.

VI. They must not cut off any part of a living beast, nor eat it, whether dressed or raw.

VII. They are forbidden to kill a cow and her calf on the same day; neither can they kill an ewe or a goat, and their kids at the same time, when they know it.

VIII. ^b If any of those beasts or birds, which they are allowed to eat, should die of themselves, or be killed in another manner than that which I have already mentioned, they cannot taste of it.

IX. So if they should happen to find a thorn, or a needle in any bird, which has pricked them, or if they discover an impostume, or vitiated lungs in the four-footed beasts, all which they search carefully into, after the beasts are dead; they do not eat of them, according to the prohibition at the end of the xxiii. of *Exodus*, and in other places.

X. If a living beast has had a bone broken in one of the limbs, pointed out by the Rabbi's, or should have been wounded so as to be in danger of dying, then they cannot eat of it.

XI. For the better observing of the law before mentioned concerning the blood, they leave their meat for the space of an hour in salt, before they put it into the kettle, in order that all the blood may come out. Otherwise, they can eat no meat, unless they roast it: and as the liver is full of blood, they broil it well upon coals, before they boil it.

XII. As to the fish which they eat, there is nothing to be observed, for they are not forbidden to eat their blood, nor ordered to throw them away, when they are dead or vitiated.

XIII. They cannot at the same meal eat both flesh, and cheese, or milk, because it is said: *c Thou shalt not see the kid in his mother's milk.* This they understand of all kind of beasts, and of any milk whatsoever. And so far are they from dressing their meat with any thing made of milk, that they do not so much as mix both in a meal, neither do they eat at the same hour flesh, and cheese afterwards: because they say, that there might remain some flesh between the teeth, that would mix itself with the cheese. But if they eat cheese some time before, they may afterwards eat meat.

XIV. Hence it comes, that the vessels which are used for meat, are never made use of for things composed of milk, every one having its peculiar mark to be distinguished by; nay, they have different knives for these things. If, by chance, they dress one of these two eatables in vessels appropriated to the other, they not only avoid tasting it, but likewise, if it be an earthen vessel, cannot use it any more.

XV. They never eat any cheese, unless they have seen it in curds before, for fear there should be some milk of a prohibited beast, or part of the skin mixed with curds, which might

^b Lev. xvii. §. 15.

^c Exod. xxiii. §. 19. and in other places.

might be accounted both flesh and cheese, as also for fear the milk should have been warmed in a kettle already used in boiling some prohibited meat; they therefore set a mark on those cheeses whose curds they have seen made.

XVI. Their Rabbi's had formerly ordered, that they should not eat both flesh and fish at the same meal, under pretence that it was not wholesome; but this is not observed at present.

C H A P. VIII.

Of their Drink.

I. **T**HERE are some, who, according to the ancient Rabbi's, think that the *Jews* are not allowed to drink any wine, made or tasted, by any other people but *Jews*. The Eastern and German *Jews* observe this rule. But the *Italians* do not regard it. They say, that those Rabbi's who made this ordinance then lived amongst idolaters, with whom they would not permit the *Jews* to hold any communication, which is not to be understood of those nations with whom the *Jews* live at present, whom the same Rabbi's have declared not to be idolaters.

II. They have also many other ceremonies; as for example, at the beginning and at the end of their feasts, weddings, and circumcision, and on some other occasions, they repeat some lines in praise of God over the glass before they drink it; every time they drink, they say a short grace before and after. For they have this liquor in great veneration, because it is said, *that wine maketh glad the heart of man*: and in another place, *that it cheereth God and man*.

C H A P. IX.

Of their way of making their Bread.

I. **W**HEN their bread is kneaded, that is to say, when they have made a lump of dough of about the quantity of forty eggs, they take a little bit of it, of which they make a cake, which is instead of the first-fruits prescribed in *Numbers*, chap. xv. ver. 20. *Ye shall offer up a cake of the first of your dough, &c.*

II. They were used formerly to give that cake to the priest, but now they throw it into the fire, where they leave it entirely to be consumed.

III. This is one of the three precepts which are to be observed by the women, because it is generally their business to make the bread.

^d Psalm civ. v. 15.

^e Judges ix. v. 13.

C H A P. X.

Of their way of eating at Table.

I. **T**HEY are obliged to wash their hands very clean before they sit down to table: upon this the Rabbi's have been very scrupulous, as well as upon their way of washing their hands in the morning, ^f as I have already observed.

II. After they are seated they commonly repeat the xxiii. Psalm, *The Lord is my shepherd*, &c. And then the master of the house takes a whole loaf, which having blessed, he breaks, and gives a bit of it, no bigger than an olive, to every one of his guests, after which they may eat as much as they have a mind to: but the first time every one drinks, ^s he is obliged to repeat the grace I have mentioned.

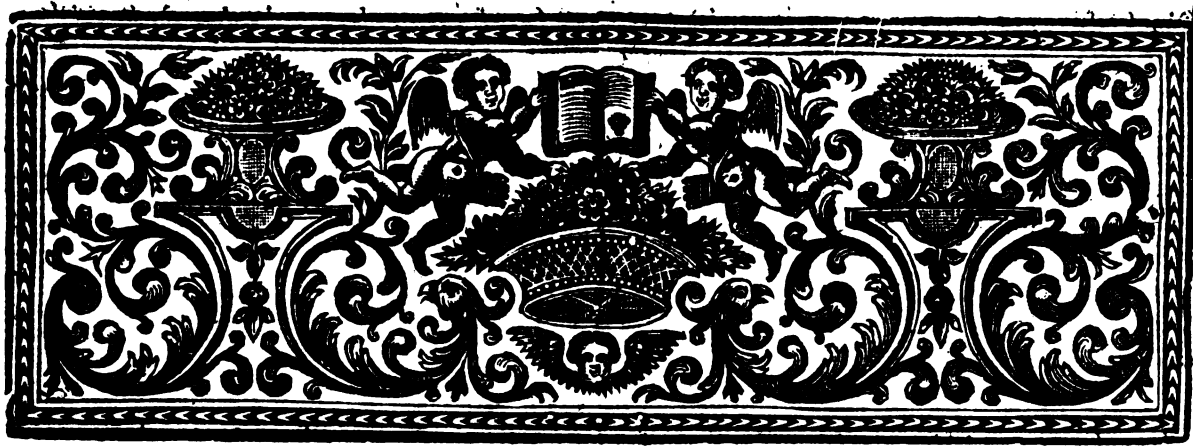
III. The Rabbi's have written a great deal upon the rules of eating with civility and decency, they forbid every one to tread upon bread, or to throw that, or any other eatable whatsoever upon the ground, that God's favours may have no contempt shewn them.

IV. When the meal is over, they wash their hands, and take the knives from off the table; because a table, in their opinion, represents an altar, upon which no iron ought to be laid; and many of them repeat the same Psalm which the *Levites* were used to say in the temple, upon the same day of the week on which they happen to be assembled, as also the lxvii. Psalm, *God be merciful unto us*. If there be three, or more that have eaten together, one of them taking a clean glass, fills it with wine, and lifting it up, says, *Gentlemen, let us bless him whose good things we have eaten*; to which the others answer: *Blessed be he whose good things we have eaten, and who hath fed us in his goodness*. Then the first goes on giving thanks to God, and praying unto him, that he would grant to every one the necessities of life, as he gave unto their forefathers the land of promise; beseeching him also that he would rebuild *Jerusalem*. The master of the house afterwards blesses them, and prays for peace: he gives to every one of them a little wine out of his own glass, and drinks the remainder himself; then every thing is taken away.

^f Part I. chap. vii.^s Part I. chap. ix.

The END of the second Part.





AN HISTORICAL
DISSERTATION
CONCERNING THE
CEREMONIES and CUSTOMS

Which are at this time observed amongst the *J E W S*.

P A R T III.

C H A P. I.

Of the Sabbath-day.

I. **T**HERE is no holy day amongst all those that are kept by the *Jews*, for which they have so great a veneration as for the Sabbath-day; because it was ordained immediately after the creation of the world, and is mentioned in diverse places and at several times in the Scripture, especially in the Decalogue, which forbids the performance of the least thing upon that day, and commands a general rest to all.

II. The Rabbi's have reduced all those things which God has prohibited to be done on the Sabbath-day to thirty nine heads, each of which have their circumstances and dependences; *viz.* to plow, to sow, to reap, to bottle, and to tie up the sheaves, to thresh, to winnow, to sift, to grind, to bolt, to knead, to bake, to shear, to wash, to comb or card, to spin, to twist, to weave, to die, to tie, to untie, to sew, to break into pieces, to fasten with wedges or pins, to build, to demolish, to knock with a hammer, to hunt, to fish, to kill, to flay,

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flay,

flay, to prepare or scrape the skin, to cut it in order for working, to write, to erase, to make lines for writing, to kindle, to put out, to carry any thing out of doors into the street.

These are the general heads of prohibited things, which include several particulars; as filing, for example, falls under the article of grinding, because they both break a body to pieces; to curdle milk falls under the head of building, for both these out of several distinct parts make but one. It is the same with the other heads, which are all expounded with great subtilty by the Rabbi's; nay, they mark even the time when, and the manner how.

III. They are not allowed upon this day either to kindle their fire, or put it out, conformably to what is said in the xxxv. chapter of *Exodus*, verse 3. *Ye shall kindle no fire throughout your habitations upon the Sabbath-day.* Infomuch, that they dare not touch it, nor even the kindled wood, which they cannot stir up. Nor are they allowed to light or put out a lamp in cold countries, unless they have hot stoves: but they may employ some body that is not a *Jew* to kindle their fire, or else they dispose it in such a manner, that it lights of itself, if not, they sit without a fire.

IV. For this very reason, they dress no meat upon this day, neither can they eat of any thing that has been dressed, or that is grown or gathered on the Sabbath-day.

V. They are forbidden also to carry any burden on the Sabbath-day, so that they wear no more clothes than what is necessary to cover them, or such other things as are fixed to them; because any thing else would be accounted a burthen or load. Their nicety reaches even to the dresses of their women, children, servants, and the loading of beasts, as is mentioned in the Decalogue: *Thou shalt not do any work, thou, nor thy son, &c.*

VI. They are not allowed on this day to talk of business, of the price of any thing, to conclude any bargain relating to buying or selling; nor to give, or receive, as *Isaiab* says, chapter lviii. *Thou shalt not turn away thy foot from the Sabbath, &c.*

VII. Neither can they upon this day handle or touch any thing heavy, or any tools, nor can they take in their hands any of those things which are forbidden to be used on the Sabbath-day.

VIII. They cannot walk above a mile out of any town, or ^b borough; that is to say, two thousand cubits.

IX. Their Rabbi's, in order to prevent trading or working on that day, have, to these prohibitions, added several others, as not to handle any money, nor to ride on horseback, or go in a boat, nor play upon any instrument, or to bathe.

X. The Rabbi's are very rigid, in distempers which require the surgeon's assistance; but with respect to physicians, whenever they are of opinion there is the least danger, or when a woman is just brought to bed, every thing is allowed.

XI. Therefore, on the Friday they prepare whatever is necessary for the Sabbath, according to what *Moses* says concerning manna, *And it came to pass, that on the sixth day, &c.*
They

^a *Exod. xx. Deut. v.*

^b The *Jews* can walk as much as they please on the Sabbath-day, provided they do not go out of the suburbs of the town wherein they live. They always include the suburbs as a part of the town, and so when they have a mind to go out of town upon that day, they measure the distance they are allowed to walk from the end of the suburb.

^c *Exod. xvi. v. 22. and 26.*

They are also of opinion, that it is a good action to be very expensive on that day, in order to shew the greater regard to the feast, as *Isaiah* says, chapter lviii. ver. 13. They even think that they honour the Sabbath by humbling themselves in doing something mean, and below their condition.

XII. They never undertake any work on the Friday, but what they can easily finish before the evening. About an hour before the setting of the Sun, they take such victuals as is prepared for the next day, and lay it in a warm place; after which all manner of work ceases. In some towns, they have a man on purpose, to give notice half an hour before the beginning of the Sabbath, that every one may be free from work, just when it begins.

XIII. They suppose the Sabbath to begin half an hour before the setting of the Sun, and consequently from that moment, all prohibitions are observed and take place. Thereupon, the women are obliged to light up a lamp in a room, which has commonly six lights, or four at least, that burn the greatest part of the night. They cover also a table with a clean napkin, and lay bread upon it, and then cover it with another long and narrow piece of linen. Which they do, say they, in remembrance of the manna, which fell after the same manner, having dew under and over it; but on the Sabbath-day none fell.

XIV. Some of them, in order to begin the Sabbath well, put on clean linen, wash their hands and face, and then they go to the synagogue, where they repeat the xcii. Psalm, *It is a good thing to give thanks to the Lord*, &c. with their common prayers, thereto adding, the commemoration of the Sabbath, with these words out of *Genesis*: *Thus the heavens were finished*, &c. *And God blessed the seventh day*, &c.

XV. As soon as they come out of the synagogue, they go directly home, where their salutation to each other is neither good morrow nor good night, but *a good Sabbath*. Besides this, fathers bless their children, and masters their scholars; to which others will join places of the Scripture in praise of the Sabbath, some before meat, and some after, according to the custom of the place where they live.

XVI. When the whole family is seated at table, the master of the house, holding a glass of wine, pronounces these words out of *Genesis*: *Thus the heavens were finished*, &c. After which he returns God thanks for having ordained the keeping of the Sabbath, and blesses the wine in his hand, then drinks part of it himself, and gives a little of it to those at table with him. After this, he repeats the xxiii. Psalm, *The Lord is my shepherd*, &c. This being done he blesses the bread, and gives some to every one; then they all eat and divert themselves that evening, and the next day. The meal being over, they wash their hands, and observe the ceremonies which I have mentioned, concerning their way of eating. Some *Jews*, after they have eaten, repeat the civ. Psalm, *Bless the Lord, O my soul*, &c.

XVII. They rise later on the Sabbath, than on other days, and when they go to the synagogue, they say several Psalms and prayers in praise of the Sabbath, which they mix with their common prayers. At this time they bring out the Pentateuch, and seven persons read the whole section for the day: and afterwards some passages out of the prophets, relating to what had been read out of the law. This last lesson is called *Aftara*, and is generally read by a child, in order to use him to it.

XVIII. Then

^a Gen. ii.

^a Gen. ii.

^f That is to say *leave*, because after this lesson out of the prophets is read, they go home. The meaning of that word, is the same with our word *mass*, which comes from the *Latin missio*, or *missa*.

XVIII. Then the man who holds the book in his hands, lifts it up, and a blessing is given to the whole audience.

XIX. They have another solemn blessing for the Prince, under whose government they live, wherein they pray unto God, that he would keep him in peace and gladness, that his designs may be successful, that his dominions may be enlarged, and that he may love their nation, according to what is said: ^b *Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.* After which they say another prayer called *Mussaf*, that is to say, *Addition*. It contains the words used in the sacrifice, that was performed in the temple on the Sabbath; and thus ends the service.

XX. They have sermons sometimes in the forenoon, sometimes in the afternoon, in their synagogues, or places appointed for their meeting, the text of which is taken from the Pentateuch out of the lessons for the day. In these sermons they recommend morality and reprove vice, ^c illustrating their opinions with sayings from the Rabbi's, as I have already observed.

XXI. In the evening they return to the synagogue, and join the commemoration of the Sabbath along with their common prayers, and three persons read the beginning of the section, for the week following, out of the Pentateuch.

XXII. They generally make three meals during the twenty four hours of the Sabbath; the first is on the Friday after evening-prayer, the two others on the next day in order to honour the holy day. During the whole time the cloth is never taken away.

XXIII. When it is dark enough to discover three middling stars, then the Sabbath is over, and they may again go to work, because the evening-prayer, which they choose rather to defer than hasten, is begun by that time.

XXIV. To the common prayer for the evening, they join a commemoration of the Sabbath, which is distinguished from the other days of the week, together with the xci. Psalm, *He that dwelleth in the secret place of the Most High*, &c. To this they add several places of Scripture, together with blessings and good wishes.

XXV. ^d As they are of opinion also, that the souls of the damned, and of those who are in Purgatory, do not suffer during the Sabbath-day, they make it last as long as possible by their hymns and prayers.

XXVI. In the evening, when every one of the family is come home, they light a taper or lamp with two wicks at least. The master of the family takes some wine in a cup with sweet smelling spices, and after repeating a few passages out of the prophets, as for example out of the cxvi. Psalm, *I will take the cup of salvation*; and the end of the viii. chapter of *Ezther*, *The Jews had light and gladness*, &c. and such like places, as so many wishes for the prosperity and success of the week they are now entered upon; he blesses the wine and the spice, and smells to them in order to begin the week with pleasure. He afterwards blesses the light of the fire, that has not as yet been made use of, and then casts his eyes on his hands and nails, as remembering he is going to work. What we have related here, has many other meanings in the writings of the Rabbi's, but the whole is intended to signify, that the Sabbath is over, and is from that moment divided

^b Jerem. chap. xix. 7.

^c Part II, chap. i.

^d This was omitted in the second edition.

vided from the day of labour that follows, and thus they end. For this reason, the whole ceremony is called *Habdala*, or *Distinction*: at the same time, some throw wine upon the ground in token of mirth, others sing Psalms or passages of the Scripture, as a good omen of a happy week; after which every one falls to what his inclination prompts him.

XXVII. When they salute each other that night, they do not say I wish you a good night, but may God give you a good week.

CHAP. II.

Of the new Moon, of the Names of the Months, and of the intercalary Month.

I. **T**HE course of the moon makes the *Jewish* month, and the new moon is the beginning of it.

II. In the time of the *Sanhedrim*, that is, the judges of *Jerusalem*, they kept two men, on purpose to give them notice of the first appearance of the moon, and upon the report of those men, they publicly declared, that from that day the month began, and thereby fixed their holy days with respect to the times prescribed for them. But since the destruction of the temple, they do it by computation, and have a yearly calendar printed, which shews them the new and full moons, the four seasons of the year, the holy days, and other things of this kind. They also set down, in their calendars, the holy days of the Christians, in order to know upon what days they may trade with them.

III. The day of the new moon is also a holy day, both as it is so ordained in the book of *Numbers*,¹ and as there was an extraordinary sacrifice offered up on that day. This holy day is sometimes made up of two different days, that is to say, the end of one day with the beginning of the other. They are not prohibited work or trade upon this day, the women only abstain from work, and they all fare a little better than usual.

IV. They take notice of the first day of the month in their prayers, and on that day repeat from the cxiii. Psalm, to the cxviii. They bring out the Pentateuch, and four persons read it, to which they add, the prayer called *Mussaf*^m. They also, at the same time, read the ordinance for the sacrifice, which was formerly offered up on this day.

V. On the eve of the Sabbath following the new moon, or some other evening after, as soon as they see the crescent or half moon, the *Jews* meet all together, and pray unto God, styling him the Creator of the planets, and the Restorer of the new moon. Then raising their hands up towards heaven, they beseech God to deliver them from all manner of evil, and having commemorated King *David*, they salute one another, and so depart.

VI. These are the names of their months, *Tisri*, *Hassuan*, *Chisleu*, *Teved*, *Scevat*, *Adar*, *Nisan*, *Jiar*, *Sivan*, *Tamus*, *Au*, *Elul*. *Tisri*, the month by which they begin their reckoning, is the same with our *September*; but of this I shall speak more at large, when I come to treat of the beginning of the year.

¹ Numb. x. 7. 10. and xxviii. 7. 11. festival.

^m Addition, as we in our offices say, to commemorate a festival.

VII. To the end that the solar years may be equal with the lunar, they make each cycle or revolution to contain nineteen years; and of these nineteen years, seven contain thirteen months each, so that every second or third year has thirteen months in it, and is called ^a *Meubar*. When this happens they reckon the month *Adar* twice, and place it betwixt *February* and *March*; so that they have *Adar* the first, and *Adar* the second, which is called ^o *Veadar*.

C H A P. III.

Of the Passover.

I. **T**HE 15. day of the month *Nisan*, which frequently answers to *April*, is the first day of the Passover, called ^p *Pesach*, and is the commemoration of the departure of the *Jews* out of *Egypt*, and lasts a whole week: but those who live out of *Jerusalem* and its territories, make it last eight days, according to the ancient custom; when, by order of the *Sanhedrim*, the new moon was proclaimed without any computation, as I have already said in the foregoing chapter. This feast is commanded in the xii. chapter of *Exodus* ^q, and in many other places of the Scripture.

II. The two first and last days of the Passover are great holy days, during which no body is allowed either to work or transact any business; this they keep also as strict as they do the Sabbath. But they may make a fire, dress their meat, and carry the things they want from one place to another. During the four other days, they are only forbidden to work, but are allowed to touch money, and those days are distinguished from the ordinary working days, by some particular things only.

III. During these eight days the *Jews* are forbidden to eat, or to have any leavened bread, or any leaven in their houses, or even in their possession; insomuch, that they eat none but unleavened bread for eight days together, which bread is called ^r *Azuma*.

IV. The better to observe this precept, they search the whole house over with the utmost care, in order to rid it of the least thing that is fermented. They even look into all the corners of the house, into the trunks and cupboards. Then the house being scoured, they white-wash and furnish it with new table and kitchen furniture, or with such as is appropriated to the service of this day only. If they have been used at any other time, and are of metal, they are never used on this occasion, till first heated in a forge and new-polished, to the end, that during those eight days, nothing which has touched leavened bread, may be made use of. From hence it comes, that on the vigil of the holy day, the head of the family searches the whole house, to see if there be no leavened bread in it. The next day, about eleven of the clock, they burn a bit of bread, which is to give notice, that the prohibition against leavened bread is then begun. This ceremony is accompanied with particular words, declaring, that the master of the family has no leaven in his possession; that if it is not so, at least he thinks so, and that he hath done his duty towards preventing it.

V. Immediately after, they prepare for the making of unleavened bread, which they call *Mazzoth*, and they make as much of it as may last during the eight days of the festival. They take care to use such meal as has never been wet, or heated, for fear that it

^a Intercalated. ^o And *Adar*, or second *Adar*. ^p Passage. ^q Exod. xii. *v.* 14. ^r Exod. xii. *v.* 15, 16, 17.

it may have fermented. They make flat heavy cakes of it, in several different forms; and lest they should rise, they bake them immediately in an oven, keep them in a clean place, and eat them instead of bread during the holy days. Some of them are made with eggs and sugar for nice tastes, and for the sick, but these are also without any leaven, and are called *Mazza Ascira*, or *rich cakes*.

VI. The 14. of *Nisan*, which is the eve of the Passover, the first-born in every family generally fasts, in remembrance of the smiting of the first-born of *Egypt* by the Lord on the following night.

VII. In the evening they go to prayers, and at their coming home again sit down to a table, prepared before by day-light, which table is set off with much pomp, and covered with the best things each family can afford. Instead of the ceremony formerly observed, as related in the xii. chapter of *Exodus*, viz. *to eat the lamb with unleavened bread and bitter herbs*, &c. they have in a dish, or little basket, some bits of lamb or kid, mixed with unleavened bread, and bitter herbs, such as celery, fuccory, and lettuce; they have a sauce to this in another small dish: all which is done in remembrance of the lime and bricks, which they were forced to make in *Egypt*. Then with glasses of wine in their hand they repeat the *Hagada*, which contains the miseries their fathers suffered in *Egypt*, and the wonders which God wrought for their deliverance out of it. Afterwards, they return God thanks for all those favours, and repeat the cxiii. Psalm, and the following, which are called *Hallel*, and then go to supper. After which, they continue repeating and singing those Psalms, and other hymns proper for the day, and so retire to bed. The following night they do the same.

VIII. Their morning prayers for that time are the same which are used upon the other holy days, excepting only that they add the prayers particular to this festival, with the Psalms beforementioned, from the cxiii. to the cxix. The Pentateuch being taken out, five men, one after another, read the xii. chapter of *Exodus*, and ^a the institution of the sacrifices of the Passover. They afterwards say the prayer called *Mussaf*, then they out of the prophets read some passages that bear a relation to what has been read in the Pentateuch, that is to say, the lesson we before called *Astara*, in the same manner as on the Sabbath. After dinner they commemorate the holy day, and pray for their sovereign after the same manner as is practised on the Sabbath.

IX. The same ceremonies are observed on the two last days, with this exception, that, on the two last evenings, they do not observe the same ceremonies at table, which they observed on the two first.

X. They conclude the festival with the ceremony called *Habdala*, as it is practised on the Sabbath-days, but they omit the spice; as soon as this is over they may eat leavened bread.

XI. They reckon forty nine days from the second night of the Passover to the Feast of weeks, in which they offered an handful of barley ears, which was called *Homer*; from thence they have taken this way of speaking, *To count the Homer*, ^w *And ye shall count from the morrow*, &c. Every night, after the blessing of the precept is over, they say, this day we reckon so many days from the *Homer*.

XII. The whole time from the day after the Passover to the 33. day following, all that time, I say, is spent in a sort of mourning, they neither marry during that time, nor have

^a The narration.

^w Levit. xxiii. v. 10. and 15.

^{*} These are Psalms which begin with Alleluia.

ⁿ Numb. xxviii.

have any new clothes made, neither do they cut their hair, or make any public rejoicings: because it happened at that time, that is to say, from the day after the Passover until the 33. day after, that there was a great mortality amongst the disciples of Rabbi *Hachiba*, who was an eminent man amongst them. And as, after the death of many thousands, the sickness ceased on the 33. day of the *Homer*, they call that day * *Lag*, which signifies 33. taking the letters for so many figures. This day is kept with great demonstrations of joy, and as a sort of holy day; when it is over, they throw off all signs of grief.

CHAP. IV.

Of the Festival of Weeks, or Pentecost.

I. **O**N the 50. day of the *Homer*, which is the sixth day of the month *Sivan*, is kept the festival *Shavuoth*, or of weeks, so called, because it is kept at the end of the seven weeks, which they reckon from the Passover, after the manner we have already observed. This festival is also called, in Scripture, the day of the First-fruits, † because the first-fruits were on that day offered in the temple. It is likewise called the Feast of harvest, because about this time they began to cut their corn. It is also called by different names in different places of the Scripture. It is at this time kept for two days running.

II. These two days are kept as the Passover holy days, that is to say, no work is done upon them, neither do they transact any business, no more than on the Sabbath, excepting that they may kindle their fire, dress their victuals, and carry the things they want from one place to another.

III. They hold it from tradition, that the law was given on mount *Sinai* upon that very day: ‡ therefore they adorn their synagogues, the places wherein they read, and their own houses too with roses, and other sorts of flowers in great quantities, interwoven in the form of crowns and festoons,

IV. Their prayers are accommodated to the feast, and out of the Pentateuch they read the account of the sacrifice made upon that day, together with the *Aftara* out of the prophets, and the blessing for their sovereign; the sermon in the afternoon is in praise of the law.

V. The second day of the feast being over, the ceremony of the *Habdala* is performed in the evening, as we have observed at the end of the Passover, to shew that the feast is over.

* L. and G, in *Hebrew*, make 33.

† Deut. xvi. Exod. xxiii. Lev. xxiii. Numb. xxviii.

‡ Exod. xix.

CHAP V.

Of their New-year's-day, and of the Month Elul.

I. **T**HE *Talmudists* differ concerning the time when the world began. Some of them insist, that it was in the spring, that is to say, in the month *Nisan*, which answers to our *March*; others that it was in Autumn, that is, in the month *Tisri*, which is our *September*. This last opinion has prevailed, inasmuch, that they begin their year from that time. And though it is said in the Scripture, of the month *Nisan*, ^a *This month shall be unto you the beginning of months*: and tho' according to this way of reckoning, they say, the first, second, third month, and so down to *Adar*, which is the twelfth and last month; yet they afterwards altered this way of reckoning, and began their year with the month *Tisri* or *September*.

II. From thence came the feast *Rosh Hasana*, or *New-year's-day*, which is celebrated on the two first days of *Tisri*, to which they refer what is said in *Leviticus*, ^b *In the seventh month, in the seventh day of the month, shall ye have a Sabbath*, &c. During this feast, work and business are laid aside, as on the two other festivals, which I have already mentioned.

III. They have it handed down by tradition among them, that on this day especially, God judges the actions of the last year, and disposes the events of the year ensuing: this day being, as it were, the very moment of the world's birth, they pretend that God upon this day carefully examines every thing that has happened in the foregoing year. For this reason, they begin their penance from the first day of the month *Elul*, which is just before this; in some places, they wash themselves before day-break, say their prayers, confess their sins, and repeat penitential Psalms. Many of them on this day begin their fasting, penance, and give alms without ceasing, until the day of pardon, which I shall speak to in the following chapter. This lasts forty days: on the beginning of the month *Elul* they blow the horn, for a reason hereafter mentioned.

IV. These acts of devotion are generally observed, at least on the week before the feast, and on the eve of it, when several wash, and have thirty nine stripes given them by way of discipline, ^c according to what is said: ^d *Forty stripes he may give him, and not exceed*, &c. This they call ^e *Malcutb*.

V. On the first night of the year, as they come back from the synagogue, they say one to the other, be thou written in a good year; to this the other answers, and thou also. This day they serve up honey with leavened bread at table, and all such things as may presage a fruitful and temperate year.

VI. Many of them, on the morning of these two feasts, go clothed in white to the synagogue, as a mark of their repentance and purity. There are some amongst the *Germans*, who, at that time, wear the clothes which they design for their burial; this they do by way of mortification. They have more prayers on this feast than on any other, because of their wishes for a happy new-year, and of the forgiveness of sins. The Pen-
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Tateuch

^a Exod. xii.

^b Chap. xxiii. v. 14.

^c Deut. xxi.

^d The Scripture prescribes forty stripes, but the tradition in the *Talmud* no more than thirty nine. St. Paul in his 2^d to the *Corinthians*, chap. xi. v. 24. tells us, that this tradition was observed in his time.

^e Stripes.

tateuch being taken out, five different persons read the account of the sacrifice, that used to be offered on this day: the *Aftara* is repeated out of the prophets, and then the blessing for their Prince.

VII. They then blow the horn thirty times, sometimes slow, sometimes quick, according to what is said in ^c *Leviticus* and in *Numbers*, *It is a day of blowing of horns unto you, &c.* They say, that this is done in order to put them in mind of God's judgments, and to terrify sinners, and move them to repentance. To this they add the prayer called *Mussaf*, with many other circumstances proper for the day: and then they blow the horn in the same manner as before. When they are returned home, they eat, after which they spend the remainder of the day in hearing sermons, and in other acts of devotion. These two days are alike in all respects, and on the evening which concludes the festival, they perform the *Habdala*, already mentioned as to other holy days.

C H A P. VI.

Of the Chipur, or Day of Expiation.

I. **A**FTER these two holy days, they still continue to rise before day-light, to go to prayers and to do penance until the tenth of the same month *Tisri*, which is the fast of expiation, and is called ^s *Yom Hachipur*, ordained in *Leviticus*, chap. xxiii. *On the tenth of this seventh month, there shall be a day of atonement, &c.* and during that day all manner of work ceases, as on the Sabbath; and they fast so strictly, as neither to eat nor drink the least thing.

II. They had formerly a certain ceremony on the eve of this feast, which consisted in striking their head three times with a living cock, saying every time, let this be sacrificed instead of me. This ceremony was called ^h *Capara*, but it is now left off in *Italy* and in the East, because they have been sensible it was a piece of superstition, which had no manner of foundation.

III. They eat very heartily on this eve, because they fast the next day. Many of them wash, and have thirty nine stripes given them, called *Malcutb*. Those that are possessed of other people's goods, if they have any conscience, make restitution at that time. They ask pardon of those whom they have offended, and forgive those that have offended them. They give alms, and generally observe all the instances of a sincere repentance.

IV. Two or three hours before sun-set they go to evening prayers, after which they sup, but make an end of it before the sun sets. At this time many of them put on new clothes, or those funeral garments I have already spoken of; and thus clad, go to the synagogue bare-footed. The synagogue is on this night finely illuminated with lamps and candles. There every nation, in their own way, make prayers and confessions, in testimony of their repentance, which last at least three hours, after which they go home to bed. Some spend the whole night in the synagogue, praying to God, repeating Psalms, and sleeping very little.

V. The next morning, by break of day, they all repair again to the synagogue dressed as the day before, and there stay till the evening in continual prayer, together with the repetition

^c Lev. chap. xxiii. v. 24. Numb. xxix. v. 1.

^h Day of expiation.

^s Expiation.

repetition of Psalms, and confessions, and begging of God to forgive them their sins. This prayer is divided into four parts. That for the morning is called *Schabbritb*: and that which is added ⁱ *Muffaf*: the afternoon prayer is called *Mincha*, and the evening ^k *Nebila*. At the first and third the Pentateuch is taken out and read, in the forenoon at six of the clock, and in the afternoon at three. To this they add the lessons out of the prophets, or the *Aftara*.

VI. After *Muffaf*, an account of the sacrifice is read, and the famous ceremony of the high-priest related, who was not allowed to enter into the holy place, but except on that day only, in order to burn perfumes, and cast the lots upon each of the two goats, the one for the Lord, and the other for ^l *Hazazel*, as appears in *Leviticus* chapter xvi.

VII. As soon as it is dark enough to see the stars, they blow the same horn which was blown on the first day of the year, to give notice that the feast is over. They afterwards go out of the synagogue, and bowing wish one another a long life. They bless the new moon, as I observed in the third chapter, and being returned home, they say the *Habdala*, then break their fast and sit down to eat.

C H A P. VII.

Of the Feast of Tents or Tabernacles.

I. **O**N the fifteenth day of the same month *Tifri*, is the feast of tents, tabernacles, or booths; which they call *Succoth*, in remembrance of their thus incamping at their departure out of *Egypt*. For this reason it is said in *Leviticus*, chap. xxiii. ver. 42. *Ye shall dwell in booths seven days, &c.* Therefore every one makes a booth in an open place near his house, covers it with leaves, and adorns it round with tapestry hangings in the best manner he is able. The Rabbi's have been very exact as to the form and nature of these booths, as well as their height and breadth. They eat and drink in them, nay some even sleep in them too; or at least pass all that time of the night and day, which they used to spend at home, in them, during the whole eight days continuance of the festival.

II. It lasts nine days, whereof seven are prescribed by the law; and one is added by an ancient custom, as in the Passover, which I have already observed in the third chapter of this third Part. There is also another day prescribed for the solemn assembly, besides the seven days. ^m *On the eighth day ye shall have a solemn assembly, &c.* The two first, and the two last days of this feast are solemn; but the other five are not so strictly kept, as I have already mentioned in speaking of the Passover.

III. There is nothing extraordinary observed in the prayers for these days, except what is added upon account of the festival. They repeat the Psalms from the cxiii. to the cxix. which are called *Hallel*. The Pentateuch is taken out and read, the *Aftara* said, and the blessing for their sovereign repeated: then comes the prayer called *Muffaf*, and the lesson concerning the sacrifice made upon this day, as it is written *Numbers* chap. xxix. ver. 13. on the first day thirteen bullocks, on the second twelve, on the third eleven, and so on decreasing

ⁱ This is like our lauds which have been added to our mattins.

^k The close. Because that prayer closes that of the evening, like our complines, which are sung after vespers.

^l This is the name of an hill whither the goat used to run, and the hill took its name from the goat, for *Azazel* is a compound word signifying a running goat.

^m *Numb.* xxix. v. 35.

decreasing every day, which makes seventy in all, for the seven days; and on the eighth day one bullock only.

IV. They, on this day, contrive to secure a branch of palm-tree, three of myrtle, two of willow, and one ⁿ of the lemon whole and entire. And when the Psalms *Hallel* are repeating in the synagogue, they hold all those branches tied together in their right hand, excepting that of the lemon, which they hold in their left hand; and bringing all these branches near one another, they shake them towards the four parts of the world; according to what is said in *Leviticus*, chap. xxiii. *And ye shall take you on the first days the boughs of goodly trees, branches of palm-trees, &c.* They likewise walk once every day round the little altar or desk, which is in the synagogue, singing hymns, and holding in their hands those boughs and branches with their fruit on: because this ceremony was formerly performed round the altar in the temple.

V. On the seventh day of the feast, which they call ^o *Osaana Rabba*, they throw away these boughs, and instead of them take willow branches and walk seven turns round, singing the xxix. Psalm, *Give unto the Lord, O ye children of the Mighty, or Princes, give unto the Lord glory and strength, &c.* This day is much more solemn than the others.

VI. The ninth ^r and last day is called *Simcha tora*, or *a rejoicing for the law*; because on this day they have gone thro' all the lessons of the Pentateuch, according to the division made for every week, as mentioned in the ii. chapter of the first part.

VII. And as the year ends at this time, they chuse two men out of each synagogue, who are named the *Spouses of the Law*: the one, who is called ^q *Chatban tora*, reads the end, and the other named ^r *Chatban Berefcith*, immediately begins it. They perform this with signs of chearfulness. The same is done in all their synagogues, and they spend the remainder of that day in mirth.

C H A P. VIII.

Of their Fasts, both ordained and voluntary.

I. **O**N the 17. of ^f *Tamuz*, which answers to our month of *July*, the *Jews* keep a fast, in remembrance of those calamities which formerly happened on the same day at *Jerusalem*, and because *Moses* on this day broke the first tables of the law, on account of the golden calf.

II. All their ordinary fasts by commandment begin in the evening: and the *Jews* neither eat nor drink till the next day after sun-set, when the stars begin to appear.

III. At morning service, on fast days, they add confessions to their prayers, and a recital of the melancholy accidents which happened on those days. They bring out the Pentateuch, and read these words of the xxxii. chapter of *Exodus*, ver. 11. *And Moses be-fought the Lord, &c.* In the afternoon, at the prayer called *Mincha*, they repeat the same
out

ⁿ The branch must have its fruit whole and perfect.

^o To help wonderfully.

^r This ninth day was instituted by the Rabbi's.

^q Spouse of the Law.

^r Spouse of *Berefcith*, i. e. of the beginning of the law, because the law begins with the word *Berefcith*.

^f They make *Tamuz* generally answer to our *June*. Which is to be observed in the following months.

same over again: and instead of the *Aftara*, they recite what *Isaiab* says in the lv. chap. ver. 6. *Seek ye the Lord while he may be found, &c.*

IV. Some of the *Jews*, from the 17. of *Tamuz* unto the 9. of *Au*, (which makes three weeks) abstain from flesh and wine: but this is voluntary; and they do it only because all those days were once unlucky to *Israel*.

V. The ninth day of *Au*, is a fast called '*Tisha beau*. This fast is kept more strictly than others. For it was on this day that *Nebuchadnezzar* burnt the temple, and on the same day, the Emperor *Titus* afterwards burnt it. This fast begins on the eve, an hour before the setting of the sun; at that time they leave off eating and drinking until the next day in the evening, when the stars begin to appear. They remain barefooted, or without leather shoes, neither may they wash themselves.

VI. In the evening when their common prayers are over, they seat themselves on the ground, and read the lamentations of *Jeremiah*. They do the same the next day, with an addition of several other lamentations, remaining in sadness all the day, without permission to read in the law; but only *Job*, *Jeremiah*, and such melancholy books.

VII. The Sabbath that comes after this is called *Necham*, or *Consolation*. For at the reading these words of '*Isaiab*, for the *Aftara*, *Be ye comforted, be ye comforted, O my people, &c.* they comfort themselves with the hopes of the restoration of *Jerusalem*, and of the temple.

VIII. On the third day of *Tisri*, which is the first day after the feast of the new year, they fast from one evening to the next, as usual; because on this day *Gedoliah* the son of *Abikam* ^a was killed, an upright man, who was the only remaining support of the remnant of *Israel*. As this day is destined to repentance, they take this occasion to commemorate that righteous man; this fast is for that reason called ^a *Zom Gadalia*.

IX. After this follows the fast called *Cbipur*, or of *Expiation* ^a, which I have mentioned before at large, and is celebrated, as I have said, on the 10. of *Tisri*.

X. They also keep the 10. of *Teved*, which answers to our *December*, as a fast, because *Nebuchadnezzar* laid siege to, and afterwards took *Jerusalem* on this day.

XI. The 13. of *Adar*, which is our month of *March*, is likewise kept as a fast day; this they call *Purim* ^a, and observe in remembrance of *Esther*, who fasted in her misfortunes, as we read in her history.

XII. These are the fasts of command. If there be any others, they are particular to each nation; as for instance, the *Germans* after the feasts of the Passover, and of the tents, keep three several days as fasts, viz. the two Mondays following, and the Thursday that comes between them: this they do, lest the preceding feasts having lasted eight days, they may during that time have offended God. For the same reason, they fast on the last day of the year, and some of them on the eve of the first day of every month.

XIII. When any of them either out of mortification, or private devotion, have a mind to fast above and beyond those days already mentioned (unless it be on account of any

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dream,

^a The 9. of *August*, or rather of *July*, reckoning *Tamuz* for *June*.

^a Chap. xl.

^a *Jeremiah* xli.

^a Fast of *Gadalia*.

^a Part III. chap. vi.

^a Lots or chances.

dream, which circumstance I have already spoken to) their method is, before the sun set, to say, to morrow I will fast. After this they neither eat nor drink till the same hour the next evening; to this promise they add a prayer to God, that their fasting may be accepted instead of a sacrifice.

CHAP. IX.

Of the Feast of ^a Hanuca or Lights.

I. **T**HEIR ancients sages have prescribed a feast of eight days, which begins on the 25. of *Chisleu*, and answers to our *December*, in remembrance of the victory which the *Maccabees* gained over the *Grecians*. On the first day, they light one lamp, on the second two, and so on till the eighth day, when they light eight lamps. This is founded on this occasion. The enemies, (having entered the city and temple, and profaned it) were driven out and defeated by *Jonathan* and his sons. And as, at his return, there was not oil enough left to light the lamps of the great branch, he found just as much oil in a small vessel as would last one night only; but by a miracle it lasted eight; which obliged him, in remembrance thereof, to light as many lamps as we have mentioned. They also, during this feast, celebrate *Judab's* attempt upon *Holofernes*, tho' according to some, not executed at that time of the year.

II. During these eight days they may trade and work; for the only extraordinary thing in this feast, consists in the lighting of the lamps, and the adding to their prayers a collect in commemoration of this victory, and every morning the cxiii. and subsequent Psalms, called *Hallel*, together with the xxx. *I will extol thee, O Lord, &c.* There is also some little alteration in their eating.

III. This feast is called *Hanuca*, that is to say, *exercise or revival*, because at that time the service of the temple, which had been profaned, was revived.

CHAP. X.

Of the Purim^b.

I. **O**N the 14. of *Adar*, or the month of *March*, ^c is the feast of *Purim* celebrated, in remembrance of *Esther*, who upon that day saved the people of *Israel* from entire destruction, by the conspiracy of *Haman*, who was hanged with all his children. This feast was called *Purim*, because we read in the ix. chapter of *Esther*, *Therefore they called those days Purim, &c.*

II. The festival lasts two days, but the first only is solemn. They fast on the eve, after the manner I have observed: but during these two days they may trade and work. Yet they abstain from both on the first day, tho' not obliged to it.

III. On the first night they repair to the synagogue, where, after their common prayers, they commemorate that happy deliverance; and read the whole book of *Esther*, which is

^a Or *Ghanuccah*, and is what we call dedication.

^b Lots or chances.

^c Or *February*.

is written on vellum rolled up in the same manner as the Pentateuch. They also call it *Megbilla*, or *Volume*. During the reading of it, some of the *Jews*, at the name of *Haman*, clap their hands, as a sign that they curse him. The morning service is observed after the same manner. They this day read out of the Pentateuch the xvii. chapter of *Exodus*, ver. 8. *Then came Amalek, &c.*

IV. On this feast are large sums given publicly to the poor, and all friends and relations send each other some kind of eatables. Scholars make presents to their masters; heads of families to their servants; and persons of a higher rank, to those who are inferior to them. In short, the whole day is spent in mirth and jollity, according to what is said in the ix. chapter of *Esther*, *That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor, &c.*

V. On the second day every one provides the most splendid entertainment he can afford, and they eat and drink more than usual. After supper they visit each other, and after a hearty reception, spend the day in play and diversions.

VI. There is no new lesson the second day, nor is the feast so solemn; yet they behave with demonstrations of joy.

VII. When the year has thirteen ^d months, and there are two ^e *Adars*, as I before observed, they call the fourteenth day of the first *Adar*, the little *Purim*. But none of the ceremonies of the feast are kept; and that day is only nominal.

^d Part III. chap. ii.

^e The last month of the year is reckoned twice in the intercalary year's.

The END of the third Part.





AN HISTORICAL
DISSERTATION

CONCERNING THE
CEREMONIES and CUSTOMS
Which are at this time observed amongst the *J E W S*.

P A R T IV.

C H A P. I.

Of unlawful Conversation with Women.

I. **O**F all the sins that are committed with women, the greatest, according to the *Jews*, is to lie with a married woman, were she only betrothed. The next to that is, to have to do with one's own relations, in the degrees prohibited by the xviii. of *Leviticus*. For that reason, children that are born in such a manner are called *Mamzerim*, or *bastards*, * and are not to be admitted into any family, *A bastard shall not enter into the congregation of the Lord*. The third is to have conversation with a woman, who is not a *Jew*; (this is founded upon *Esdra's* prohibition) or with a prostitute who is a *Jew*. So that neither reason, nor the law allow them to tolerate a common woman, as is said in the 17. verse of the same chapter, *There shall be no whore of the daughters of Israel, &c.*

II. It is likewise a sin to have criminal conversation with any other woman whatsoever: and they are not to know any woman but their own wives; for to debauch a maid and not marry her, is committing fornication.

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* Deut. xxiii.

X

III. They

III. They are forbidden to converse with a woman during her courses, *Levit. xviii. Thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.* This equally relates to a man's wife as well as any other woman, as I shall shew hereafter.

CHAP. II.

Of Matrimony.

I. **E**VERY Jew is obliged to marry. The Rabbi's have fixed the time for it at eighteen years of age; a man who lives to twenty without marrying is accounted as actually living in sin: this is founded on their being obliged to procreation, in obedience to God's command to our first parents, *Be fruitful, and multiply, and replenish the earth.* But when they have a son and a daughter the precept is looked upon as fulfilled. On the other hand, as an unmarried man is liable to commit fornication, they think he ought to marry.

II. According to several passages of the Scripture, every man is allowed to have several wives: which is practised by the eastern *Jews*, tho' the *Germans* do not allow it, nor is it often practised in *Italy*; and then only, when after many years marriage they have had no child by their first wife.

III. They may marry their nieces, that is to say, their brother's or sister's daughters, and for the same reason, they may marry their first cousins; but a nephew cannot marry his aunt. As for the other degrees prohibited, they may be seen in the xviii. chapter of *Leviticus*.

IV. Some scruple to marry a woman who has had several husbands, or two only, stilling her a *husband killer*, but this is not forbidden, and is less to be understood of a man, who may have had two wives or more.

V. A widow or a woman divorced cannot marry again till ninety days after her husband's death, that it may thereby be certainly known, whether the child belongs to her first husband.

VI. When a man dies, and leaves a sucking child, his widow cannot marry again till the child be two years old; the Rabbi's having fixed that time, the better to provide for the education of the orphan.

CHAP. III.

Of Betrothings and Marriages.

I. **W**HEN the *Jews* have agreed upon the conditions of a match, an instrument is signed by the bridegroom, and the relations of the bride; after which the bridegroom goes to see his bride, and takes her by the hand. In some countries the bridegroom gives her a ring at the same time, and then marries her. But this

^b Gen. i.

this is not the common practice in *Italy* nor *Germany*. They are often betrothed for six or twelve months, and sometimes two years, according to the convenience of the parties, or the agreement made between them. During which time the bridegroom visits his bride, and spends his time with her, but without making an ill use of it.

II. When the wedding-day is fixed, (which is generally on the new moon, and on a Wednesday or Friday, if it be a maid, and a Thursday if it be a widow) the first night the bride, if she be in a proper condition, first bathes; which we shall speak to in the next chapter. But if she be not, all commerce with her is forbidden till she can bathe; however, all the ceremonious part of marriage is performed:

III. Some say that the married couple ought to fast on the wedding-day, till the benediction be over.

IV. In order to celebrate this solemnity, the betrothed couple meet at the appointed hour, in a room under a canopy, with music, and in some places with children, singing round them and holding torches in their hands. All the people that are of their synagogue being come, they put a *Taled* on the heads of the young couple, which is a square veil, at the corners of which hang those tufts already described. After this, the Rabbi of the place, the reader of the synagogue, or one of the nearest relations, takes a glass or any other vessel filled with wine, and after he hath blessed God, *for having created man and woman, and ordained matrimony, &c.* he gives some of this wine to the bridegroom and bride. Then the bridegroom putting a ring on his bride's finger, in the presence of two witnesses, who are generally Rabbi's, says, *Thou art my wife according to the rites of Moses and Israel.* After which the marriage writings are read, purporting the receipt of the portion, the obligation of the bridegroom to a jointure, and to maintain his wife, and live decently with her. For the performance of these several articles, he gives a duplicate to his wife's relations. Then they bring more wine in a new vessel, and after they have sung six more blessings, which make seven in all, the married couple drink a second time, and the remainder of the wine is thrown upon the ground as a token of mirth. The vessel being empty, it is given to the bridegroom, who, throwing it down with all his strength, breaks it to pieces; this they do, to the end that their rejoicings may give them an image of death, who, dashing us to pieces like glass, gives us a lesson of mortification to all vanity. In the mean while every one present cries out, *Mazal tou, may it prove lucky*, and then retire.

V. In the evening they give a supper to their relations and friends; in some places, whoever is invited presents the bride with a piece of plate, some before, some after the entertainment, then follow the seven blessings already mentioned, and which are before repeated at the celebration of the nuptials; and after this they rise from table.

VI. If the bride has bathed, she then is put to bed to her husband; and if she be a maid, the man comes out of bed, as soon as the ceremony is over, and can no more converse with her till after a stated time, (which I shall mention when I speak of married women) and she has bathed a second time.

VII. On the morning of the Sabbath after the wedding, the bridegroom and his bride go to the synagogue together. The bride is accompanied with the women that were at the wedding; and at the lessons of the Pentateuch, the husband is desired to read. Whereupon he promises to give handsomely to the poor, and his example therein is followed by all who come with him. When prayers are over, the men accompany the bridegroom, and the women the bride to their house, after which they separate after a word of mutual

tual civilities. In some places, the bridegroom lives the first week at his wife's parents, where he entertains his friends.

VIII. This is what is generally practised in all marriages, tho' there are some little alterations observed, according to the different countries.

IX. When the wife dies without children, they are to observe the customs of the country they live in, which differ almost in every nation.

C H A P. IV.

How a Woman may obtain a Divorce, and in what manner a Man is punished who abuses a Maid.

I. **W**HEN a girl under ten years of age, * whether her father be living, or not, happens to become a widow, after marrying a man with the consent of her mother or brothers, whom she does not like; she may have a divorce, till she comes to be twelve years and one day old, which is the time when women are of age. It is sufficient for her to say, that she will not have such a man; of this she takes two witnesses, who set down her refusal in writing. After which she may sue out a divorce, and marry again with whom she pleases.

II. A man who debauches a maid by force, or any other way, is obliged by the judge to marry her, if the father and the girl are willing to it; nor can he ever be divorced from her, according to what is said in the xxii. chapter of *Deuteronomy*. Or otherwise, the disgrace or offence must be repaired with a sum of money.

C H A P. V.

Of Women in the time of their Impurity, and of their Lyings in.

I. **A**S soon as a woman perceives that she is unclean, she is obliged to tell her husband of it, who converses no more with her, till the obstacle be removed. He can neither give, nor receive any thing from her, nor eat out of the dish, or drink out of the same glass with her.

II. When, at the end of five days at farthest, this obstacle is removed (for if it were to last longer they must still have patience) then the wife changes her linen, puts clean sheets on her bed, and seven days after pares her nails, and makes them very clean. She then washes and combs herself, and goes to bathe. The bath must be of running or rain water, and not brought by a man; it must be at least three cubits high, and one cubit broad, or else it is not good. When there is no bath the woman must go to a spring, a river, the sea, or a well: there she must bathe her self stark naked, and all the parts of her body must touch the water; nay, if she has a ring on her finger, that should be
so

* The Jews oftentimes marry their children very young, though the marriage be not consummated till they are of a proper age; these are the matches here meant.

so close to it as to prevent the water from coming to that part, her bathing would be ineffectual, and she would be obliged to take off her ring and wash herself again. Therefore, when a woman goes into the bath, there is another woman by, who observes whether she be all over covered with water. After this, she may converse with her husband, as long as she remains clean.

III. Whilst a woman is in child-bed, she must also be parted from her husband. The separation lasts seven weeks when it is a boy, and three months if it be a girl. In some places the term is shorter. A week before the time is over, the woman shifts her linen, goes to the bath after the manner I have mentioned; and when she has observed the necessary formalities, she may then go to her husband again.

C H A P. VI. Of Jealousy and Divorces.

I. **I**T was the custom formerly for a jealous husband to carry his wife before a priest, who gave her a water to drink, with which she bursted when guilty, but remained unhurt when innocent, as mentioned in the fifth chapter of *Numbers*; but now a jealous husband only desires his wife not to see the man who occasions jealousy. But, if after such admonitions the woman behaves herself ill, and there are strong suspicions against her, or she be found with her gallant, and they are both caught in the very act; then the husband is obliged by the Rabbi's to divorce her, even tho' he were unwilling; and must be parted from her for ever. I shall by and by speak of their manner of divorcing. But the woman may afterwards marry whom she pleases, except the man who has been the cause of her divorce.

II. A husband ^d may divorce his wife upon the least dislike, though her behaviour be irreproachable, *Deut. xxiv. When a man hath taken a wife and married her, and it comes to pass that she finds no favour in his eyes, &c.* Yet, they are not to divorce their wives, unless they have good grounds for jealousy, or can charge them with some crime; for the Rabbi's have prescribed many formalities which take up a great deal of time, in order to prevent men from making an ill use of this privilege of divorce; so that it often happens, that they change their minds and are reconciled, before the instruments of divorce can be obtained, and afterwards live very happily together.

III. The form of their divorces, which they call *Gbett*, and which they give their wives, is written by a notary or proctor, in presence of one or two learned Rabbi's. It must be written upon ruled vellum, and contain neither more nor less than twelve lines; it must be also written in square letters, with a thousand other trifling niceties, both as to the hand, the way of writing, and the names and surnames of the husband and wife. Besides, the notary, the Rabbi's, and the witnesses must not be related, either to the husband or wife, or to one another.

IV. This is the substance of the letter, or *Gbett*. *Such a day, month, year, and place, &c. I A. B. do voluntarily divorce thee, and put thee away, and make thee free, thee C. D. who hast heretofore been my wife; and I do hereby permit thee to marry whom thou pleasest, &c.*

^d This custom of divorcing wives has been long used in the Greek church.
^e There is a treatise in the *Talmud* concerning divorces, entitled *Gbittim*.

V. The letter thus written, the Rabbi artfully examines the husband, in order to know whether he does this voluntarily.

VI. They contrive it so as to have ten persons present at the signing, besides the two witnesses who subscribe the instrument, and the two others to the date.

VII. After this the Rabbi bids the woman open her hands, and hold them close to one another in order to receive the instrument that it may not fall on the ground : then the husband being a second time examined, gives her the parchment, saying, here is thy divorce, I put thee from me, and I give thee the liberty of marrying whom thou pleasest. The woman takes the instrument, and gives it to the Rabbi, who reads it a second time, after which the woman is free. There are many other little circumstances, I omit, for fear of being too tedious, which have been invented only to render divorces more difficult, as I have already observed.

VIII. When this is done, the Rabbi admonishes the woman not to marry before the expiration of three ^f months, lest she should be with child. The man and the woman thus divorced can no longer live together, nor be alone in any place ; but they may both marry again.

C H A P. VII.

Of the Ibum, and Caliza.

I. **W**HEN a man dies without issue by his wife, or by any other woman, then his widow is in the power of his brother, if he has one living, and this brother may marry her, or give her leave to marry another man, as it is said in the xxv. of *Deuteronomy*, *If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to his wife.* If the deceased leave several wives, his brother can dispose of one of them only, but cannot marry the others; and where there are several brothers, the eldest has the right; tho' one of them alone may give leave to the widow to marry again.

II. The marrying such a widow is called *Ibum*; for the meaning of that word is *to marry a sister-in-law*; and the brother might marry her without any ceremonies, if he had a mind to it: but the Rabbi's have ordered that those matches should be in the usual form; upon which all the deceased's goods belong to him; he receives so much as the very portion the woman had brought to her brother: in short, she is then looked upon as his own wife.

III. Formerly, they who married their brother's widow were more valued than those that gave them their liberty: but being now become more covetous and voluptuous, they prefer beauty and wealth to their duty, so that few marry their brother's widow, especially among the *Germans* and *Italians*, who chuse rather to give the woman her liberty.

IV. This

^f Ninety days.

IV. This kind of leave to marry is called *Caliza*, or *the loosing of the shoe*, according to the xxv. of *Deuteronomy*, *Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face.* The ceremony is performed in this manner. Three Rabbi's, with two other witnesses besides, go out on the evening before, and pitch upon a proper place; and the next day, after morning prayers, the congregation attends the Rabbi's and witnesses, who being come to the place, sit down, and summon the widow and brother-in-law before them, who declare that they are come in order to be set at liberty. The chief Rabbi asks the man several questions, and endeavours to persuade him to marry the widow; but finding that he persists in his refusal, the man, after some other questions, puts on a large shoe fit for any foot, and the woman, conducted by one of the Rabbi's, repeats the 7. verse of the forementioned chapter, *My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother;* to which the brother answers what is said in the next verse, *I like not to take her.* Then the woman, stooping, unties and takes off the shoe, which she throws on the ground, and spits upon the man, saying in *Hebrew*, with a little of the Rabbi's prompting: *So shall it be done unto that man, that will not build up his brother's house, and his name shall be called in Israel, the house of him that hath his shoe loosed.* These words she repeats three times, and at each time the assistants answer, *his shoe is loosed.* Immediately the Rabbi declares to her, that she may marry again; and if she requires an act of the same, the Rabbi's give her one. Upon examination of this matter, all the circumstances here observed will appear to be taken from the xxv. of *Deuteronomy*.

V. But as in case of this *Ibum*, the woman can neither have her portion, nor marry again without such a discharge, some men, in order to extort money from their sisters-in-law, plague them, and put off the ceremony as long as they can. For this reason, some fathers, when they marry their daughter to a man that has any brothers, stipulate that, in such a case, the woman shall be set at liberty without relinquishing any of her pretensions. Some will oblige the husband, when he is dangerously ill, to grant his wife a divorce, that she may not fall into the power of her brother-in-law.

C H A P. VIII.

Of Circumcision.

I. **W**HEN a man has a son born, his friends congratulate him thereupon, saying, *I give you joy.* Some will write the following words upon bits of paper, which they place in each of the four corners of the room, where the mother lies, viz. *Adam and Eve. * Lilit be gone,* together with the names of three angels; this they do in order to preserve the child from witchcraft; this is no obligation nor precept, but rather the effect of mere superstition.

II. The father is obliged to circumcise his son on the eighth day, ^b according to what is said, *He that is eight days old shall be circumcised among you, every man-child in your generations.* The same is repeated in *Leviticus* chapter the xii. *And in the eighth day, the flesh*
of

* *Lilit*, according to the Jewish fables, was *Adam's* first wife, who playing the termagant, and refusing to submit to *Adam*, left him, and flew up into the air by the means of a magical secret. She is taken for a nocturnal spectre, an enemy to women lying in, and to new born children; and is what the *Latins* call *Striges Lamia*.

^b Gen. xvii.

of his foreskin shall be circumcised. This cannot be done before the eight days are expired: but it may be put off, if the child be weak or infirm, till he be well again.

III. The night before the day of the circumcision is called the *watch*, for the whole family sits up to watch the child. On the evening the father's friends come and visit him, and the women the mother; that evening is spent in mirth and rejoicings.

IV. They chuse a godfather to stand for the child whilst it is circumcised, and a godmother to carry it from the house to the synagogue, and bring it home again. They generally take some relation of the father's or mother's for this office. As for the *Molel*, or *Circumciser*, they may chuse whom they please; for whoever is able to perform that office, is allowed to do it. It is accounted a great praise amongst the *Jews* to be a *Circumciser*, and if the child's father is one of them, he himself may circumcise his own child.

V. On the morning are provided, either in the synagogue, or in their own house (when the ceremony is to be performed there) two seats with silk cushions; one of which is designed for the godfather who holds the child, and the other for the prophet *Elias*, as some say, whom they believe to be invisibly present at all their circumcisions; because of his extraordinary strictness in the observation of the law. A croud of people meet on these occasions, and the circumciser comes with a dish in his hand, wherein are his instruments and other things necessary; such as a razor, astringent powders, linen, lint, and oil of roses. Besides these, some have a porringer full of sand, wherein they put the foreskin after it is cut off. They sing hymns till the godmother comes, who brings the child in her arms, being accompanied by several women; but none of them go any farther than the door of the synagogue. There she delivers the child to the godfather, and presently the whole assembly cries aloud, *Baruch aba, the father is welcome*.

VI. The godfather sitting down on his seat, lays the child on his knees; the man who is to circumcise him unwraps the swaddling clothes. Some use a pair of silver tongs to hold that part of the foreskin which is to be cut off. Then the circumciser taking his razor, says, *Blessed be thou, O Lord, who hast ordained unto us circumcision*. At these words he cuts off the thick skin of the prepuce; and then with the nails of his thumbs tears off a thinner skin remaining. During this the father gives thanks unto God for this injunction, and the by-standers wish him the happiness of bringing up his child till he be old enough to marry. The man who circumcises the child goes on with his business, and two or three times sucks the blood that runs from it, and spits it out into a cup full of wine: afterwards he takes some dragon's blood, powder of coral, and other things which he lays on the circumcised part to heal it, and binds up the whole with a bolster dipped in oil of roses.

VII. This being done, he takes a cup of wine, and having blessed it, he says another blessing for the child, at the same time giving him the name his father intends him, and pronouncing these words out of the xv. of *Ezekiel*, *I said unto thee, when thou wast in thy blood, live, &c.* he in the mean while wets his lips with that wine, into which he has spit the blood. After this they repeat the cxxviii. *Psalms* intirely, *Blessed is every one that feareth the Lord*. This being performed the godfather returns the child to the godmother, in order to carry it home again, and put it into his mother's hands. And all the spectators at departing say to the father: *May you too be present at his wedding*.

VIII. The circumciser afterwards sends sweetmeats, or any other present to the child's mother; the godfather and godmother, relations and friends do the same. When the father and mother are poor, they send them money, but no more than what they please.

IX. On

IX. On the same morning the father, according to his abilities, entertains the person that circumcised his child, the godfather and godmother, his relations and friends. And at the end of the entertainment, they add blessings and prayers for the child, beseeching God that he may live to a good old age, in the fear of the Lord.

X. The child is generally well in the space of twenty four hours. For which reason, some *Jews*, on the third day, send sweetmeats to the parents and friends of the child; that they may rejoice together at his recovery.

XI. There are no ceremonies for girls, excepting only that in the beginning of the month after the mother goes out, the daughter is carried to the synagogue; there the reader, saying a blessing for the child, gives her the name which her father has designed her. Amongst the *Germans*, it is customary for the reader to go to their houses, where taking the child out of the cradle, he blesses her and gives her a name. When a male child dies uncircumcised before the eight days are over, some will circumcise him with a reed before they bury him.

CHAP. IX.

Of the Redemption of the First-born.

I. **T**HE first child which a woman bears, if a boy, belongs to the priest, though his father then has, or has had children by another wife, ¹ as I have already observed, according to the precept which says: ² *Sanctify unto me all the first-born.* And afterwards: *All the first-born of man amongst thy children shalt thou redeem; &c.*

II. This is what they do in observation of this precept. When the child is full thirty days old, they send for one of the sons of *Aaron*, whom the father likes best. Several people being assembled in the house, the father brings a large sum of gold and silver in a dish or basin, and the child to deliver into the hands of the priest, who says aloud to the mother: *Madam, is this boy yours?* To which she answers, *yes.* *Had you never another child before,* continues the priest, *either male or female, or did you never miscarry?* To this she answers, *no.* *Since it is so,* adds the priest, *this child being your first-born belongs to me.* Then turning to the Father, he says unto him: *If you are desirous to have this child, you must redeem it. I brought this gold and silver for that purpose,* replies the father. *You have then a mind to redeem it?* says the priest. *Yes, I have a mind so to do,* says the father. *Well,* says the priest aloud turning towards the assembly, *this child being a first-born is mine, as it is said in Numbers, chap. xviii. ver. 16. And those that are to be redeemed from a month old, shalt thou redeem according to thine estimation, for the money of five shekels, &c. instead of which I content myself with this:* and at these words, he takes two golden ducats, or thereabouts, as he pleases, and then returns the child to his parents. This is also a day of rejoicing.

III. When the father or mother are of the race of priests or *Levites*, then they do not redeem their sons.

¹ Part I. chap. xii.

² Exod. xiii.

C H A P. X.

Of their way of instructing their Children, and of their coming to age.

I. **A**S soon as a child can talk, they teach him to read, and afterwards to translate the Bible into the language of the country wherein they live, without any principles of grammar, which they call *Dichduch*. But when the child is ten years old, or thereabouts, then he may learn the grammar, if he has a mind to it. Grammar is seldom made use of amongst ¹ the *Jews*; and the greatest part of them talk, read and write by rote, especially the *Germans*.

II. They then make their youth read some of their interpreters upon the Bible, as ^m *Rabbi Salomon*, and an abridgment of the ceremonies and customs of the Rabbi's, such as ⁿ *Rabenu Moses* and others. These books are very hard to be understood, because they are printed without points, or vowels; and are written in a stile quite different from that of the Bible, so that they are not to be learnt ^o but by rote.

III. Such of the youth as are ingenious, immediately after those books read the *Misna*, and *Talmud*, which they take to be the best foundation of their studies. Some of them apply themselves to other sciences, as I have observed in the second chapter of the second part.

IV. When a youth is thirteen years and one day old, he is accounted a man, and is obliged to observe all the precepts of the law. Therefore, they are called *Barmizva*; tho' some others call them *Minian*, ^p from the word *number*. As to affairs in general, he is then of age, and can make contracts; for he no longer depends on guardians; and may do what he pleases, as well in regard to temporal as spiritual affairs. With respect to girls, they are accounted women as soon as they come to be twelve years and a half old.

C H A P. XI.

Of the respect due to relations and others.

I. **C**HILDREN, among the *Jews*, think themselves strictly obliged to honour their parents. *Honour thy father and mother*, says the Decalogue; this the Rabbi's have explained at length, as well in regard to the duties of children to their parents during their lives, as after their deaths.

II. They

¹ That is the reason why so few of the *Jews* are able to teach the old, or the *Rabbinic Hebrew*, for want of method.

^m He was a *Frenchman*, and has written commentaries upon the Bible and *Talmud*. *De Lira* has taken a great many things from him.

ⁿ The famous Rabbi *Maimonides* has composed a judicious abridgment of the whole *Talmud*, in the *Rabbinical Hebrew*, in a pure and easy stile.

^o Yet the *Hebrew* of the Rabbi's may be reduced to rule and grammar, but this is difficult.

^p *Minian*, signifies number: And there is a book of *R. Moses*, intituled, *Minian hamitsvot*, that is to say; the number of the precepts, which the *Jews* are obliged to observe.

II. They also shew how a father ought to behave to his son, especially when he is grown up, so as to give him no opportunity of transgressing against the reverence he owes his father.

III. They besides draw this consequence from that commandment, that we ought to honour an elder brother and a mother-in-law. Nay, they think that there is more reverence due to the man who hath instructed us in our religion, than to him who hath given us life; for the latter only gives us being, but the former makes that life happy. They require also that a man should both by word and actions honour learned and pious men, ^a the aged, and even such as are not *Jews*: because they are, according to the Rabbi's, as it were, ancient citizens of the world, who having seen more events, have also more experience: ^r *With the ancient is wisdom, and in length of days, understanding.*

^a Levit. chap. xix.

^r Job xii.

The END of the fourth Part.





AN HISTORICAL
DISSERTATION
CONCERNING THE
CEREMONIES and CUSTOMS

Which are at this time observed amongst the *J E W S*.

PART V.

CHAP. I.

Of the Heretical Jews: with a Supplement concerning the Caraites and Samaritans.

I. **I** Do not intend to speak of the different heresies, which broke out a little before the destruction of the second temple: my design in this work being only to treat of those things which are in use at present. Of all the heresies which prevailed at that time, there is only one that has ^a been transmitted to our days. Those who follow it, are accounted hereticks by the *Jews*, though they observe the law of *Moses*, and are called *Caraim*, a noun derived from *Micra*, signifying, *the pure text of the Bible*; because they adhere to the Pentateuch only, ^b and observe it in its literal sense, rejecting all the interpretation, paraphrases, and constitutions of the Rabbi's.

VOL. III.

A a

II. As

^a The author has forgot the *Samaritans* of our days. See the Supplement.

^b This is not true, as you will see lower, and especially in the Supplement, wherein I have corrected several things against the common opinion concerning the *Caraites Jews*.

II. As they will not recede from the letter of the Scripture, they must certainly be reformed *Sadducees*; the difference is that the old *Sadducees* denied the immortality of the soul, and consequently paradise, hell, purgatory, the resurrection of the dead, and some other things. But the present *Caraim*, lest they should render themselves odious to all religions which admit of these truths, have submitted to, and even received some of the ancient traditions, in order to make themselves more agreeable to the *Jews*, under whose name they go. Yet I do not question, but that they take their rise from the *Sadducees*, and that they were true *Sadducees*^c, before they had adopted this new belief of theirs.

III. There are some of them at *Constantinople*, *Cairo*, and other parts of the *Levant*, and even in *Moscovy*, where they live after their own way, having their synagogues, and observing their own ceremonies and customs: stiling themselves *Jews*, and insisting that they are the only true observers of the *Mosaic* law.

IV. They call the *Jews* that are not of their opinion *Rabbanim*, or *followers of the Rabbi's*. But these last hate the *Caraim* mortally, and will neither make alliances nor converse with them. They call them *Manzerim*, or *bastards*, because they keep none of the constitutions of the Rabbi's concerning marriages, divorces, or purifications of women. Nay, their hatred is such, that if a *Caraites* had a mind to turn *Rabbinist*, the other *Jews* would not admit him.

S U P P L E M E N T.

Concerning the Caraites.

I. **I**T would be a hard task to determine exactly the time when *Caraimism* began. Father *Morin*, who has treated of this question, refers the origin of this sect to the eighth century, presently after the publication of the *Talmud*; and is of opinion, that this large work was published much later than most of the *Jews* believe, for in reality *Caraimism* took its rise from the publication of the *Talmud*: for it does not appear, that the word *Caraites* was odious before that time, tho' it has been since. On the contrary, they called *Carai*, a man who had a consummate knowledge of the Scriptures. So that the origin of this sect came from the learned *Jews* of that time, who opposed a thousand idle conceits, which were published under the pompous name of traditions of *Moses*; tho' the greatest part of them had no other foundation, than the ambition of some of their doctors, who would have passed their private decisions upon the people, as so many oracles pronounced on mount *Sinai*. And as those *Jews*, who would not admit these vain traditions, made use of the Scripture for the refuting of them, which they call *Micra*, they received from thence the name of *Caraim*, as we have seen in our days some Protestants, who called themselves *Evangelists*, because they admitted of no other authority than that of the Gospel, and rejected all traditions.

II. But those *Jews* who declared themselves for the *Talmud*, called the others *Samaritans* and *Sadducees*; not because they were really such, but because they imitated them as to such traditions, as they would not admit: notwithstanding there have been *Jews* since that time, who have thought that a *Caraites* was really a *Samaritan* and a *Sadducee*. They were the more confirmed in this error, because they seldom applied themselves to history

^c This is not true. See the Supplement.

history or chronology. The author of this work, who knew that the present *Caraites* were not of the same belief with the *Samaritans*, to reconcile this contradiction, has imagined a new sect of *Caraites*; as if the ancient sect had only been *Samaritans* and *Sadducees*, and the modern had changed opinion, or at least, that they were grown more moderate. But this notion of our Rabbi is founded only upon his ignorance of the *Jews*; and the arguments which he brings in support of it, are not sufficient to maintain his opinion.

III. The critics of our days, who have ventured to treat of the *Caraites* upon the authority of the *Jewish* Writings, have been greatly mistaken; because the *Rabbinists*, who are their enemies, have falsely charged them in all respects. Father *Morin's* proceeding has been very different, he having made use of a commentary upon the Pentateuch written by a *Caraites* author. As I have the same manuscript in my possession, I here purpose to shew wherein *Caraimism* expressly consists, and what is the difference between the *Caraites* and *Rabbinists*. I shall begin with their opinion concerning the text of the Bible, because our author herein confounds them with the *Samaritans*, who admit the Pentateuch only; and there are still several learned men in our days, who think, that the *Caraites* differ much from the other *Jews* as to the text of the Bible: I cannot think where a certain Doctor of the *Sorbonne*, and Regius Professor of the *Hebrew* tongue, found what he has lately written upon this subject, concerning the *Caraites*. He explains the word *Caraim* or *Caraites* in these words: *That is to say, those who admit of consonants only, and no points in their Bibles, because they think the points have no other authority than tradition.* A little after this he adds, *That the Caraites have by degrees got the better among the Jews, especially among the Talmudists and allegorical writers: and that by degrees the notion has obtained that those books of the law which have no points in them, were profane.* There is hardly one word of truth in the whole discourse of this learned Professor, as we shall see by the sequel.

IV. The author of that *Caraites* commentary before mentioned, calls himself *Aaron* son of *Joseph*, and lived about the end of the thirteenth century. He admits of all the books of the Scripture contained in the canon of the *Jews*, and allows them to be *twenty four* in number, as the other *Jews* do. In order to distinguish them from human traditions, he sometimes calls them *Prophecies*, thinking it inconsistent with the dignity of God, to rank his word and the writings of men in the same class; and herein blames the *Rabbinists*, who set the same value upon the fables of the *Talmud*, and the conceits of their ancestors, as they do upon the sacred books of the Scripture, and put them upon the same footing. He also shews that the *Caraites* do not reject all sorts of traditions, but those only that are false and ridiculous, some of which he mentions in the beginning of his work, where he makes very merry with them. He tells us what a strange explanation these doctors give of the serpent mentioned in the beginning of *Genesis*. For the *Rabbinists* and the *Cabalists* say, *that he was as big as a camel, that Samael^a sat upon him; nay, that God himself got up upon him, and sported upon his back.* He in the same place relates some other allegorical and *Cabalistical* interpretations of these very doctors, which he refutes, and adds the following words: *In these and other explanations of this kind, they rely only upon the authority of their fathers.* Then breaking out against those who abuse the word of God after that manner: *Cursed be the man, saith he, who is so impudent as to behave in this manner.*

V. In order to shew, that they believe such traditions as are rational and well-grounded, he distinguishes the traditions that are certain and constant, from those which are false and dubious. And it appears, that his rules, for the authority of traditions, are the same as those which the judicious *Vincentius Lirinensis* has given us: so that he professes not only to receive the Scripture, but also to adhere to reason and tradition, so far as it has been

^a The Devil.

been certain and constant, but not to that of late or fresh invention. He submits to the doctrine of the ancients, where it has suffered no variations, and where it agrees with authentic writings, approved by all the *Jews*. Upon this principle they acknowledge all the books of the Bible, as well as the *Rabbinists*, and what is more extraordinary, they receive them as they are now pointed: for they have no other copy but that of the *Masora*. And if they sometimes read in a different manner, they do it only as critics, in imitation of the Rabbi's *Juda*, *Jona*, *Abenefra*, *Kimchi*, *Abenmelec* and other *Rabbinist* grammarians.

VI. Our *Caraites*, who is very exact in his enquiries into the literal sense of the text, often quotes the various readings in order to pick out the best. And herein he imitates the *Rabbinists*, who do the same. He is attentive to the smallest things in grammar, to make his literal sense good. It would be needless here to produce any instances thereof; because he uses this method throughout the whole work.

VII. Neither shall I endeavour to refute the opinion of those, who believe that the *Caraites* have copies of the Bible, different from the Vulgar. For it is sufficient to observe (as I have done) that they admit, not only the four and twenty books of the Scripture, as all other *Jews* do, but that they also make use of the *Hebrew* copies, just as they now stand with the points of the *Masorets*.

VIII. As for their divinity, it is in no circumstance different from that of the other *Jews*, excepting only, that it is more pure and free from superstition. For they give no credit to the *Cabalistic* explanations, or allegories, which indeed are without foundation. Besides, our *Caraites* plainly shews his belief concerning the nature of the soul, and a future life, in his explanation of these words of *Genesis*, *Let us make man in our own image. The spirit of man*, says he, *takes its rise and origin from things above, and his body from those here below. For his soul*, adds he, *is of the nature of that of Angels*. And presently after: *The world to come was made for the soul of man*. This opinion is directly contrary to that of the *Sadducees*, and evidently shews, that all the errors imputed to the *Caraites*, are mere calumnies.

IX. As for the ceremonies and customs of the *Caraites*, a man might compose a long treatise upon them: but I hope it may suffice to say in general, that the *Caraites* reject all the constitutions of the *Misna* and *Talmud*, which are not conformable to the Scripture, or may be drawn as a necessary and manifest consequence of it. I shall only produce three instances of this. The first is concerning the commandment of *Mezouzot*, or parchments, which the *Jews* fasten to all the doors they pass through. The second, concerning the *Tephilim*, or *Phylacteries*, which are mentioned even in the New Testament. The third is, the prohibition of eating milk with flesh. Though the two first seem to be very express and positive in *Deuteronomy*, where you have these words; *Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates*: our *Caraites*, notwithstanding, insists, that this is a figurative way of speaking; and that when God orders the *Jews* to write them upon the posts, his design was, that both at coming in, and going out, they should be always present in the mind. By these means the *Caraites* are discharged from the performance of an infinite number of ceremonies, or rather superstitions, which the *Rabbinist Jews* have invented concerning the *Mezouzot* and *Tephilim*. Hence is it also, that the *Caraites* turn the *Rabbinist Jews* into ridicule, when they see them saying their prayers, with these *Tephilim* on their forehead, as we have described them in the xi. chapter of the first part of this work; nay, they even call them *asses with bridles*. St. *Jerom* has not treated these *Tephilim* with the same freedom; for, in his exposition on the words of

* Deut. vi. and xi.

of the Gospel, wherein the *Phylacteries* are mentioned, he says: *The Pharisees by a wrong interpretation of this passage wrote the Decalogue of Moses on parchment, which they rolled up and tied on their foreheads; and made a sort of crown round the head of them, that they might have them constantly before their eyes.*

X. The third example is taken from this negative commandment not to eat flesh at the same meal they eat any compound of milk, founded on this passage of *Exodus*; *Thou shalt not seeth a kid in his mother's milk.* But our *Caräite* gives no manner of credit to those traditions which give this passage a sense so distant from the literal sense of it; and he is of opinion, that this place is to be explained by that, where it is said of a bird's nest: *Thou shalt not take the mother with the young ones.* And when the *Rabbinist Jews* are hard put to it upon this subject, as I have been myself, they answer, *Ameru Hachamenu: This is the decision of our masters or wisemen,* for they believe, that the explanation of their fathers is not at all inferior to the very text of the Bible; and that God himself delivered that interpretation to *Moses* on mount *Sinai*.

XI. I shall not detain my reader with any other institutions which are numberless, because the greatest part of them are no more than expositions of the *Rabbinists*, which the *Caräites* do not admit. They do not read the text of the Bible with the same view as the *Rabbi's*, who on the least occasion are pleased with inventing new decisions. The *Caräites* read the Scripture in a rational manner, and explain it from itself, that is, what follows by what goes before. In short, they reject all such things as have not Scripture, reason, and an established tradition for their foundation.

XII. Yet, as the *Caräites* submit to good sense and reason, they readily agree with the *Rabbinists* in some points of discipline, tho' they see well enough that the Scripture ordains otherwise. For example, they follow their calendar and the computations of *Rabbi Hillel*; because, as they must have some settled method therein, they prefer this to the rest: just as some Protestants make use of the reformed calendar, though they do not approve of it in all points.

XIII. They not only conform to the *Rabbinists* in their manner of circumcising, but even make use of them sometimes for the circumcising of their own children. Nevertheless, circumcision is ordained in Scripture, tho' the manner of circumcising be not particularized; for instance, the *Jews* and *Turks*, who both circumcise their children, differ in their manner of performing it. The *Turks* after they have cut off the skin never meddle with it after, but the *Jews* with their thumb nails tear the edges of the skin remaining after circumcision in several places; and I believe this is the reason why circumcised *Jews* heal sooner than *Turks*.

XIV. The *Caräites* make use also of the *Taled*, which our author has mentioned in the first part of his book. Yet their *Taled* is somewhat different from that of the *Rabbinists*: for it is cut in a particular manner, and the strings hanging like tufts, are also different.

XV. I shall only add to what I have said of the *Caräites*, that our *Caräite* never writes the name of *Jehovah*, or the *Tetragrammaton*, with these common letters, jod, he, vau, he, but with these three only, jod, vau, jod. This makes me believe, that the ancient *Caräites* did not read *Jehovah*, as we have it in our modern copies, but *Jave*, which manner of reading *Theodoret* attributes to the *Samaritans*. Unless these three letters may be termed an abridgment of the name of *Jehovah*, as we see other *Jews* often write it with two or three jods.

XVI. As to our author's assertion, that the *Rabbinists* hate the *Caraites* so far even as to call them bastards, and to refuse making alliances with them, or admit them when they have a mind to turn *Rabbinists*, it is an argument of the great veneration which the *Rabbinists* have for the traditions of their fathers. Yet I have heard that in the East, when a *Caraites* is willing to turn *Rabbinist*, and to have children that may be accounted *Rabbinists*, they make him marry a slave, and the children proceeding from such marriage are not looked upon as *manzerim*, or bastards, but as *Rabbinist Jews*.

S U P P L E M E N T.

Concerning the Samaritans.

I. **W**E have some reason to be surpris'd that the author of this treatise says nothing of the *Samaritans*; since he promised to speak of all such Hereticks as are at this time among the *Jews*. It is indeed very long since this breach began between them; but as it has been irreparable and still continues, he might have said something of them. I will not here mention the origin of the *Samaritans*; for it is particularly set forth in the Bible; and there is no doubt but such as bear that name in several parts of the world, are of the same sect. My design is only to speak of these last, whose memory has been revived in our days, upon account of their Pentateuch, which has been printed in the famous Bibles of *M. le Jai*, and the *English Polyglot*.

II. The modern *Samaritans* live at *Gaza*, [†] *Sichem*, *Damascus*, *Cairo*, and other parts of the East, where they have priests, descended, as they say, from *Aaron*. Their temple, or rather chapel, stands on mount *Garizim*, where they offer their sacrifices. *Joseph Scaliger*, who was informed of it, writ letters to the *Samaritans* in *Egypt*, and to the high priest of the whole sect, who lives at *Sichem*. They answered all the difficulties which he had propos'd to them in his letters; these answers were dated in the 998. year of *Mabomet's Hegira*, which answers to our 1590. but never came to *Scaliger's* hands.

III. In the first of these letters, which is written in the name of the assembly of *Israel* in *Egypt*, they declare that they every year celebrate the Passover the 14. of the first month, upon mount *Garizim*, and that their then high priest was called *Eleazer*, the son of *Phineas*, the son *Aaron*. They then proceed to the solution of those difficulties which were propos'd by him, but as these difficulties are more clearly explained in the answer written in the name of the high priest *Eleazer*, and of the synagogue at *Sichem*, directed to the said *Scaliger*, I shall only mention this last, which will sufficiently shew what the *Samaritans* are. The contents whereof are as follow.

1. The *Samaritans* keep the Sabbath according to the strictness prescribed in *Exodus*: for not one of them stirs from the place where he happens to be that day, except to the synagogue, where they read the law, and sing praises unto God. They do not go to bed to their wives that night, neither do they, or any for them, kindle any fire during that time; whereas the *Jews* violate the Sabbath as to these points: for they go out of town, light their fire, and converse with their wives, nor do they wash after they have been with them.

2. They look upon the Passover as their principal feast, which with them begins at sunset, by the sacrifice prescribed in *Exodus* for that purpose. But they offer no sacrifices,
but

[†] *Naplouse*.

but upon mount *Garizim*, where they read the law, and pray to God; after which the high priest blesses the whole congregation.

3. They also keep the feast of the harvest for seven days; but do not agree with the *Jews* as to the day when it is to begin: for the *Jews* reckon from the next day after the solemnity of the Passover, whereas the *Samaritans* reckon their fifty days from the next day after the Sabbath, which falls in the week of the festival of unleavened bread; and the feast of the harvest begins the next day after the seventh Sabbath following.

4. They keep the feast of expiation on the tenth of the seventh month, in which they spend the whole twenty four hours in praying, and singing, without eating any thing. For, excepting such children as are at the feast, every body besides fasts; but the *Jews* except those that are under seven years of age.

5. On the 15. of the same month they keep the feast of tabernacles on the same mount *Garizim*.

6. They never defer the circumcision longer than eight days, as it is ordered in *Genesis*; whereas the *Jews* sometimes put it off to a longer time.

7. They are obliged to wash themselves in the morning, after having conversed with their wives, or having fallen into any accidental pollution in the night-time; and all such vessels as can be polluted, become so by their touching them before they are washed.

8. They take away the fat of the sacrifices, and give the priest the shoulders, jaws and belly.

9. They do not marry their own nieces as the *Jews* do, and have but one wife; whereas, it is lawful for the others to have several.

10. They believe in God, in *Moses*, and in mount *Garizim*. And whereas the *Jews* (say they) put their trust in others, we do nothing but what is expressly commanded by God in the law; who therein made use of the ministry of *Moses*. The *Jews* have abandoned what God has prescribed in the law, to run after the inventions of their fathers and doctors.

11. This is the substance of the answer made by order of the high priest *Eleazer*, and written by his secretary *Abzebuta*, the son of *Joseph Harmacus*, an inhabitant of *Gaza*. It is also observed, that this high priest had a son called *Phineas*, who exercised the same function in presence of his father; that they constantly live in that holy place in the presence of God, and that those who have any difficulties to resolve, come to them from all parts; so that they determine things according to the laws of justice and truth.

12. From *Aaron*, down to themselves, they reckon 112 high priests, a list of whose names they keep; and insist, that the *Jews* have no priests of the family of *Phineas*, and that they lie when they call the *Samaritans*, *Cutbeans*; that they are descended from the tribe of *Joseph the Just*, by *Ephraim*; that their *Samaritan* characters are those which God made use of when he wrote the law, and that he communicated them to *Moses*. To this the answer of the synagogue in *Egypt* adds, that the characters of the modern *Jews*, in their law, is a way of writing invented by *Esdra*s, and accursed for ever.

IV. Several reflections might be made upon these two letters, but I leave them to the reader. I shall only observe, that the *Samaritans* are not infected with the errors of the *Sadducees*, and that in this respect the *Jews* bely them. What gave occasion to this calumny is, that the *Samaritans* will not receive the vain traditions of the *Jews*, as I have already said, in speaking of the *Caraites*: and for this reason the *Jews* confound the *Samaritans* with the *Sadducees* and *Caraites*. For my part, I am of opinion, that we cannot now learn the purity of the *Jewish* law better than from these *Samaritans* of *Sichem*, who still continue to offer sacrifices according to the old institution on mount *Garizim*, as Father *Morin*, and *M. Peyresc* have observed. It would be well worth our curiosity to see the place where they sacrifice, and to observe its form, structure, order and proportion, and especially the dimensions and measures, both of the altar, and of the vessels which

which they make use of in their sacrifices: so would it also to see their high priest dressed in his sacerdotal robes, especially on Easter day, when he is attended by all his inferior ministers. I wonder how it comes to pass that none of our travellers have had this curiosity.

V. Part of what I have said of the *Samaritans*, is confirmed by *Benjamin* the Jew in his travels. This Rabbi, who lived in the twelfth century, says, that in his time there were but a hundred *Samaritans* in the synagogue of *Sichem*, and two hundred in that of *Egypt*; about three hundred in the synagogue of *Ascalon*, and between three and four hundred in that of *Damascus*. He observes also, that they have priests of the family of *Aaron*, whom they call *Aaronites*, and who never marry unless it be with women of their own family, to keep the sacerdotal race pure and unmixed with others; that these priests offer sacrifices on mount *Garizim*, where they have a stone altar, which the *Israelites* erected after their passage over *Jordan*. He farther adds, that these *Samaritans* are of the tribe of *Ephraim*, and that they are still in possession of *Joseph* the son of *Jacob's* burying place; whom they stile their father. In short, he says, that the *Samaritans* are very cautious of polluting themselves by touching a dead body, or any place where they are buried; that they change their clothes when they are going to the synagogue, and wash before they put them on.

VI. It is no new thing for the *Samaritans* to stile themselves the descendants of the tribe of *Ephraim*, and the true sons of *Jacob*, and to make it their boast, as may be observed, from these words of the woman of *Samaria* to our Lord: *Art thou greater than our father Jacob?* As to their sepulchres, besides what *Benjamin* says of the burial place of *Joseph*, the *Samaritans* likewise shew those of their prophets lying round their temple; amongst others they have those of *Eleazer*, and *Itamar* the son of *Aaron*, and even that of his grandson *Phineas*. They pretend also to have the tombs of *Joshuah* and *Caleb*, and of two other men, whom they call *Abinon* and *Joseph*, this last the son of *Carath* or *Parath*. They likewise preserve an inscription in their temple written, as they say, by the hand of *Phineas* the son of *Eleazer*, grandson of *Aaron*, in the 15. year from the going up of the *Israelites* into the Land of Promise.

VII. As those calumnies, by the *Jews* usually charged upon the *Samaritans*, are contradictory in themselves, I shall not here detain my reader with a refutation of them: for they accuse them not only of *Sadduceism*, but also of idolatry, and of worshipping the image of a dove in their temple. They are no less unjust when they charge the *Samaritan* alphabet with wanting these three letters, he, heth, and gnain; and that likewise in the beginning of *Genesis*, the *Samaritans*, instead of these words, *God created*, have written, *Asima created*, but my own eyes can witness that in this also they are wronged; for we have at present an *Hebrew* Pentateuch in the *Samaritan* character, wherein those three letters are to be met with, so that they have those letters, and also the word *Elohim* God, as well as the *Jews*.

VIII. It must be owned that the *Samaritans* look upon the Pentateuch of *Moses*, as the only authentic books of the whole Bible. They indeed have among them the history of *Joshua*, and some few of the other histories of the Old Testament, but they are different from ours: neither do they give any credit to them as divine books, and the rather as the *Jewish* canon, ascertaining the number of the books of the Bible, is of a much later date than their schism, as well as the greatest part of those very books; which in their opinion were composed in favour of the posterity of *David*, and to establish it on the throne. For this reason they speak of *Esdra*s as of an impostor, who (according to them) laid aside the genuine primitive *Hebrew* letters for those others, which the *Jews* still make use of in the writing

writing of the Bible. And indeed St. *Jerom*, and the most celebrated critics of our days, are persuaded that the *Samaritan* letters were the first *Hebrew* characters, and that *Esdras*, after the return from the captivity, made use of the *Chaldee* letters, in which our Bibles are now written. He fell into this expedient, perhaps the better to distinguish the *Jews* from the *Samaritans*, to the end that there might be nothing common between them. It is likewise possible, that the people had used themselves to that way of writing during their captivity, having learnt the *Chaldean* language; my argument for this conjecture is, that in order to understand the *Hebrew* text, they, at that time, were forced to make a *Chaldee* paraphrase of it.

IX. The only difference betwixt the *Samaritan* and the *Jewish* Pentateuchs is in the letters. *The Samaritans*, says St. *Jerom*, have the Pentateuch of Moses written in as many letters as the *Jews*; they differ only in their characters and points. Instead of this word *point*, we read *apex* in St. *Jerom*'s *Latin*, which is a small fine stroke, with which the *Jews* adorn the top of some of their letters, placing it over them in the form of a crown. These they use in the books read in the synagogues, and in their *Mezouzot*. Probably our Saviour meant those small strokes, when he said: *Iota unum, & aut unus apex non peribit à lege*. For the modern points, now in use, were not then used.

X. In short, when, I say with St. *Jerom*, that the *Samaritan* Pentateuch differs from that of the *Jews*, in its characters only, I do not mean in a strict sense, but they are to be considered as two copies taken from the same original, which each nation has transcribed into its own characters: tho' indeed it was impossible but, in process of time, some difference must happen in the various readings. St. *Jerom* points out some of them, as others had done before him. And it is by remarking all these circumstances that the disputes which have been, and still continue to be upon this head, are to be reconciled. For were the *Greeks*, who acknowledge the Pope, to take a fancy to write the *Latin* Vulgate in *Greek* characters, and constantly have the same in common use, I doubt not but, in length of time, there would be some variation between those two copies:

XI. The *Samaritans* have the Pentateuch not only in *Samaritan* characters, but likewise two translations of it, one in *Arabic*, and the other in *Syriac* or *Chaldee*, which is what they call the *Samaritan* version, as if it were a peculiar language, tho' it is only a kind of *Syriac* or *Chaldee*, somewhat different from the common *Syriac*. Those two versions are also written in *Samaritan* characters, and placed with the text in three columns. *M. De Peyrefc* had a copy of these Tritapla, tho' a little imperfect. The *Hebrew-Samaritan* Pentateuch, and *Samaritan* version are printed in *M. Le Jay*'s Bible, and in the *English* Polyglot, the characters of which were taken from that copy preserved in the library of the fathers of the oratory at *Paris* near the *Louvre*. Yet these printed copies have not that grandeur and majesty which the manuscript has. There are several of these *Samaritan* copies still to be found in private libraries. But no body ever made so curious a collection of them as *M. De Peyrefc*. For besides these Tritapla, he had several fragments of the works of particular men written in a language pretty different from the common *Syriac*, which may be called *Samaritan*. In short, if we may believe *Postel*, the *Samaritans* have grammars too of their language.

XII. As the *Samaritans* write the text of the Pentateuch without points or vowels, we cannot know whether their way of reading agrees with that of the *Jews*, which is now fixed by the *Massoreths*. It would nevertheless be very curious to hear a *Samaritan* read the Pentateuch, that we might see whether it was perfectly agreeable to the *Jewish* way of reading, which we follow in all regards, because we have no other. It is to be hoped,

that some traveller, skilful in the *Hebrew* tongue, will one day or other satisfy our curiosity in this particular. Nay, the whole church might reap great advantages from it. I do not think the mention of the *Greek* version of the *Samaritan* Pentateuch necessary here, because every one that is the least acquainted with the *Greek* fathers, must know wherein it consists. However, we are not to confound the generality of the *Samaritans* with a particular sect of them, whose leader's name is *Dositheus*, or *Doufis*, as the *Arabians* call him. This *Doufis* (according to what we are informed by a *Samaritan*, who has given us the history of his own nation) in several places altered the text of the Pentateuch; for which he was reproved by the high priest. He notwithstanding had some disciples, who made use of his corrupted Pentateuch, as may be seen more at length in the notes of *Abraham Echellenfis* upon the book of *Hebedjesu*. ^b *Photius* too, mentions a certain *Dositheus* or *Dosten*, a famous falsifier of the sacred writings, who was a *Samaritan*, and lived at the time of *Simon Magus*. This man was head of that sect among the *Samaritans* called *Dosthenians*.

One of the most learned men of our age imagines that our *Hebrew-Samaritan* Pentateuchs claim this *Dositheus* as their author ⁱ. But his opinion has not the least foundation, for the *Hebrew-Samaritan* Pentateuch, which hath been lately printed, is the same with that read in all the synagogues of the *Samaritans*. Indeed I am not ignorant that some men of great learning, especially in what relates to the eastern nations, are surprised to hear it advanced, that the modern *Samaritans* have a place on mount *Garizim* for offering of sacrifices; because, they say, that *Pietro della Valle*, who had been in person among the *Samaritans* of those parts, does not say a word of it in his travels: and that their extreme poverty too, which they have been long reduced to, would not allow them to carry on their sacrifices. But waving the necessity of inquiring into what *Pietro della Valle* has written concerning the *Samaritans*, or whether the *French* translation of his travels be conformable to the *Italian*, or even whether he was at the pains of an exact information, in what related to them whilst he was upon the spot, all arguments against facts which may be easily cleared are urged in vain. But this is certain, that in *Scaliger's* time the *Samaritans* at *Naplouse* had priests, since they desired him, in their letter to him, to send them some fine linen for the vestments of their high priest: and several memoirs too, concerning the sacrifices of the *Samaritans*, were found amongst *M. De Peyresc's* loose papers, who had received his informations from travellers, whom he had desired to visit the *Samaritans*, in order to buy some of their books. The same *Samaritans* of *Naplouse* have lately written to some doctors in *England*, whom they call their dear *Samaritan* brethren of *England*. In their letters they assert that they have a high priest, whom they pretend to be of the race of *Phineas*, and that their priests are of the race of *Levi*. And in their last letter, written in the year 1676, they acquaint them with the death of their high priest, and at the same time desire them to assist them in their misery, and to send their offerings to the holy mount *Garizim*, to supply them with vestments for their priests. And lastly, to send their gifts and alms to the sepulchres of their fathers. Father *Morin*, who had also made inquiries into the *Samaritans*, has assured us, that they still offer up sacrifices on mount *Garizim*, and that the jurisdiction of their high priest, who resides at *Naplouse*, extends over all the *Samaritans*, to whom he every year, by his circular letters, notifies the *Passover* and the other solemn festivals.

^b In his *Bibliotheca*.

ⁱ *Usserius Armach*.

CHAP. II.

Of their Divination and Witchcraft.

I.^k **T**HE *Jews* hold it as a very great sin to give credit to any prediction whatsoever, whether by astrology, geomancy, chiromancy, or any other sort of witchcraft or divination.

II. But they believe it to be a much greater sin to apply to necromancy, magic, charms, theurgy, the calling down angels or devils, or consulting the dead, in order to receive answers from them; and in a word, to do any of those things which are mentioned in the xviii. chapter of *Deuteronomy*.

III. They are also forbidden to cut their skin, and to put ink, or other colours upon it, *Leviticus*, chap. xix. *Ye shall not print any marks upon you.*

IV. Besides these, the Rabbi's have forbidden many other superstitions, which were used among the ¹ *Amorites*, which they have stiled *Darche ha-Emori*.

CHAP. III.

Of their Proselytes.

I.^m **W**HEN a man has a mind to turn *Jew*, three Rabbi's, or other men of credit, are obliged to examine him artfully, to know what reason engaged him to it, and whether it be not for some worldly consideration. For when they discover any such thing, they dismiss him, telling him, that the law of *Moses* is a very severe law, that its followers are at this time in a low and despicable condition, and that it is better for him to continue in the belief which he then professes.

II. If notwithstanding such advice, the man persists in his design, they circumcise him; and, after he is healed, wash his whole body in water, the three Rabbi's who have examined him being present. After which ceremony he is esteemed as good a *Jew* as the rest of them.

CHAP. IV.

Of their Injunctions upon Women.

I. **E**VERY thing that is forbidden men by negative precepts, is also forbidden women. But as for the affirmative precepts, the Rabbi's have determined that women are not obliged to observe those which require a prefixed time for their execution, their opinion in this being grounded on the weakness and delicacy of the sex, the

^k This chapter was omitted in the first edition.

^m This chapter was left out in the second edition.

¹ The ways of the *Amorites*.

the obedience which they owe to their husbands, and the duty they are obliged to pay them.

II. These three therefore are the only precepts recommended to them in particular; the first is, carefully to avoid their husbands in the time of their monthly pollutions, and not to approach them again till they have bathed. The second, when they have done kneading their bread, to make a cake, which formerly was offered to the high priest, and is now thrown into the fire. ^a And the last, to light the Friday night's lamp against the eye of the Sabbath, as I have already mentioned.

III. Yet there are some amongst them who are more zealous than the men, who not only take care of the education of their children, but also reclaim their husband's from vice, and bring them to a virtuous course of life.

CHAP V.

Of their Slaves.

AMONGST the ancient *Jews* there was a great distinction made betwixt their slaves, because some of them were *Hebrews*, and some *Canaanites*: but at this time, except in the East and in *Barbary*, they purchase none. They, who have any, make use of them, keep or sell them, according to the custom of the place where they reside; and in case their slaves have a mind to turn *Jews*, they circumcise and wash them, and then set them at liberty.

CHAP. VI.

Of their Confession and Penance.

I. **T**HEY practise no other confession, but that which they make to God in their prayers. They generally have one ready made, according to the order of the alphabet, which they call *Viddui*. Every letter denotes a capital sin, such as they often fall into: but those who are men of capacity, enter into particulars, and observe the kinds and circumstances of them.

II. It is their custom to make this confession on Mondays and Thursdays, and on every fast day. They make it also several times privately during the fast of expiation, which I have described ^p. Moreover, when they are sick, or in any imminent danger, they repeat their confession every night before they go to bed, and every morning when they rise.

III. The days appropriated to penance begin on the first of the month *Elul*, and continue till the day of expiation; but it is more generally observed from their new-years-day to that of expiation: as for him who finds his conscience charged, all times are convenient. If he has not understanding enough of himself for this purpose, he takes the advice of a Rabbi; or if he has any insight into the matter, he applies to treatises written upon

^a Part III. chap. i.

^p Confession.

^p Part III. chap. vi.

upon penance, and there he finds what penance is most proper for his sins, whether abstinence, fasting, discipline, alms, prayers, or good works; in order to atone, as far as he is able, for the sin committed.

C H A P. VII.

Of their Sickness and Death.

I. **T**HEY esteem it a good work to visit the sick, and to assist them under all their necessities.

II. When a man thinks himself in danger of death, he sends for ten persons, more or less, as he thinks fit, amongst whom there must be a Rabbi; and in their presence he repeats the general confession, that I have just now spoken of, and then makes a prayer, wherein he prays to God for the recovery of his health, or, if it be his will, to put an end to his life; he then commends his soul to him, and begs that his death may be accounted an expiation for his sins. In case he has any scruple of conscience, or secret to reveal, he declares it to the Rabbi. After this he begs pardon of God, and of all those whom he may have offended, and forgives also those who have offended him, and his enemies too. If he has any children, or servants, he calls them to his bed-side and gives them his blessing; and if he has a father or a mother he receives it from them. When he has a mind to make his will, and to dispose of his estate, he may do it just as he thinks proper.

III. Some *Jews* cause a public prayer to be made for them in the synagogue, and change their name, as a sign of their change of life. At such a time, they promise and give alms to the synagogues and to the poor.

IV. When the sick person is like to die, or in great danger, they do not leave him alone, but sit up with him day and night. For they think it a meritorious action to be present at the separation of the soul from the body, especially when it is a learned or good man: grounding their opinion on the xlix. Psalm ver. 10. *That he should not see the grave, &c.* The person who is present, when the sick man expires, rends some part of his clothes, according to the ancient custom.

V. Some of the *Jews* will have all the water in the house, or in the neighbourhood, thrown into the street at this time. This is looked upon as an ancient custom, to shew that somebody is dead in that part of the town.

C H A P. VIII.

Of the Dead, and of their Funerals.

I. **W**HEN a man is dead, they lay his body on the ground in a sheet, covering his face, and setting a lighted taper by his head.

II. Immediately linen drawers are prepared, and somebody sent for to sew them, which the women generally do out of charity; the corpse is then thoroughly washed

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with warm water, wherein camomile and dried roses have been boiled. Which being done, a shirt and drawers are put on; over which some put a kind of rochet of fine linen, his *Taled* or square cloak with the strings that hang at the corner of it, and a white cap on his head. Being so dressed, they lay him in a coffin made on purpose, with a linen cloth under, and another over him. If the deceased is a man of note, in some parts they make the coffin with a picked top; and if a Rabbi, they place a number of books upon it. Then they cover it with black, ^a and carry it out of the house.

III. Then the assembly croud round it, and as the *Jews* look upon the following a corpse, and the carrying it to the grave, as a very meritorious action, they all carry it by turns a little way till they come to the grave. In some places several persons accompany the corpse with burning tapers, and sing in a plaintive tone. In others, this is not observed; the relations who are in mourning follow the corpse weeping.

IV. Thus the dead are carried to the burial place, which is generally a field employed for that purpose, called *Beth Hachaim*, or *house of the living*, they looking upon the dead as living, because of their souls. One of the company makes an oration in praise of the deceased, in case he deserved it. They also repeat a prayer, which they call *Ridduc addin*, *the justice of the judgment*. It begins with these words of *Deuteronomy*, chap. xxxii. ver. 4. *He is the rock, his work is perfect; for all his ways are judgment, &c.*

V. A little bag of earth is laid under his head, the coffin is nailed up, and carried to a grave made on purpose, near the place where the family of the deceased are interred. In some countries, when the coffin is almost got to the grave, if it be a man, ten men turn seven times round it, saying a prayer for his soul, but in other parts this is not practised. The nearest relation tears some little part of his clothes, then the corpse is let down into the grave, and covered with earth, every one throwing in an handful upon the corpse, till the grave is filled.

VI. ^r The *Jews* look upon it as sinful, either in man or woman, to tear their flesh, or their hair on this occasion, either when they lament over the deceased, or at any time afterwards; as it is prescribed in *Deuteronomy*, chap. xiv. *Ye shall not cut yourselves, &c.*

VII. At their going away, every one tears up two or three handfuls of grass, and throwing it behind him, repeats these words of the lxxii. Psalm, ver. 6. *They of the city shall flourish like grass of the earth*. This they do in token of the resurrection; they wash their hands, sit down and rise again nine times, repeating the xci. Psalm, *He that dwelleth in the secret place of the Most High*. After which they return to their respective habitations. These are the usual ceremonies of the *Jews* at their burials; and if any of them differ, it is only in a few inconsiderable circumstances.

^a This custom, as well as many others which our Rabbi takes notice of, are used in some particular places only. And the *Jews* observe even some of the customs of the places wherein they live.

^r This is not in the first edition.

CHAP. IX.

Of their Mourning, Prayers, and Commemoration of the Dead.

I. **T**HE nearest relations of the deceased, whether they be father, mother, children, husband, wife, brother, or sister, when they are come home sit down on the ground, and pull off their shoes; upon which bread, wine, and hard eggs are brought them, and then they begin to eat and drink, Prov. xxxi. 6. *Give strong drink unto him that is ready to perish, and wine to those that be of heavy heart, &c.* He that says the usual grace at meals, generally subjoins a word or two of consolation. In the East, and in many other places, it is customary for relations and acquaintance, every night and morning, for seven days, to send provisions for splendid entertainments to the nearest relations of the deceased; and they themselves likewise eat and condole with them.

II. As soon as the dead body is carried out of the house, his quilt is folded up double, blankets and shirts rolled up, and left upon the bed; then a lamp is lighted up at the bed's head, which burns for a week together.

III. The nearest relations of the deceased continue in the house for a week, sitting all that while on the ground, and eating in that posture except on the Sabbath; when they go with their friends to the synagogue, and receive more visits of consolation from their acquaintance on that day, than on the others. During these seven days, they must do no manner of business. The husband and his wife cannot lie together, and have at least ten persons to pray with them every night and morning. Some add to their prayers the xlix. Psalm, *Hear this all ye people, &c.* and afterwards pray for the soul of the deceased.

IV. As to mourning, they follow the fashion of the country where they live, there being no express command relating to it.

V. The seven days being expired, they go to the synagogue, where many of them cause lamps to be lighted. They also have prayers said, and promise alms for the soul of the departed. This they do again at the end of the month and year: and if the deceased be a Rabbi, or a man of distinction, they, on those days, make an *Esped*, that is, a funeral oration, or panegyric on him.

VI. It is customary for the son of the deceased to go to the synagogue every day, morning and evening, and there to read the prayer called *Cadish* †, for the soul of his father or mother; this he does for eleven months together; some of them fast every year on the day whereon either of them died.

VII. In some places they set a tomb-stone over the grave, whereon is engraven the name of the deceased, and a line or two in praise of him; together with the day, month, and year of his decease.

† Holy.

C H A P. X.

Of Paradise, Hell, and Purgatory.

I. **H**AVING told the reader, that the *Jews* pray for the souls of the departed, I must give him their reason for it. They believe that there is a paradise, which they call ' *Gan beden*, where the blessed enjoy the beatific vision. As for hell, which they call " *Ghebinnam*, they believe that the souls of the wicked are tormented there with fire and other punishments; that some of them are condemned to suffer those pains for ever, without any hopes of a release; and that others are to remain there only for a certain time. And this is what is called purgatory, which is not distinguished from hell, as to the place, but only as to the time.

II. ^w They are of opinion, that every *Jew*, who is not an heretic, and has not sinned against the precepts of the Rabbi's, never remains above a year in purgatory, and these, they think, make the greatest number. For they believe there are very few, who remain in hell for ever, because of their sins.

C H A P. XI.

Of the Metempsychosis, or Transmigration of Souls, and of the Resurrection, and last Judgment.

I. **S**OME *Jews* believe, with *Pythagoras*, that souls pass from one body to another; this they call ' *Ghilgal*, and endeavour to confirm it by several passages of Scripture, most of them taken out of *Ecclesiastes* and *Job*. But this opinion is not general, neither is a man accounted a Heretic, whether he believes it or not.

II. They believe the resurrection of the dead; and it is one of the thirteen articles of their Belief, to be firmly persuaded, that all the dead shall rise again at the last day; and that God will then pronounce an universal judgment on mankind, both in body and soul; as it is written in *Daniel*. ^z *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

C H A P. XII.

Of the thirteen Articles of their Faith.

HAVING ^a now given an account of the ceremonies and customs at present in use amongst the *Jews*, nothing more remains than, in this last chapter, to give their thirteen articles of faith, which contain their whole belief, according to what Rabbi

^a Garden of pleasure. ^b It is thus pronounced in the *Chaldee*; but in the *Hebrew*, *Gebinnom*. It is the valley of the children of *Hinnom*, so famous in the Bible; from thence came the word *Gebenna*.
^w This was left out in the second edition. ^z This is not in the second edition.
^y Revolution. As if the souls were perpetually revolving from one body into another.
^z *Daniel* xii. 2. ^a This whole chapter was left out in the second edition.

Rabbi *Moses*^b the *Egyptian* has said of it, in his explanation of the *Misna*, in the treatise *Sanedrin*, chap. *Helec*. Which is received amongst the *Jews* without any opposition or contradiction.

I. That there is a God, Creator of all things; the first principle of all Beings, able to exist without any other part of the universe; tho' without him nothing in the world can exist.

II. That God is one sole and indivisible Being, but of an unity different from all other unities.

III. That God is incorporeal, and that he has no corporeal quality whatsoever, either possible or imaginable.

IV. That God is from all eternity, and that all things existing, himself only excepted, had a beginning in time.

V. That God alone is to be served and worshiped, and that no other being is to be served or worshiped, either as mediator or intercessor.

VI. That there has been, and may still be prophets qualified to receive the inspirations of God.

VII. That *Moses* was a greater prophet than any other, and that the degree of prophecy which God honoured him with, was peculiar, and far above what he granted to the rest of the prophets.

VIII. That the law which *Moses* left them, was entirely dictated by God himself, and that it does not contain one syllable belonging to *Moses*, and consequently that the explanation of those precepts handed down to them by tradition came wholly from the mouth of God, who delivered it to *Moses*.

IX. That this law is immutable, nor can any thing be either added to, or taken from it.

X. That God knows and directs all human actions.

XI. That God rewards such as observe his law, and punishes them who transgress it; that the best and greatest reward is the life to come, and the severest punishment the damnation of the soul.

XII. That a Messiah shall come, endowed with a far greater merit than all the Kings that have lived in the world before him; that tho' his coming be delayed, none ought therefore to doubt this coming, nor fix a time for it, much less pretend to guess at it from Scripture, since there never will be any King in *Israel*, but such as shall be of the line of *David* and *Solomon*.

XIII. That God shall raise the dead, as we have said in the foregoing chapter.

These are the fundamental articles of the *Jewish* faith, and thus I conclude my discourse upon their belief and practice.

^b This is the same man who is called, *Maimonides* or *Rambam*; that is to say, Rabbi *Moses Ben Maimon*, who was the most learned and least superstitious of all the *Jews*.

^c See the Supplement, where this pretended immutability of the law is treated of, which the *Jews* commonly oppose to the Christians.

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SECOND
DISSERTATION
UPON THE
CEREMONIES of the *J E W S*,

Wherein those CEREMONIES are compared with the

DISCIPLINE of the CHURCH,
Which may serve as a SUPPLEMENT to the first
DISSERTATION.

By *F. S I M O N*.

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II. DISSERTATION

UPON THE

CEREMONIES of the JEWS.

CHAP. I.

The first Principle of Religion in which both Jews and Christians agree.

An Enquiry into this Principle.

BOTH *Jews* and *Christians* agree in this, that their respective religions are founded as well on the word of God as on tradition. Indeed we may say, that they both acknowledge but one principle of belief, which they call revelation, or the word of God revealed unto men. For whether this word be written or unwritten, it is still the same, provided it be certain, that it comes from God. And it is for this reason, the *Jews* do not scruple placing their traditions in the same rank with the law of *Moses*; nay they say, that the written law would be no more than a body without a soul, or a lamp without light, were it separated from the *Oral Law*, or tradition. They are obliged, under pain of excommunication, to believe, that God dictated all that is contained in the Pentateuch, even to the least syllables of it, to *Moses*; and moreover, that he also delivered to *Moses*, on mount *Sinai*, the interpretation of that law; which interpretation, as they pretend, was preserved amongst them, without interruption, from the time of *Moses*, till at last they were obliged to set it down in writing. * *Moses*, with his own hand, writ several copies of the law before his death, and gave one to every tribe; and besides those copies, put one into the ark. He afterwards by word of mouth communicated

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* *Ramban* in his preface to the treatise *Jad. Hazeka*.

the interpretation of the said law to the *Sanhedrim* of his time. *Joshuab* also, after the death of *Moses*, taught that interpretation, which *Moses* received immediately from God, to the elders in his days; and they, who succeeded him as chief of the *Sanhedrim*, did the same to others; so that were we to believe the *Jews*, their religion subsists down to our days in its primitive purity. But tho' their principle concerning traditions, considered in general, may be true, yet it is an easy matter to shew the falsity of it, by examining into particulars; not only the prophets, as well as our Saviour, having condemned several of their traditions; but also their own doctors agreed concerning the true successors, who have preserved those traditions, and as we find different catalogues of them made by different authors. This alone is sufficient to create a suspicion, and make them less worthy credit.

Yet no body can deny, but that this principle of tradition in general, must necessarily be admitted for the preservation of a religion in its purity, as the author of the treatise intitled, ^b *Cozri*, has made appear by several convincing arguments; which evidently prove, that the various opinions of Philosophers and Heretics concerning religion, proceed from the inconstancy of their principles, they not being grounded on any constant tradition. As to those *Jewish* traditions which our Lord rejected, his design was only the abolishing some false traditions, which the *Jewish* doctors had added to the old ones; and when this all-wise Teacher refers us to the written law, *Scrutamini scripturas*, we are not to imagine his intention was to refer us to the bare text of the Scripture; but to that text as explained by the doctors who had succeeded *Moses*. ^c *They sit*, says he, speaking of those doctors, *in Moses's seat; all therefore whatsoever they bid you observe, that observe and do*; and this conformably to the words of the law. ^d *If there arise a matter too hard for thee in judgment, thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days*. And if we strictly examine the testimonies, which the apostles have brought from the Old Testament in confirmation of their doctrine, we shall find that they quoted them in that sense only, which was generally received in their time. St. *Irenæus*, *Tertullian* and the rest of the earliest fathers of the church, had recourse to that very tradition in their controversies with Heretics, and to the succession of Bishops in the principal churches, and especially to that of *Rome*, which they acknowledge to have been founded by the chief of the apostles St. *Peter* and St. *Paul*. And for this reason, we see several of those who were present at the Council of *Trent*, made no scruple to put the old traditions upon an equality with the holy Scripture, and looked upon them as revelation. ^e *Tanto le tradizioni quanto le scritture son parole di Dio e primi principii della fede, con accidental differenza tra loro, che quelle rimaneffero scritte ancora ne' libri, e queste solamente ne' cuori*. This very way of expression is entirely agreeable to that of the *Jews* when they mention their traditions; and *Tertullian* formerly said, that the church alone was the true and legitimate proprietor of the holy Scripture, *Scriptura sacra Ecclesiæ Catholicæ possessio est propria*. In the same manner the *Jews* say, that the synagogue is the sole mistress of it, and that other nations have nothing but the letter, and not the spirit of it. But to say the truth, there is at present so great a number of traditions amongst the *Jews*, that the whole life of *Moses* could not have been long enough to have received them from God on mount *Sinai*, where they suppose he received them in the space of forty days which he passed on the mount. This is not so much the fault of tradition itself, as of those who have been the depositaries of it, therefore we must not always look upon this grand maxim of the *Jews* as infallible, *Halakab le Mosce mi Sinai*, *It is a decision received by Moses on mount Sinai*, no more than to this principle of our divines, *This is an apostolical tradition*; since it is certain, that neither the one nor the other are infallible; and that even in the first ages of Christianity, there have been some learned men who have given the name of apostolical traditions to some opinions of their own both singular and heterodox. Wherever the *Jews* can

^b *Cozri*.
Council of *Trent*, chap. xiv.

^c Mat. xxiii. 2.

^d Deut. xvii.

^e *Palavic. Hist. of the*

can prove, that a thing has been constantly received amongst them, especially from the time of *Moses*, then there will be no room to question the truth of that tradition. ^f *Vincen- tius Lirinensis* has laid down the same rule in regard to the Catholics, to whom he pro- poses the belief of those things which have been believed in all places, at all times, and by the whole world: *Id tenemus quod ubique, quod semper, quod ab omnibus creditum est*. Wherefore the fathers of the Council of *Trent*, gave the name of infallible to such tradi- tions only, as we have received immediately from our Lord by the apostles, ^g or from the apostles themselves to whom the Holy Ghost had revealed them, and which afterwards descended to us without interruption.

Now tho' the *Jews* shew an extraordinary zeal for such traditions as they pretend to have received from their forefathers, and maintain them with so much obstinacy as to think, they have a right to kill those who oppose them, yet they never could agree amongst themselves as to the authors from whom they have received them; as it is easy to prove by comparing the books written upon this subject: as the commentaries, for instance, made on the treatise intitled, ^h *Pirke avoth, the chapters of the fathers*. *Isaac Abrabanel* has indeed done his utmost in order to justify this pretended uninterrupted tradition, but found it impossible to come at it. His dispute was against Rabbi *Moses*, who had written a treatise concerning those who were to be joined together in the succession. Neither *R. Joseph Hajon*, *R. David Ganz*, the author of *Jubasin*, or the book of descents, nor the rest of those *Jews* who have written on this question, agree amongst themselves: so that in favour of their connection, most of them are forced to suppose that some of their doctors lived several centuries together; the better to solder together the broken links of the chain of their succession. The *Jews* have had one advantage in this particular above other nations, even above the *Greeks*, I mean their imposing upon the whole world without fear or shame. Their books are full of fictitious stories, and it is surprising that at present there should be any Christians capable of believing their dreams and idle conceits, especially relating to their traditions. Yet they generally agree in this, that from *Joshua* the successor of *Moses*, till *R. Juda* called the Saint, who first collected all their traditions, and committed them to writing, there was first a body of elders, who received the interpretation of the law from *Joshua*; that to this body succeeded the pro- phets, the first of whom was *Samuel*, and to them succeeded the great assembly or syna- gogue held under *Esdra*s, and partly composed of prophets. ⁱ *R. Moses de Cotfi* a learned *Jew*, for the continuation of this chain of tradition, and at the same time in order to shew that it remained uninterrupted, during the captivity of the *Jews* at *Babylon*, brings in some men of reputation of the tribes of *Juda* and *Benjamin*, who were carried captives to *Babylon*; nay, he goes so far as to assure us, that these illustrious persons there founded the famous academy of *Nabardea* on the *Euphrates*; which academy as well as their tra- ditions were afterwards preserved, and the latter taught to those who returned with *Zero- babel* and *Esdra*s from *Babylon* to *Jerusalem*, where an academy was founded in imitation of that at *Babylon*, that at *Nabardea*, however, still subsisting, because all the *Jews* did not return to *Jerusalem*. In short, these their traditions were continued down from *Esdra*s, who was the head of the assembly, which is commonly called the Great, till the time of this *R. Juda* whom we have mentioned, who collected them towards the end of the se- cond century, under the empire of *Commodus*, or, as some will have it, under *Antoninus Pius*. Now that the tradition of the *Jews* received no alteration during all that time, as they pretend, without producing any public records for it, I do not see why we should be- lieve them more in this, than in many other things.

^f Vincent. Lir. adv. Hær. c. 3.
Nabalor Avoth.

^g Concil. Trid. Sess. 4.

^h *Abrav.* in his preface on

ⁱ *R. Moses de Cotfi* in his large treatise on the commandments of the law.

C H A P. II.

Of the Theology of the Jews, together with some reflections thereupon.

THE whole belief of the *Jews* is included in thirteen articles, which they call fundamental articles of their religion; in this they follow *R. Moses*, son of *Maimon*, who disposed these articles into order; the first of which is concerning the existence of God. The second, of his unity. The third, of his spirituality, and the great impossibility of his being corporeal. The fourth, relates to his eternity, a perfection peculiar to himself only. The fifth, to the worship and adoration due to him only. The sixth, relates to prophecy, *viz.* that there have been prophets amongst the *Hebrews*, and that there may be more. The seventh, regards the prophecy of *Moses* in particular, which was peculiar to him; and above the degree of prophecy communicated to the rest of the prophets. The eighth, specifies that the law of *Moses* does not come from him, but that God dictated the whole to him, as well as the explanation of that law. The ninth, that this law is unalterable, and that no person is allowed to add to, or take from it. The tenth, establishes the providence of God, and the care he takes of his creatures. The eleventh, imports, that God will reward such as observe the commandments of the law, and that he will punish such as transgress it. The twelfth, that the Messiah is to come, and that though he delays his coming, yet ought it not to be doubted of, nor the fixed time of his coming determined. The thirteenth and last is, concerning the resurrection of the dead. These thirteen fundamental articles of the religion of the *Jews*, separate and distinguish them from all other nations, as the only confidants of God, and his true children, to whom the inheritance was promised; and thus they look upon those who deny these articles, as abominable and deserving death. Wherefore the *Jews* would be much to be feared, were they invested with power; for though they outwardly confess, that the Christians are not to be comprehended under their denomination of abominable, as believing the unity of God as well as the *Jews*; yet they rank Christians in the same class with idolaters, because of the mystery of the Trinity, looking upon them as really multiplying the Godhead by multiplying the persons of it. Altho' the *Jews* generally admit the opinion of Rabbi *Moses*, concerning these thirteen principal articles of their religion, yet there are some doctors among them, who do not follow it in all points; amongst others * *R. Hasdai*, *R. Joseph Albo*, and *Don Isaac Abrabanel*. Their doubts deserve mentioning, as they may contribute to the clearing up of the Christian religion. First then, they say, that it is difficult enough to understand that article, which establishes the worship of one only God; and at the same time forbids all recourse to any other, either as a mediator or intercessor; since the *Jews* address themselves to the angels, whom they pray to in their necessities.

In the second place, the article concerning the immutability of the law seems contrary to the practice of God himself, ever since the beginning of the world, he having at first given peculiar commandments; and forbidden the eating of any flesh. Yet he afterwards gave precepts of a different nature to *Noah*; he some time after ordered *Abraham* to be circumcised; and lastly, *Moses* received several other commandments from God. Thus it seems unreasonable to say, there should be but one only law, and that in no wise subject to alteration. Neither can it be said, that nothing can be added to, or taken from it; since it is certain, that *Solomon* and others still added some things to it; but this prohibition affects only particular persons, who can neither add any thing to the law, or diminish from it, upon their own private authority. Thirdly,

* *R. Hasdai* in the treatise *Or Adonai*. *R. Jos. Albo* in the treatise *Ikkarim*. *R. Abrabanel* in the treatise *Rosamani*.

Thirdly, the article concerning the coming of the Messiah does not seem to be fundamental, since *R. Hillel* was of opinion, that the *Jews* ought no longer to expect their Messiah, he being, according to his opinion, already come in *Hezekiah's* time. Notwithstanding which, this doctor was not the less a member of the whole *Jewish* communion on that account.

In the fourth place, there should seem to be many other things deserving a place among the fundamental points of the *Jewish* belief; such as the several attributes of God, which *R. Moses* has not mentioned, where he speaks of the fundamental articles of religion; and besides these, the creation of the world, the free will of man, our belief of such miracles as are contained in the law, the immortality of the soul, prayers, the usefulness of penance, and many other points which the *Jews* are obliged to believe; from whence it appears, that they have many more articles of faith than *R. Moses* hath summed up. Tho' indeed the same Rabbi does speak of other articles in another place; yet it may be said, that his intention was only to point out the principal and fundamental articles; and it is partly after this manner, that *Abrabanel* endeavoured to justify him.

But it will be proper to shew the various methods which the *Jews* have, at different times, made use of for explaining their divinity. Most of the ancient *Jews* have had recourse to allegories and fables, with which they have so filled their books, that there is a kind of mythology amongst them as well as amongst the Heathens; and in my opinion, what has chiefly contributed to the ignorance of the ancient *Jews*, is their having some constitutions, which forbid them the reading of the philosophers; and other prophane authors. Notwithstanding which, some of them have applied to the Platonic philosophy, in which they have blended their own idle conceits; and from hence has proceeded the greatest part of their cabalistic learning. To this study of the Platonic philosophy, we must likewise ascribe several of those ways of speaking, to be found in their old allegorical books, which are not very different from those which the Christians make use of, to explain the mystery of the Trinity.

But after the *Arabians* had spread abroad the philosophy of *Aristotle*, and especially his logic and metaphysics, into several provinces, some of the *Jews*, who were not so scrupulous, applied themselves to those studies; nay, they even translated the books of this philosopher out of *Arabic* into the *Hebrew* of the Rabbi's. From that time, the divinity of the *Jews* seems intirely altered, at least their way of explaining it, which occasioned great confusion and disorder amongst them; and so much the rather, as they, who had applied themselves to the reading of the old books, and the traditions of their fathers, were offended at seeing their divinity overrun with metaphysics, and the art of reasoning bear a greater sway than their authority. *R. Moses* having published his book, intitled, *Moreh Nevokim*, was accused by some of their other doctors with having corrupted religion, by mixing too much philosophy with it, as may be seen by the letters of the chief Rabbi's of those times, and by those of *R. Moses* himself too. The *Jews* however have by degrees accustomed themselves to these subtilties, and at last relished the writings of that Rabbi. As for the other articles of the *Jewish* belief, it is certain, that they reverence angels as well as we, whose names and offices too they pretend to know. Yet the greatest part of those names were invented by their cabalistical divines, who gave them such different names as most properly agreed with the effects they were thought to cause: therefore we ought to distinguish what they believe concerning angels, from what they do not. ¹ Their belief is, that all things below are subject to the superior powers, and that there is no kingdom, but what depends on some angel or other, the *Hebrews* only excepted, who depend immediately upon God, and have no need of a mediator. In this sense, the fifth article of their belief is understood, as explained by *R. Moses*, whereon he says, that no other power than God alone, no, not even as a mediator or an intercessor, is to be served or worshiped.

We are not always to take what the *Jewish* doctors say, in their writings concerning angels, in the literal sense, it being nothing but allegories and conceits forged at pleasure by people, who made a wrong use of their leisure hours, and of the foolish credulity of the simple vulgar; not to mention their introducing the names of them for the solving some difficulty or other, as the poets formerly brought in their Gods upon no better occasions. These were the inventors of the cabala, which is a chimerical art or science, without the least foundation: and therefore those *Jews*, who apply themselves to it, are for the greatest part fanatics, and so possessed with their own fancies, as to think themselves able to work miracles by the means of this art.

They divide their cabala into speculative and practical. This last serves for the working of their pretended miracles, which they do, by pronouncing some of the names of God, and of angels, or some verses of the Psalms, adapted to their science. The *Jews*, especially those of *Poland*, and of some other places in the North, are so superstitious this way, that if any of them happen to be condemned to death, he has recourse to this practical cabala; but we do not see it has stood them in any stead, unless in the histories which they have published concerning the wonders performed by it; nay, it happens sometimes so unfortunately, that their judges, being ignorant of the vanity of that art, condemn them as conjurers. And indeed the foolish effects of magic, which we read of in the books of *Agrippa*, and in some other modern authors, who have been taken for great conjurers, are generally taken from the *Jewish* cabala, to which other fictions have been added, the better to impose upon the common people.

In order to give a fuller explanation of the *Jewish* belief upon the worship of angels, to whom they pretend no addresses ought to be made as mediators or intercessors, we must observe, that this does not seem intirely to agree with their own writings; for we there find prayers directed to angels, begging their assistance. *Joshua* bowed to an angel, and the *Jews* themselves acknowledge the angel *Michael* as their head and patron. And they are so used to ascribe every thing to their angels, especially when they speak after the cabalistical doctors, that they even ascribe most of their actions to them. The sect of the *Sadducees* alone denied the existence of angels, as if all that is said of them in the books of *Moses* was a mere allegory: but our Saviour himself has condemned this sect, and approved of the common belief of the *Jews* concerning the existence of angels, which was afterwards confirmed by the apostles, and admitted by the whole church.

In short, the *Jews* believe also that there is a hell, a purgatory, and a paradise: and though it be a hard matter to prove these three articles of their belief, by formal quotations from the law of *Moses*, yet none dare deny them. It is of no great consequence whether their purgatory be a different state, and not a different place from that of hell, as the Christians in the East distinguish it; it is sufficient if they own that there is a paradise where the souls of the blessed are in glory, and a hell where the souls of the wicked are tormented with fire and other punishments; and that some are condemned to those punishments for ever, and others for a certain time only. But I know not how the Rabbi's come by one opinion of theirs, that such *Jews* as are not Heretics, or have not sinned against some chief point of the law, remain no longer than one year in purgatory. For thus they not only expiate all slight faults in purgatory, but enormous crimes too, for which they are certainly detained a much longer time; this the *Jews* look upon as a special privilege granted to them alone, because, they being the true children of God, (according to their opinion) it is for them chiefly, that God has made another world, out of which they exclude all other nations, except such as believe the unity of a God, and some other fundamental articles mentioned in their writings: for we are not to imagine that the *Jews* absolutely damn all other nations for not receiving their law; such a general unity in religion throughout the world being reserved for the time of the Messiah, in which they perfectly agree with us.

It

It would be to no purpose to make any reflections here upon the affinity there is between the belief of the *Jews*, and that of the Christians, concerning most of the articles we have already spoken of: for undoubtedly the christian religion took its origin from that of the *Jews*, which must be looked upon as its basis and foundation: and to use the words of St. *Austin*, they are essentially but one religion. Wherefore our Lord assures us, that he did not come to abolish the religion of the *Jews*, but to give it its perfection; and what is still more observable is, that he left nothing behind him in writing, for the establishment of his new law, but what still adds a greater perfection to the old one. The most learned amongst the *Jews* themselves agree with us in this, that the Messiah will add new and greater perfections to the law of *Moses*.

C H A P. III.

Of the Morality of the Jews, compared with those of the Christians.

THE basis and foundation of the *Jewish* morality is no other than that of the Decalogue, for which the Christians are indebted to them. The love of God, in preference to that of all the creatures in the world, is no less prescribed to them by their doctors, than it is to us, excepting only, that most of their reflections have something that is peculiarly affected or rather superstitious in them, which is not to be attributed to any defect in their law, but entirely to their doctors.

In my opinion we do an injury to the *Jews*, when we say, they acknowledge no other righteousness than what consists in the ceremonies of their law, as if they thought, for example, that they had expiated their sins, by washing their bodies. On the contrary, they firmly believe, that all external ceremonies were instituted only as so many motives to internal sanctity. Their fastings, and other external mortifications must be internal too, and come from the heart; and they are of opinion, that besides outward and ceremonial penance, if I may thus express myself, we ought also to have a true contrition and a sincere repentance of our sins, in order to satisfy God's justice. I need not bring any proofs, that this is the belief of the *Jews*, since most of their books of morality and repentance are full of these maxims. This I thought fit to observe, that they might not be reproached with so much freedom as they generally are, with being bigotted to the letter of the law, without minding the sense. Far from this they insist, that in order to attain to the sense and spirit of the law, we are not absolutely to reject the letter, which is as it were an admonition as to the internal meaning of the law itself.

But there is a great deal of probability, that the *Jews* have reformed their doctrine concerning the true spirit of the *Mosaic* law, by the help of those excellent instructions, which they have drawn from the writings of the Christians. When *Jesus Christ*, speaking of charity, says to his disciples, that ^a he gives them a new commandment, he does nothing more than renew the old precept, which had been corrupted by the false interpretations of their doctors. The love of our enemies, for instance, is prescribed in as strong a manner by the law, as by the Gospel; but there was a necessity, that our Lord should renew that precept, because it was not practised at that time among the *Jews*; and for this reason, he says to his disciples: *Mandatum novum do vobis, ut diligatis invicem*. To shew them in a clearer manner how highly they think of neighbourly love, ^a their doctors affirm, that the world is established on three foundations, viz. the law, prayer, and mercy. Nevertheless we may say, that they are much more addicted to the ceremonies

^a John xiii. 34.

^a Treatise of *Avotb*, or of the fathers.

monies of their law, than to the performance of good works; and this, because they are overburdened with a vast number of precepts, which chiefly consist in external acts.

The miserable condition which they have been reduced to for these many ages, is no trifling motive towards making them more wicked; especially those who live in *Europe*, unknown, and in an obscure manner; some of whom believe, that it is enough for a *Jew* to keep his religion to himself, without being obliged to make external profession of it. Upon this principle, many of them make no scruple to embrace the Christian religion, whilst at the same time they are *Jews* in their hearts. There are in *Spain* a great number of those Christians in appearance, and *Jews* at heart, whom the severity of the Inquisition in that country will never be able to destroy, because there is no nation in the world so firmly persuaded of their religion as the *Jews*. There are not so many of them in *France*, and they have good reasons for it.

The usury which they daily practise is also to be attributed to the miserable condition they are in. For as they have not the same liberty as the Christians have to purchase lands, and possess real estates, they are forced to improve their money in some other manner, in which they trade as the rest of the world do in other merchandises. And this perhaps might not be blameable, if their law had not forbidden all kind of usury: but they restrain this prohibition, and pretend, that it extends no farther than to their brethren only. Therefore they readily lend them money, not only without any hopes of profit, as *Jesus Christ* has ordered in regard to his disciples in the Gospel; but they will not even receive any interest for it, under any pretence whatsoever, when offered them. This is inviolably observed even amongst the *Caraites*; which shews, that they take the command of *Moses* concerning usury in the strictest sense, at least as to their brethren. For as to Christians, they look upon them, as I have observed above, as idolaters who multiply the Deity; and for that reason, think they have a right to destroy them as much as is in their power. They on their side upbraid us with not strictly observing the prohibition of *Jesus Christ's* injunction to us not to practise usury with our brethren, in any manner whatsoever; nay they pretend, that according to that prohibition, even contracts authorised by any government whatever are usurious. Far from applying the law of usury to those only who are in want, and who have need of help, they say positively, that taking interest from the rich is no less an usury than if it were from the poor.

CHAP. IV.

Of the Commandments, Ordinances, and Judgments of the Jews.

SAINTE *Peter* the apostle was in the right to call the ceremonies observed amongst the *Jews* under the Old Testament, a yoke, which neither themselves, nor their fathers could ever bear; ° *Jugum quod neque nos, neque patres nostri portare potuimus*: yet the modern *Jews* look upon them as a special blessing from God towards their nation, and a prerogative of their religion, above all the religions in the world. Tho' indeed they do not think themselves obliged to observe them all, in order to eternal life, it being impossible for them to keep a great many of them, whilst without a temple and without sacrifices.

They divide the commandments or precepts of the law, into 613. capital commandments, which are subdivided into an infinite number less essential, deduced with infinite subtilty from them. These six hundred and thirteen precepts are contained, according

to

° Acts xv. 10.

to their opinion, in this *Hebrew* word *Tora*, which signifies law, and whose letters make up the number of 611, and in order to find out the two other remaining commandments, ^p they say, that God himself gave the two first relating to his unity, ^q and to the prohibition to worship any statues or images. So that according to this opinion, by these words of *Deuteronomy*, ^r *Moses commanded us a law*, is understood the 611 precepts only; but this is nothing more than a nicety of the cabala, which is called *Gematric*^s. Wherefore the most learned of the Rabbi's believe, that the words of the law, wherein the unity of God is mentioned, do not express a commandment peculiar and distinct from the others; but that they are, as it were, an introduction to the whole Decalogue^t. Some other *Jews*, by the help of a subtilty like that of the cabala, pretend that these 613 commandments of the law are all comprehended in the words of the Decalogue, which according to them contain 613 letters. And because the number of those letters is in reality 620, some have also extended the number of their precepts to 620. But we shall not detain the reader with these subtilties, which take their rise from the philosophy of *Pythagoras* and *Plato*. Not but that these reflections on numbers are to be met with in the works of those fathers of the church, who had applied themselves to the Platonic philosophy. But they do not lay so much stress on them as the *Jewish* doctors, who have made an art of it, which they call, as we have already observed, the gematric, or geometrical cabala.

They farther divide these 613 precepts, into 248 affirmative, and 365 negative commandments. The 248 affirmatives answer to so many members, say the Rabbi's, to be found in the body of man: and ^u because the book of *Ecclesiastes* says, that *to keep God's commandments is the whole duty of men*: they add, that all the parts of a man are supported and kept up by these precepts, as if each limb answered to some one particular commandment. As for the 365 negative commandments, they make them answer the 365 days of the solar year, since we are not only obliged to accomplish the law of God with all our limbs, (to speak in the *Jewish* way of thinking) that is to say, with all our strength, but likewise all the days of our life. Had these numbers been invented only to put us in mind of our obligation to love God with all our heart, the *Jews* could not be accused of superstition; and besides, the foolish conceits of the ancient Heretics, which were grounded on a like principle, would not perhaps appear so ridiculous, as when they are literally understood. It was in this manner that *Basilides* comprehended a vast number of secrets under the word *Abrahas*, a word forged on purpose to represent the number 365, according to the letters of the *Greek* alphabet, and at the same time to denote the 365 days of the year. By the same method might be explained several other mysterious fictions of the old *Gnostics*, who often agree with the *Jewish* doctors on this subject. But this would be digressing too far.

There is also another division of the commandments of the law, according to the several names which *Moses* used, whereby to express these commandments. These names are, *Mitsvoth*, *Precepts*; *Hukim*, *Statutes or Ordinances*; and *Mispatim*, *Judgments*. They call *Mitsvoth* or *Precepts*, those whereof the reason is clearly expressed in the text of the law itself: as for example, the reasons for which the *Jews* are obliged to observe the Passover and keep the Sabbath, are clearly expressed in the Pentateuch. Their statutes, on the contrary, or ordinances, called *Hukim* in *Hebrew*, do not at the same time contain the reason of them in the very words of the law. God was pleased that it should lie concealed from the *Jews*. In short, the judgments which *Moses* calls *Mispatim*, are precepts of the understanding, as the *Jewish* doctors express themselves, and such as our own reason would lead us to, even tho' they were omitted in the law.

Besides these commandments contained in the law of *Moses*, the *Jews* acknowledge several others, which they call the Precepts of the *Hacamim*, that is to say, of their

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H h

Wisemen,

^p R. Bechai upon the law.

^q *Meciltha Rasai Albo. Abrab.*

^r Eccl. xii. 13.

^s *Eliezer Pirke.*

^t R. Abraham Seba.

^u Deut. xxxiii. 4.

Wifemen, or *Doctors*, to whom they allow the same right of making new ordinances as *Moses* had, according to times and occasions. This right is founded on the words of God himself, who commands them to go to the elders of the *Sanhedrim* for a resolution of such difficulties as might arise from the law. *Moses* was the first who made several ordinances of this kind in the consistory of his time. *Joshua* did the same after him, as well as they who succeeded him in that dignity. Wherefore the *Jews* think they are no less obliged to obey the constitutions of the *Sanhedrim*, than the commandments of the law, tho' the ordinances of the former are inferior to those of *Moses*: the reason they give for this is evident; for they pretend that those senators were directed by the Spirit of God, and consequently infallible in their determinations. Under this name of *Wifemen*, they comprehend not only the elders of their *Sanhedrim* or consistory; but also the prophets that have arisen amongst them at different times, and who doubtless had a right to sit in their assemblies.

C H A P. V.

Of the great Consistory or Sanhedrim of the Jews. Of the Place where it was held, some Light given to several Circumstances on this Subject, with relation to what is observed amongst Christians.

THE great consistory, or Sanhedrim of the *Jews*, takes its rise from *Moses*, as we have already observed. It was composed of LXXI elders, one of whom enjoyed the title of head or president; * and it is the same whom the *Jews* still call *Han-naschi*, the *Prince*. Besides this president, there was a second or vice-president, to whom they give the title of *Ab* or father of the consistory. As for the others, they were all equally called elders or senators. As to their way of placing themselves, it was in the form of a semi-circle, in the middle of which sat the *Naschi* or president of the assembly, and at his right-hand the vice president, and the others according to their rank on each side of the *Naschi*. Some add a third elder, who was called only *Hacam*, *Wifeman*, who sat on the left of the president: so that the *Naschi's* vicegerent, and this *Hacam* were like two assistant counsellors. It was proper to observe their way of sitting, because it was from these consistories that it was transmitted to the synagogues, and afterwards to the churches or first meetings of the Christians, as we shall see hereafter.

This great consistory could not be held any where but at *Jerusalem*, in a place called *Liscat Hagazit*, the *stone conclave*, which was adjoining to the temple, or rather a part of it; just as our councils generally meet in churches. This *Liscat Hagazit* was much the same with what was formerly called *In Trullo* at *Constantinople*. The Talmudists call it a *Basilica*, and all causes of moment were finally determined in that place: this observation gives light to these words of St. Luke, † *It cannot be that a prophet should perish out of Jerusalem*. When the case was such, as it could not be positively determined by tradition, then each senator had a casting, as well as a deliberative voice.

When the *Jews* returned from *Babylon* to *Jerusalem*, the holding of one of these grand assemblies was necessary to settle and regulate the affairs of the state. It was composed, as they imagine, of 120 of their leading men, over whom *Esdra*s, surnamed the *Scribe*, presided as the *Naschi* or head. They say farther, that in this assembly were pre-
sent

* *Rambam* in his treatise of the *Sanhedrim*.

† Luke xiii. 33.

sent the prophets *Haggai, Zachariah, Malachi* and some other great men inspired by God, as *Daniel, Nehemiah, Mordecai, Zorobabel, Azariah, Mithael* and *Ananiab*. Tho' we are not to give credit to every minute circumstance, that the *Jews* have given us concerning this assembly, yet we may conclude from them in general, that prophets and other eminent persons were admitted to sit there together with the elders as senators.

There was nothing more august in the commonwealth of the *Hebrews*, than this *Sanhedrim*, which had the power, as the *Jews* express themselves, of making *such la tora, a hedge to the law*, because it had an authority of explaining it, as it thought most proper according to times and occasions. ² In this sense *R. Moses* calls it, *The foundation of the Oral Law*, and the pillar of true doctrine. Wherefore those who refused submission to it, were looked upon as rebels and excommunicated persons. To this without doubt the Son of God alludes, when he pronounces this sentence against those who in time to come will not submit to the determination of the church or of the congregation: ³ *Sit tibi sicut Ethnicus & Publicanus*. And indeed, if we compare the discipline of the church in its meetings or councils, with that of the synagogue, we shall find but a small difference betwixt the one and the other. In the first place, our Lord *Jesus Christ* in establishing his new law (he being the supreme Legislator, of which *Moses* as it were the interpreter only, was the figure) was in his qualifications not at all inferior to *Moses*; and as *Moses* had left the same power to *Joshua*, and to the elders of his time, concerning the interpretation of the law, *Jesus Christ* also left *St. Peter* to succeed him, as the *Naschi*, or head of his church; and *St. Paul* calls some of the apostles pillars. *Jacobus & Cephas, & Johannes qui videbantur esse columnæ*. The Catholics attribute an infallibility to their councils, which infallibility they acknowledge to be in the church, in the same manner as the *Jews* were persuaded of the infallibility of their great consistory or *Sanhedrim*. ⁴ In this they have followed the apostles and elders, over whom *St. Peter* presided as *Naschi*, or *Prince*, (holding this primacy in the church by a divine right) when they writ to their brethren of *Antioch, Syria* and *Cilicia*, what they had determined in their assembly: ⁵ *Visum est*, say they, *Spiritui sancto & nobis*; shewing by these words, that they were truly inspired.

The bishop of *Rome*, who is the true successor of *St. Peter*, has also succeeded him in the quality of *Naschi* or head of the church. But we ought not to restrain the place of this infallibility or inspiration to the city of *Rome*, as the *Jews* did to that of *Jerusalem*. Neither is it true, that the council of the Pope alone and his clergy represent the ancient *Sanhedrim*. That *Sanhedrim* is represented by the whole church alone, of whom the successor of *St. Peter* is the *Hannaschi* or *Prince*. In this sense the ancient fathers, speaking of the bishop of *Rome*, always gave him the preference over the other bishops, *Prærogativam suffragii*. Moreover, as the elders in the *Jewish Sanhedrim* had all of them a casting vote; in like manner in our councils, the bishops have also a definitive vote as well as the Pope, who is the *Naschi* or president. The reason why the consistory of *Rome* has not the same authority under the new law, which the *Sanhedrim* of *Jerusalem* had under the old law, is, that the religion which the Messiah was to give us was not to be confined to an inconsiderable corner of the earth, as the *Jews* themselves agree with us in this particular. Neither can it be said at present, ⁶ *Notus in Italia Deus*, as it was said formerly, *Notus in Judæa Deus*. So that the Christian religion not being fixed to any one determinate place, but on the contrary, being spread all over the world, *In omnem terram exivit sonus eorum*; ⁷ the great assembly, which we call General Councils, cannot be composed but by calling together all the elders who have succeeded the apostles; that is to say, the bishops over whom the Pope is *Hannaschi* or head, as successor of *St. Peter*. Therefore the question so generally proposed in the schools, whether the councils are su-

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² *Rambam*.

³ *Mat. xviii. 17.*

⁴ The author speaks here and in all other places as a Catholic, which is to be observed.

⁵ *Acts xv. 28.*

⁶ *Psal. lxxv. (or lxxvi.)*

⁷ *Psal. xviii. (or xix.)*

⁸ *Epistle to the Romans, chap. x. 18.*

perior to the Popes, or the Popes to the councils, does not seem to have any foundation, and is intirely uselefs; ſince the councils, which represent the ancient *Sanbedrim*, are aſſemblies which ought to be compoſed of the preſident and elders, that is to ſay, of the Pope and biſhops; this queſtion was chiefly debated during the ſchiſm, and at ſuch a time we are to argue after a different manner.

The authority of the great conſiſtory, or *Sanbedrim* of the *Jews*, ſubſiſted as long as the republic; only that the *Jewiſh* doctors make ſome diſtinction as to inſpiration, during the courſe of time it ſo ſubſiſted. They generally believe that prophecy, or divine inſpiration, laſted till the fortieth year of the ſecond temple, to which ſucceeded another kind of inſpiration called by them *Batkol*, the daughter voice, which is oftentimes mentioned in the *Talmud*. There ſeems to be an alluſion made to this voice in the New Teſtament, where it ſpeaks of ſome voices heard in the air, as coming from heaven. When all form of government ceaſed among the *Jews*, and they were diſperſed all over the earth, they obſerved no other rules, than ſuch as had been preſcribed by the preceding conſiſtories. Therefore they carefully collected all thoſe conſtitutions, as we ſhall ſhew more at large in the ſequel of this diſcourſe, when we come to ſpeak of their *Talmud*, which is much the ſame thing with them, as the collections of the canon law into one body with us. † Rabbi *Mofes* indeed obſerves, that even after the collection of the *Talmud*, there were other conſiſtories held. But thoſe meetings were provincial only, and ſo of no authority, but in the province where they were held; becauſe the great conſiſtory of *Jeruſalem* alone had power to oblige the whole nation of the *Jews* to the obſervation of its deciſions. A man may compare theſe conſiſtories held by the *Jews* in ſome provinces, with our provincial councils. But this ſhall ſuffice concerning the great conſiſtory of the *Jews* and their other aſſemblies. We ſhall hereafter ſee what was their diſcipline during the whole time of their captivity, and by what methods their religion has been kept up in the miſt of all their calamities.

CHAP. VI.

Of the Synagogues of the Jews, and of the Officers or Miniſters of thoſe Synagogues. The Origin of our Churches or firſt Aſſemblies. The firſt eſtabliſhment of our Biſhops and Priests.

BESIDES the temple, there was a great number of private ſynagogues in *Jeruſalem*, of which mention is made in the New Teſtament too, where we ſee the ſynagogue of the *Alexandrians*, and of ſome others, ſpoken of. ‡ The doctors or Rabbi's taught the law in thoſe ſynagogues, which likewise ſerved for ſchools; this was practiſed in the time of *Jeſus Chriſt* and his Apoſtles, who there aſſembled with the reſt of the *Jews*, in order to hear the expoſition of the law, and the inſtructions of the Rabbi's. As this was the place for hearing trials, and giving judgment, the manner of fitting, uſed in the great conſiſtory, was obſerved. And ſo in the firſt place there was a preſident, called in *Greek*, *Archifynagogos*, the head of the ſynagogue, whom the *Jews* at this time call the head of a *Kahal*, that is to ſay, of a congregation. Thoſe who ſat on each ſide of this preſident in a ſemi-circle, as we have already obſerved, took all of them the title of *Zekenim*, elders, and lower down on different ſeats ſat their diſciples, who ſtudied the law.

Theſe

† *Rambam* preface to *Jad. Hareca*.

‡ *Act* vi.

These disciples, who were called *Talmide Hakamim*, *The disciples of the Wisemen*, were divided into three different classes. Those of the first class were chosen to supply the vacant places of the *Hakamim* or *of the Wisemen*; those of the second were promoted to the first, and so those of the third gradually to the second. The people were seated in the area, which answered to the nave of our churches, so that the presidents and elders of the synagogue turned their backs to the people, who were seated on mats or carpets in the area. When *S. Paul* says, that he was brought up at the feet of *Gamaliel*, he means, that he had been the disciple of that doctor, sitting at his feet amongst his other disciples. The author of the commentaries upon the epistles of *St. Paul*, which some have ascribed to *St. Ambrose*, clearly and in a few words explains what we just now observed concerning the synagogues of the *Jews*. *Hæc^a traditio synagogæ est, ut sedentes disputent seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas.*

Had our painters been well acquainted with the disposition of the synagogues, they would not have represented *Jesus Christ* sitting in the middle of the doctors in a high pulpit above the rest, as if he had been the head of a synagogue, though he was but twelve years of age; which is grounded on these words of *St. Luke*. *Invenerunt illum in templo sedentem in medio doctorum, audientem illos & interrogantem eos.* He sat on one of the benches amongst the other disciples, and he had the liberty of proposing his questions as a disciple, since those places were really schools, where they were at once instructed both in their law and traditions, which is observed to this day. For this reason, they distinguish two different sorts of schools, one of which was called *Beth-hammikra*, *the house or place of reading*; because the text of the law was there read; the other was called *Beth-bamidras*, *the place of interpretation or enquiry*: by which means the *Jews* pretend to have preserved among them the two laws, which they say *Moses* received on mount *Sinai*, which are the written law, that is to say, the five books of *Moses*, and the Oral Law, which contains their traditions. But *Jesus Christ* shews them, on several occasions, that under the plausible name of traditions, they had corrupted the law by their false explanations.

We are now come to the first churches or meetings of the Christians, who in their beginnings could not hold any, except under the name of *Jews*, the Emperors not having granted them that privilege. Therefore all laws made concerning the *Jews*, either favourable or not, were equally applied to the Christians, who were looked upon at that time as a peculiar sect of the *Jews*, much like *Pharisees* or *Sadducees*. This gave the Apostles an opportunity of preaching their doctrine the more easily, without being condemned as broachers of new doctrines, inasmuch as they took refuge under the *Jews*. *St. Paul* himself sometimes behaved thus, publicly testifying that he was a *Jew*, and of the sect of the *Pharisees*. ** Ego Phariseus sum filius Phariseorum.* We ought not therefore to wonder, that the first Christians, who most of them had been *Jews*, and generally as well as they assembled at the temple and in the synagogues, should in their first assemblies observe the same discipline as the *Jews* practised. This will still appear plainer by the parallel we shall draw between them.

As there was in every synagogue a president, or head appointed to preside over the other elders; so in the assemblies of the Christians there was a head, whom some of the fathers of the church have also called the *President*, tho' he be generally called elder or bishop in the books of the New Testament. They who held the first rank in the synagogues were generally called *Zekenim*, *Elders*, in imitation of the 70 elders whom *Moses* had constituted to be the judges of the *Sanhedrim*. Even he who presided over the rest, took the name of elder, being only, as it were, dean of the rest. In the first assemblies of the Christians, they who held the first rank, took also the name of *Presbyteri*, *Elders*, or *Priests*. The president or bishop, who was the head of those elders, assumed likewise the dignity of an elder; for which reason the name of bishop in the New Testament is sometimes confounded with the name of priest or elder. And thus they who were ignorant

^a *Ambros. Comm. in Ep. ad Cor. i. 14.*

ⁱ *Luc. ii. 46.*

^{*} *Acts xxiii. 6.*

rant of this origin of the word priest, have falsely imagined that at the rise of Christianity there was no difference between bishops and priests.

For this very reason, the council of the first Christian assemblies was called *Presbyterium*, or a council of elders. The bishop presided in it as the head and first elder, sitting in the midst of the other elders, in the manner we have already observed, in speaking of the consistories of the Jews. *In cathedrâ seniorum laudent eum*, says the royal prophet. The priests or elders, who sat on each side of him, had each respectively their seat as judges, and for that reason are called by the fathers, *Assessores Episcoporum*. Nothing of any moment was put in execution, till it had been first debated in this assembly, where the bishop made but one body with the other elders or priests; because the jurisdiction now called *Episcopal*, did not depend on the bishop alone, but on all the elders too over whom the bishop was president. And this was practised at *Rome* likewise for several centuries.

It seems very probable, that the name of cathedral church is derived from this ancient manner of sitting in the first churches or assemblies of the Christians; which is the reason, the feasts of the chair of St. *Peter* at *Rome* and *Antioch* are still observed, they being the two cities where that holy Apostle presided over a fixed and settled consistory. But the reader will observe, that by the word cathedral church, I do not mean such cathedral churches or temples as they are at present constituted. The word *Ecclesia* in its primary signification means no more than an assembly, and it is certain, that 'till *Constantine's* time the Christians had not the liberty of building temples for their meetings. There can be nothing more ridiculous than what some writers, and amongst others the *Spaniards* say, concerning the antiquity of their cathedral churches, which they pretend to have been built in the time of the Apostles, as if a cathedral church in those days had been any thing else but the see of a bishop attended by a certain number of elders. Yet if we are to believe the new breviary of the *Carmelites*, there was a church built on mount *Carmel* in honour of the holy Virgin by those prophets that succeeded *Elias*, who visited, and were visited by the virgin. But this is wretched trifling.

This conformity of discipline between the church and the synagogue will still farther appear, if we reflect on the ancient customs of the church. In former times, for instance, none but bishops had the care and direction of schools, and it is not to be doubted, but that as the synagogues of the Jews were schools wherein the law was taught, or that there were schools built near the synagogues; so in the same manner the bishop and elders, or priests, had the care of schools amongst Christians, as there have been at *Alexandria* from the earliest ages of Christianity. Some remains of this custom still appear in most cathedrals, where there are offices to which the care of schools is annexed. At *Paris*, for instance, this duty lies upon the chantry, and on him who enjoys the office of chancellor at *Rouen*. The council of *Trent* had some design to restore the use of those schools under the name of seminaries, which are quite different from those which most of the bishops in *France* are continually setting up in their dioceses. The intention of the fathers of that council was not, that such as were designed for the priesthood should only learn a few ceremonies relating to the administration of the sacraments; but that those seminaries should be real schools, where young men might be educated almost from their infancy, in order to be serviceable to the church when they were grown up to years of maturity.

C H A P. VII.

A Continuation of that Conformity to be found between the Church and Synagogue. Some other Offices belonging to the Synagogue.

THE church farther held this in common with the synagogue, that in the beginning the Christians acknowledged no other judges of their differences, but the tribunal of the bishop and elders. Wherefore St. Paul forbids the faithful, whom he calls saints, (just as the *Jews* too called themselves) to have recourse to any other judges but the elders of the assembly, to whom he gives the name of *Wisemen*, which is the same name that the *Jews* gave to their doctors. ¹ *Is it so that there is not a hacam or doctor amongst you, says this holy apostle, no not one that shall be able to judge between his brethren? Sic non est inter vos sapiens qui possit judicare inter fratrem suum?* In my opinion they have mistook St. Paul's meaning who have thus translated his words into French. *Is it so, that there is not a wiseman amongst you?* For in this place the word *wiseman* is a title of office, and signifies an *Hacam* of the assembly, that is to say, an elder or doctor.

The Christian church has also visibly imitated the synagogue in her manner of ordaining ministers, by the imposition of hands, which the *Jews* still to this day call *Semica*. So that making a man a doctor, or imposition of hands on him, are synonymous terms amongst them. *Moses* was the first author of this ceremony, for he laid his hands on *Joshuah*, who was appointed to succeed him, as well as on the other elders of the *Sanbedrim*, who were immediately filled with the Holy Ghost. After the example of *Moses*, the heads of all the consistories, after *Moses* and *Joshua*, likewise practised this imposition of hands on those who were chosen elders of the *Sanbedrim*. However the *Jewish* doctors observe, that it was not absolutely necessary to receive imposition of hands from the *Naschi*, or Prince of the *Sanbedrim*; but that the elders who had once received that imposition had a right to practise the same on others, and that they ought to be at least three in number; in the same manner as it was established in the beginning of the church, that there should be at least three bishops present at a bishop's ordination. Besides imposition of hands, they thought fit afterwards to subjoin some words to that ceremony, expressing the action that was performed; as for example, *I lay my hands on thee, or receive thou the imposition of hands*; which is perfectly conformable to our manner of ordaining and of administering the other sacraments.

There was also in the temple, and afterwards in the synagogues, a minister or officer, perfectly resembling our deacons; he was called the *Sciamas* or minister of the temple, and even to this day the *Syrians* use this word *Sciamas* to signify their deacons and other inferior ministers. The *Jews* commonly call him *Hazan*, because his business is to inspect every thing done in the synagogue, and especially the reading of the law. Wherefore, in our church, the deacons are not only to provide for all things necessary in the assembly, but are also appointed to read the Gospel; which is still exactly observed amongst us.

We do not find in the books of the New Testament, that the Apostles constituted any other ministers besides those already mentioned, viz, bishops, priests and deacons. But under this name of deacon are to be included all inferior ministers, as indeed the word deacon in *Greek* signifies all sorts of ministers. The *Syrian* churches generally use but one word, to denote all such ministers as are inferior to deacons, the same is done also by the *Jews*, for their word *Hazan* sometimes signifies the porter of the synagogue. The *Levites* performed that office in the temple; they took care to open and shut the doors, and sung in the desk whilst the sacrifices were offered.

This

¹ 1 Cor. vi. 5.

This very regulation too has been transmitted from the temple of *Jerusalem* and synagogues to the church, where there are also porters and chantres; but it happened in process of time, that those whose proper business was solely the ministry of the Gospel, were also obliged to sing: and indeed singing is now the chief employment of the canons, who were formerly the bishop's counsellors, and with him as elders, composed what was then called the *Presbyterium*.

C H A P. VIII.

Some Reflections on the Prayers of the Jews, and their Conformity with the Prayers of Christians.

THE *Jews* have a great number of prayers, whereof they have made several collections; and though they have at all times been obliged to pray to God, yet, it is very probable that during all the time they had sacrifices in the temple, they had not the same set forms of prayer, which they use at present in their synagogues. The prayers they now use, may be called a supplement to, or alternative for their ancient sacrifices; for this reason their synagogues are by them called small temples. And as two sacrifices were daily offered in the temple of *Jerusalem*, one in the morning, and the other in the evening, so they have morning and evening prayers in their synagogues, to answer to those two sacrifices. Besides the daily sacrifices, there was another sacrifice offered up on holy days, for the solemnity of the feast; wherefore the modern *Jews* add a new prayer on feast days called *Musaph*, that is to say *addition*. We shall farther observe, that they have not only morning and evening prayers, to represent the morning and evening sacrifice; but likewise prayers for the night, which answers to those that remained after the evening sacrifice.

The Christians, as well as the Jews, have fixed a time for prayers; and though they are bound to pray to God without ceasing, *sine intermissione orate*^m, as the Apostle expresses himself, yet they have set hours to pray together in common; and these public prayers have more efficacy, and are more acceptable to God. It is true, that *Jesus Christ* chiefly prescribed private prayers; but he did not thereby disapprove public prayers, since he was often present at them amongst the *Jews*; he blamed only the affectation of some *Jewish* doctors, who prayed in public, that they might be seen of men, *ut videantur ab hominibus*.

Yet it should seem, that our Lord^a intended to condemn those long prayers the *Jews* made publicly in their synagogues, when he forbids his disciples to use such prayers as the Heathens did, who thought they should be the sooner heard for their much speaking. He gives them the very form of their prayers, rejecting all the rest which he thought little edifying. *Sic ergo orabitis, pater noster qui es in cælis*. After this manner therefore pray ye; *Our Father which art in heaven*, &c. To this I answer, that it is not likely that *Jesus Christ* intended wholly to condemn the prayers which the *Jews* commonly used in their synagogues, but only those of some private Rabbi's, who were every day inventing new ones. No other prayers are, as I take it, condemned by *Jesus Christ* but such, and in order to bring his disciples to an entire disuse of them, he gave them a set form for their private devotions, without forbidding them to assist at public prayers in the synagogues.

And this is the very fault of some Christians; wherefore the councils were obliged to condemn some prayers, which had been introduced into the office of the church, and composed according to the various fancies of men. Neither are we to believe, that the uniformity of prayer now in the *Latin* church, has been constantly the same; for the Monks

^m 1 Theff. v.

^a Mat. vi. 7.

Monks and Friars are as much distinguished from the rest of the clergy by their offices, as by the rules of their respective orders, wherein they imitate the ancient *Jewish* Rabbi's, who composed private prayers for their disciples, besides the public authorized by the synagogues.

The *Jews* have also different ways of praying, which they express by different words. ° St. Paul seems to have alluded to these words in his first epistle to *Timothy*, wherein he exhorts them to offer up supplications, prayers, intercessions, and thanksgivings for all men. He might have said prayers only, if there had been no such distinction at that time, as there is still to this day in the *Jewish* books of prayer: for they call *Bakasot*, petitions, requests, or supplications, which St. Paul expresses by the word *Deesis*. They give the name of *Tephillot*, to what the same apostle calls *Proseuchas*, vows, or prayers: and so on as to the rest.

St. *Austin*, who had no opportunity of seeing the *Jewish* rituals, has endeavoured all he could to distinguish the difference between these various prayers, which are expressed in the *Latin* version of the New Testament by these words, *obsecrationes, orationes, postulationes, gratiarum actiones*. He explains them with relation to the prayers then used in the church, which are still retained to this day. ¶ *We shall call prayers*, says that holy doctor, *such as are used in the celebration of the sacrament, before the offering on the altar is consecrated, and such as are used at the blessing and consecration, orationes*: but though these two sorts of prayers are really distinct, and the consecrations are called by the *Jews* blessings and thanksgivings, yet I think it would be more proper to explain those different words by those several sorts of prayers, which were then used in the synagogues of the *Jews*: for St. Paul's meaning is, that Christians should, in their assemblies, pray for Princes, and for all sorts of people in the same manner as the *Jews* then did in their synagogues.

I shall not here lose time in the mention of some other prayers, common both to *Jews* and Christians: such, for instance, as they use before a journey by land, or voyage by sea; there was no necessity for Christians to follow the example of the *Jews* in such prayers, the dangers which men are exposed to sufficiently admonishing them that they have occasion for God's assistance. I shall only observe, that the *Jews*, as well as the Catholics, in their prayers rely on two things, viz. on the goodness and mercy of God, and on the righteousness and integrity of their forefathers. For this reason, the *Jews* mention *Abraham, Isaac, Jacob*, and some others, as well patriarchs as prophets. *Do this for us*, say they to God, *thro' the merits of all those just and holy men, who have arisen in every age amongst the Israelites. Le maan zecout col hatsadikim ve habasidim scebajou becol dor neemanim al Israël.*

Nor is it necessary to enlarge upon the diversity we find among the *Jews* in their common-prayer-books. It is sufficient to observe in general, that they have different usages in relation to this point as well as we, and that such customs are set down in the beginning of each *Seder tephillot*, order of prayers. The *Spaniards*, for example, add these words, *ceminbag kabal kados sepbarad*, according to the custom or usage of the Spanish assembly. The *Italians* have also these words, according to the custom of the Italian assembly. The *German, Polish* and other nations observe the same method; under the denomination of *Germans*, the *Polish Jews* are comprehended, because their customs are not at all different.

To the foregoing observations, I shall only add, that none, neither women, nor children, can be excused making their addresses to God; as we may pray at any time according to the observation of the Rabbi's, and as this nation is not confined to any set hour. St. Paul perhaps alluded to this reflection of the Rabbi's, when he exhorted the *Thessalonians* to pray to God without ceasing; not that they were to spend whole days and nights in prayer, but because we may pray at all times, and at all hours.

Their prayers generally begin with praising God, and so proceed to the imploring such things as they stand in need of. They may also begin with petitions, and then praise God and bless his holy name. *Jesus Christ* seems to have followed the former method in the

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prayer

° 1 Timothy ii. 1.

¶ St. *Aust.* Ep. to *Paulin*.

¶ 1 Thess. v. 17.

prayer he has left us; for it begins with exalting the name of God. *Our Father which art in heaven, hallowed be thy name, &c.* the petitions come afterwards, *viz. Give us this day our daily bread, &c.* Several other observations might be made concerning the prayers of the *Jews*; but my design is to mention the most essential only, and such especially as may illustrate the Christian religion.

C H A P. IX.

Of the Benedictions used amongst the Jews; and the affinity they bear to those of the Christian Religion.

THE *Jewish* precept of blessing God is not a mere injunction of their Rabbi's, but is contained in the law, wherein it is said, *'When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee.* Neither can any one be dispensed from it, no more than from praying, because we may bless God at all times. But as the Rabbi's are extremely subtil and nice in explaining the law, *R. Moses* is of opinion, that the words of the law oblige them only to bless God after they have eaten, and made an end of their meal, because of these words in the text, *When thou hast eaten and art full.* Yet the generality of the Rabbi's prescribe blessings both before and after eating, which precept they have extended to a great many other things.

The same custom of blessing both eatables and drinkables was transmitted from the synagogues to the first meetings of the Christians; *Whether therefore ye eat or drink, says St. Paul, 'whatsoever ye do, do all to the glory of God.* These blessings are also called thanksgivings or praises; and thus we are to understand those other words of *St. Paul* in the same place; *If I by grace be a partaker, why am I evil spoken of, for that for which I give thanks.* *Jesus Christ* himself also exactly observed these benedictions; this we find by his blessing the five loaves in the wilderness, *"benedixit illis.* The blessings which he pronounced on the bread and wine distinctly at his celebrating the last Passover with his Apostles, are related with the very same circumstances as are to be found in the *Jewish* rituals. Wherefore I shall chiefly insist on this, and at the same time shew in what respect *Jesus Christ* followed the *Jewish* form, when he spoke these words over the bread he blessed. *This is my body, &c.*

We shall then observe, in the first place, that the person of the greatest dignity amongst the *Jews* always pronounces the *Baraca*, or blessing on the bread and wine; wherefore *Jesus Christ* performed it himself, being with his disciples as their master and doctor. *St. Luke*, who gives a more exact and particular account of this history, than either *St. Matthew* or *St. Mark* takes notice of two cups, over which our Lord pronounced this benediction; because in reality the *Jews*, when they celebrate the Passover, begin with the blessing of a cup which they fill with wine; and this first blessing of the cup is called, by way of distinction, *the blessing of the cup used in eating.* They drink four cups during this feast, but only bless the first and the last; it is at least the common custom amongst all the *Jews*, except the *Germans*, who repeat the benedictions over all the cups.

However it may be as to these different customs at present observed amongst the *Jews*, it is likely that *Jesus Christ* followed the practice of his own age, and that *St. Luke* related it after the same manner as it was transacted, whilst the other *Evangelists* only mention it in general. I know it may be said, that *St. Luke* has here used an expression pretty common amongst the *Hebrews*, who often repeat the same thing; or that by these

¹ Deut. viii. 10.
² Luc. ix. 16.

³ *Rambam.* Treatise of blessings.

⁴ 1 Cor. x. 31.

these two different cups, he expressly intended two different Passovers of our Saviour with his disciples; as if he had in the first observed the ceremony of the Passover according to the ancient law, and from thence taken occasion to institute the Passover of the new law. But this has no manner of foundation from the text of the Gospel, and it is more natural to say, that *Jesus Christ* celebrated the Passover in the same manner as was used at that time amongst the *Jews*, nay even to such a nicety, that the three *Evangelists* call the wine which was in the cup, *The fruit of the vine*, conformably to what we still read in the *Jewish* ritual: *Blessed be thou O Lord our God, King of the world, for having created the fruit of the vine, bore peri bag gephen.*

It is farther very probable, that *Jesus Christ* having blessed and broken the bread according to the custom of the *Jews*, imitated also the same *Jews* in these words, *This is my body*, just as they say in the *Chaldee* or *Syriac*, when they eat unleavened bread, *Halabma ania di acalou abbatana be area Misraim. This is the bread of affliction, which our fathers did eat in the land of Egypt.* Yet some of them repeat these words in their mother tongue, and others say them in any language that is understood by all the by-standers. But our divine Master signified to his disciples, that it was no longer required of them, to eat the bread of affliction, which their fathers had eaten at their coming out of *Egypt*; but that being the Author of a new covenant, he gave them his own body and blood instead of that bread. Take ye, says he to them, and eat, what I give unto you is my body; and having blessed the wine in the cup, he offered them that hallowed wine, as the *Jews* commonly call it; that is, which was truly changed into his blood, and said unto them, drink ye all, for this is my blood, the blood of the new covenant; alluding to those words which *Moses* pronounced for the confirmation of the covenant which God had made with the *Israelites* in the Old Testament; * *Behold the blood of the covenant, which the Lord hath made with you. Hic est sanguis fœderis quod Dominus pepigit vobiscum.* As then the blood of the victims under the old covenant was really shed, so we ought not to doubt but the blood of *Jesus Christ*, who was truly the Paschal Lamb, was also shed for the confirmation of his new covenant with us. † *Hic est sanguis meus Novi Testamenti qui pro multis effunditur in remissionem peccatorum.*

To conclude on this head, our Saviour seems to have alluded to the manner of speaking before mentioned, when he tells us in the vi. chapter of *St. John*, that he is the bread of life; ‡ *I am*, says he, the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. This is not unlike those other words that we find in the *Hagada* or *History*, which the *Jews* repeat at the celebration of the Passover. *This is the bread of affliction which our fathers did eat in Egypt; whoever is an hungry let him come and eat; those that stand in need, let them come and celebrate the Passover;* that is to say, let them eat the Paschal Lamb in order to obtain life. § *This is the bread which comes down from heaven*, adds our Lord in the same place, *that a man may eat thereof and not die.* As what had happened under types and figures only in the Old Testament were verified in him, hæc omnia in figuris contingebant illis; he often took opportunities of instructing the *Jews* therein, by raising their minds to heaven by allegories, which, at the same time, were the true sense of the Scripture at the time he spoke to them; as when he tells them, that their fathers who had eaten manna, were nevertheless dead, because indeed the greatest part of them died in the wilderness, and so did not enjoy the land of promise; and that he was the true heavenly bread, that contained in it everlasting life, whereof the land of promise was the figure.

* Exod. xxiv. 8.

† Mat. xxvi. 28.

‡ John vi. 35.

§ Ver. 50.

C H A P. X.

Of the Jewish Festivals, and of their Conformity with those of the Christians.

AS the Christian religion differs not from that of the *Jews* in the essential part of it, and as they both tend to the same end; so we ought not to wonder, that the Christians keep most of the *Jewish* feasts after their own manner. I say after their own manner, because they have not retained what is merely ceremonial: as for example, there is a great deal of difference between the Passover of the Christians and that of the *Jews*, the latter being only the figure of the other. This *St. Paul* insinuates to the *Corinthians*, when he exhorts them to keep the Passover, * *with the unleavened bread of sincerity and truth*. At the same time telling them, that they have no other Paschal Lamb but *Jesus Christ*. *Pascha nostrum immolatus est Christus*. We besides sing the *Hagada* or history of that feast in our churches, and this in relation to the *Hagada* of the *Jews*. And as in their history of the Passover, they mention the difference between this night and the other nights of the year; so in the same manner the Christians bless that night when *Jesus Christ* triumphed over death, *hæc nox est in qua destructis vinculis mortis Christus ab inferis victor ascendit*. The *Jews* in their *Hagada* acknowledge, that they were *Pharaoh's* slaves in *Egypt*, from whence the Lord their God delivered them with a mighty hand; and the Christians acknowledge the same, when they thank God for their redemption on this night from sin and the tyranny of the Devil, of which *Pharaoh* was the type. Lastly, the more expressly to shew wherein consists the Passover of the Christians, they have added these words, alluding to the Passover of the *Jews*, *hæc sunt festa paschalia in quibus verus ille Agnus occiditur, cujus sanguine populus fidelium consecrantur*.

The Christians moreover keep the feast of the Pentecost, but after a different manner from the *Jews*. For on this day God gave the law to the *Israelites* on mount *Sinai*, which was all on fire, because of the lightning and thunder with which it was surrounded; and on the same day the Apostles also received the new law, being filled with the Holy Ghost, who descended on them with a great noise, as it is observed in the *Acts* ^b. Thus the Pentecost of the Christians was chiefly instituted in order to keep holy that day on which the new law was engraved by the Holy Ghost on the hearts of the Apostles, just as the ancient law was delivered to *Moses* upon that day engraved on tables of stone.

Besides these two great festivals, which are equally kept both by *Jews* and Christians, as has been already observed, *Saturday* was for a long while kept by the church (especially the eastern church) as a day of meeting, as well as *Sunday*. For this reason, the old canons forbid all fasting on that day, because mirth and cheerfulness, and not grief and sadness were designed to be the signs of festivals. Yet the Christians never obliged themselves to observe the ceremonies that were merely *Jewish*, in the keeping of the Sabbath, but rather shewed a regard to the cause of its institution, *viz.* the creation of the world. And as this cause was independent of the ancient ceremonies of the law, they thought themselves equally obliged with the *Jews* to have a regard for that day; as it is observed in the old book of constitutions attributed to *St. Clement*; *Ye shall keep as holy days, both Saturday and Sunday, because the first is consecrated in memory of the creation, and the other in memory of the resurrection*.

There are still some remains of that old ceremony in the *Latin* church, in the office for *Saturday* in Passion week, and for the eve of the Pentecost, which may be called the two solemn *Saturdays* of the Christian religion, as the *Jews* called the *Saturday* of the Passover, *Sabbath gadol*, the great *Saturday*. In our churches the service is the same

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* 1 Cor. v. 8.

b Acts ii.

on those two days as it was formerly on all other days of meeting. They read at that time something out of the law and the prophets, according to what is still observed in the synagogues. As for example, the lesson for the *Saturday* in Passion week begins with these words of *Genesis*, *In principio creavit Deus cælum & terram*; to shew that we on that day commemorate the creation. After which is read that place of *Exodus*, wherein the victory of the *Israelites* over *Pharaoh's* army, at their passing thro' the Red-sea, is mentioned.

I omit the other passages of the Scripture, which are read in the office of that day, because every body may have recourse to it in the book itself. What chiefly deserves to be taken notice of, is the application which the church makes of it, by appropriating that lesson to her self, as if every thing transacted under the Old Testament, were only a figure of the mysteries fulfilled under the New. As in the prayer added to the words of *Genesis*, wherein the creation of man is mentioned, the church takes notice of the second creation of man, that is to say, his redemption; these are the words of it, *O God, who shewest thy power in the creation of man, and who hast shewed it still more in redeeming him: Deus, qui mirabiliter creasti hominem, & mirabiliter redemisti.* In the other prayer which is added to the words of *Exodus*, wherein the passage thro' the Red-sea is commemorated, the church likewise subjoins the truth to the figure as well as in the first prayer, beseeching God, that as he delivered the *Hebrews* from their captivity in *Egypt*, so he would be pleased to save all nations by the waters of baptism.

The same things may easily be observed in the office for the *Saturday* before *Whit-Sunday*; for on that day we read the Law and the Prophets, as on the *Saturday* in Passion week; and because the *Jews* received the law on that day, we read that part of *Exodus*, wherein is mentioned the manner in which God gave his law on mount *Sinai*. It is true, that in process of time there has been considerable alterations in the office of the church, and that the same uniformity which we have at present was not at the beginning; yet it has ever been the custom throughout the whole church to read lessons out of the Law and Psalms; and the Prophets too, or some other book of the Old Testament, according to the different feasts; to which was afterwards added a lesson out of the Gospels, or the Epistles of *St. Paul*.

If there has been any variety, it was not considerable, and the customs of the synagogues differ as much, according to the different countries, as the manner of performing the offices of the church differ from each other. The church and the synagogue agree in one point, which is, that they have prayers for ordinary days, and other prayers for those days which we now call *Feriae*; and besides these, they have also particular prayers appointed for festival days. It is true, the synagogue has this advantage over the church, that it is more ancient, and the first likewise to whom God communicated his holy word. *St. Paul*, speaking of the *Jews*, says *Illis credita sunt eloquia Dei.* But this advantage is of no consideration, inasmuch as the ancient law expected its perfection from the Messiah; who was to renew it and take away all its imperfections. For instance, no man will say, that the first touches of a pencil upon a picture, are more perfect than the last that give the finishing stroke. It is the same thing as to the law, with respect to the Gospel; the former is in reality but the first rough strokes, and always ever continued in that state, till at last *Jesus Christ* came in order to complete that work, which till then remained imperfect. *Finis enim legis Christus.*

From whence we may easily discover why the Christians have retained some of those feasts, which seemed to be appropriated to the religion of the *Jews*; and why to this very day they commemorate those ancient feasts in their office. If it be true, that *Jesus Christ* did not come into the world to destroy the ancient law, but to fulfil it, as he himself says, it was absolutely necessary to preserve so much of the law as was not merely ceremonial. And for this reason, we have retained the books of the Old Testament out of

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which

Exod. xix.

Epist. to the Romans, chap. iii.

Rom. chap. x. v. 4.

Mat. chap. v. v. 17.

which we, as well as the *Jews*, read lessons: but as for their rituals, they could not be followed; because the ceremonies of the law were no longer to subsist entire after the coming of the *Messiah*. And the church reserved only that part of it, which might be adapted to the practice of the new law.

C H A P. XI.

The State of the Jews after the Destruction of Jerusalem, and upon what they governed themselves in matters of Religion. Of their Talmud, and the manner in which it was composed.

IT appears, that the religion of the *Jews* was no longer to subsist entire after the destruction of *Jerusalem*, the seat of the *Sanhedrim* or great consistory, to whose decisions all the *Jews* were obliged to submit. Therefore the chief views to which the Rabbi's applied themselves in their history, was to shew, that notwithstanding the miserable condition which their nation was reduced to, by so many banishments into different kingdoms, they nevertheless had not lost their traditions, upon the supposition of certain famous schools or academies, where those traditions have been always taught. Tho' they no longer had any infallible consistories, yet they say, that they ever had a succession of men who assumed the dignity of *Naschi*, or president of the *Sanhedrim*, and even to this day there are some persons amongst the *Jews*, who take that title to themselves only as honorary.

The *Talmud* mentions two heads or chiefs of the tribe of *Judah*, whereof one was in *Palestine*, and the other in the territory of *Babylon*. The *Jews* go so far as to deduce the genealogies of these two chiefs, and several amongst them pretend that the *Messiah* whom they expect, is to descend from one of these imaginary chiefs, who is that of *Babylon*.

As these chiefs governed all the *Jews* during their banishment, and there were several famous schools settled in those places, those same *Jews*, who could no longer consult the oracle of the *Sanhedrim*, had recourse from all parts to these two schools, which, according to their account, subsisted till the year 1040. And tho' their decisions were not of the same authority with the decrees of the great consistory, they nevertheless were of great weight amongst all the *Jews*, who were distinguished into eastern and western. Those who followed the decisions of the *Babylonish* school were called eastern, and such as submitted to the *Palestine* school, western.

The *Jews* therefore, as near as possible, observed the same discipline after the destruction of *Jerusalem*, as they had done before. And as they were dispersed into several countries, they chose several heads to govern them in their exile, whom they for this reason stiled, *Chiefs or Princes of the banished*. These chiefs are mentioned in the laws of the Emperors, under the name of Patriarchs. They sent commissioners called *Selibim* or *Apostles*, through the whole extent of their jurisdiction. They likewise had priests or elders with them, who were appointed to determine all disputes that arose upon matters of religion. The Emperors tolerated these kind of tribunals amongst the *Jews*, and even honoured their patriarchs and ministers with many privileges; but as this *Jewish* government in the dominions of those Princes might have been attended with fatal consequences, it was thought convenient utterly to suppress it. They nevertheless have, to this day, in many parts of the world, several officers or civil judges. But they dare neither shew their authority, nor punish the rebellious, lest it should come to the knowledge of those Princes whom they are forced to obey.

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Thus indeed they may have preserved at least part of their discipline. But as it was impossible to preserve that great number of traditions which they had amongst them, they thought it necessary to put them into writing, tho' they were to be taught by word of mouth only. And because it might have been made an objection, that it was incredible, that all those traditions could have been preserved for so many ages, and in the general destruction of their whole government, they have had the cunning to suppose a particular order of wisemen or doctors, who taught those traditions successively in their several ages, down from *Moses* to the person who first committed them to writing. Some of them likewise add, (and amongst others Rabbi *Moses*) that each president of the *Sanhedrim* kept private notes of those traditions, which however he published only by word of mouth. They likewise who received them from the mouth of those doctors reduced them into writing for their private observations.

Therefore Rabbi *Judab*, to whom the first collection of these traditions is generally ascribed, only made a collection of them from different manuscripts that were extant in his time, and which he sought with great care and industry. This Rabbi, who was the *Naschi* or Prince of the *Sanhedrim*, lived in the second century under the two *Antonins*: but the *Jewish* historians do not exactly agree as to the time when he completed this collection, which was generally received by all the *Jews*, and taught without distinction in the schools of *Palestine* and *Babylon*. This collection has ever since been a rule for the *Jews* in all matters concerning religion, and was published by the name of the *Misna*, which is to say, *repetition*, or rather interpretation of the written law. The stile of it is clear enough, but very succinct. And because the presidents of the consistories had most of them given various decisions upon one and the same subject, Rabbi *Judab* reports them all; which makes his work obscure, as he does not always hint at the opinion to be followed. However some of the *Jews* have, in some measure, cleared up this obscurity, by setting a particular mark to the names of those doctors, whose decisions have the force of a law. And besides, there are editions of the *Misnagot*, wherein the decisions, which they are to be directed by, are carefully distinguished.

The treatise called the *Misna*, which we just now spoke of, and which now is the text of the *Talmud*, being written in so concise a stile, that it cannot answer all the difficulties which daily arise concerning the law; the Rabbi's who succeeded Rabbi *Judab*, added some small notes or commentaries to it, whereof some were called *Tosifbetot*, *additions*, by way of supplement: the rest bear the name of *Barajetot*, that is to say, *glosses beside the text*. But these small notes not being yet sufficient to resolve all the questions proposed upon the law, it was thought necessary to compose a more copious explanation of the *Misna*, which they call *Gemara* or *Perfection*; and this *Gemara* is properly what the *Jews* at this time call the *Talmud*.

As they had two famous schools, as has been already observed, and as the *Misna* was taught in both of them, so likewise have they composed two sorts of *Talmuds*. The first is that of *Jerusalem*, whereof the author is supposed to be Rabbi *Johanan*, principal or *Naschi* of the school which was in *Palestine*. The age wherein he lived is not exactly known, and the *Jews* themselves are thereupon divided; for some of them are of opinion, that he was living towards the end of the third century; and others say, it was towards the end of the fourth. The second *Talmud* is called the *Talmud of Babylon*, because it was composed by Rabbi *Assi*, head of a school in that country, at the beginning, or, as some say, about the middle of the sixth century; others however carry it a century higher, and pretend it was written about the beginning of the fifth century. However just these various opinions of the *Jewish* writers may be, who indeed seem to ground them on the different times when the *Talmud* was composed, they all agree in this, that the *Talmud of Babylon* was written at least a hundred years after that of *Jerusalem*. Besides, when they mention the *Talmud*, they generally mean that of *Babylon*, which is more full and copious than that of *Jerusalem*, which they seldom use, because it is too compendious and obscure.

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The *Gemara* or *Talmud* of *Babylon*, which is the rule whereby the *Jews* act in all their ceremonies and affairs, both civil and criminal, is written in the *Chaldean* tongue of those days, which is hard to be understood, because it deviates very much from the purity of the ancient *Chaldean* spoken at *Babylon*. Besides this barbarous language, it is full of a vast number of useless questions and histories, or rather of feigned stories, which the ignorant people believe to be true. But a man of the least sense may easily discover, that they are nothing more than allegories invented by men of no understanding, and only fit to expose the *Jews* to ridicule. There are even obvious falsities in this *Talmud* of theirs, chiefly as to history and chronology: but *Jews* of any capacity do not give credit to these kind of facts, till they have first enquired into the veracity of them. But it would be esteemed a crime or a kind of apostacy, not to receive their decisions or interpretations of the law, for which they have as great veneration as if they came immediately to them from the mouth of *Moses*. *Halacab le Mosce mi Sinai*, thus do they express themselves, *This is a tradition which God delivered to Moses from mount Sinai*: and under this specious name of tradition, the *Jews* have received the idle notions of their doctors, as if God himself had revealed them. They are not allowed so much as to inquire into the truth of them, unless they intend to fall into the heresy of the *Caraites*. If you ask them the reason for all these glosses of their forefathers, which seem to deviate so much from the text of the law, the only answer they give you is this; *Ameru hacamenu*; that is to say, *Our wisemen or doctors have said this*.

C H A P. XII.

A Succession of Jewish Doctors, who came after the Talmud. Reflection upon the Rise of those ridiculous Traditions contained in the Talmud. Of their local Practices and Customs.

THE whole body of *Jewish* tradition being contained in that collection called the *Talmud*, the *Jewish* doctors who came afterwards, were known by the name of *Seboareans*, that is to say, persons who give their opinions, because in reality their decisions had not the force of a law with them. Rabbi *Moses*, however, does not so much as mention these speculative doctors in the preface to his abridgment of the *Talmud*; but immediately proceeds to those who bear the title of *Geonim*, or *excellent*, because they excelled all the rest in their knowledge of the law. These *Geonim*, who lived in the district of *Babylon*, composed several books for explaining the *Gemara*, and were consulted by the other *Jews* from all parts: but the *Arabians* having invaded that country and destroyed the schools settled there, the *Geonim* retired into *Europe*, and chiefly into *Spain*, where Rabbi *Isaac Alfes*, who lived towards the declension of these *Geonim*, made an excellent collection of the decisions of the *Gemara*, without taking any notice of the useless disputes and questions in it.

The *Jewish* doctors who succeeded Rabbi *Isaac Alfes*, took upon them the title of *Rabbanim*, amongst whom Rabbi *Salomon Isaaki* of *Troyes* in *Champagne* was the most esteemed for his knowledge of the *Talmud*. And indeed, the *Jews* prefer his commentaries upon that book to all others, and for this reason have given him the name of chief or head of the interpreters. This is the same Rabbi *Solomon* whom our *Jews* commonly call *Jarbi*, and who is the great author of *Delira*. It would be needless here to mention several other Rabbi's, who have made commentaries upon the *Talmud*, or abridged it.

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They who would apply themselves to this kind of study, should, above all others, chuse that excellent abridgment, which Rabbi *Moses*, the son of *Maimon*, composed in a stile very pure and easy to be understood. To this author may be added another *R. Moses*, commonly called *Cotsh*, from the name of the town where he was born, who has, in a particular treatise, explained every thing relating to the 613 precepts or commandments of the *Jews*. But we have said enough concerning the *Talmud*, and those Rabbi's who have given any explanation of it. It is now time to offer my reader a few reflections upon that subject.

We cannot deny but that the traditions now contained in the *Talmud*, at least the best part of them, are very ancient; since the primitive fathers of the church have not only mentioned them in general under the name of *Deuterofes*, which signifies the same as the *Mishnagot*; but likewise have quoted several of them in the same terms, in which they are at present to be met with in the books of the *Jews*. To be farther satisfied, we need only peruse the writings of *Origen*, *St. Epiphanius*, and *St. Jerom*, but chiefly the last, who quotes a great number of them, particularly in his commentaries upon the prophets. It is probable, that the *Jews* invented most of those traditions, when they had no fixed oracle to consult, and that some time after their return from *Babylon* to *Jerusalem*, their doctors were desirous of gaining a reputation by their new expositions of the law.

These new expositions were the cause of their dividing into several sects, which afterwards took a pleasure in differing, as much as possible, from each other, as it generally happens on such occasions. The *Pharisees*, who preserved the law with the traditions of their fathers, swelled the number of them, in order the more strenuously to oppose the opinions of the *Sadducees*, who, on the contrary, would not admit of any. These two sects could never keep up to any medium, which would have been to observe precisely such traditions as were necessary for the interpretation of the obscure passages in the law, and for the maintenance of discipline and good order in their government. This was the reason that obliged *Jesus Christ*, not only to reprove the *Sadducees*, who overturned the best part of the *Jewish* religion, by denying all tradition, but likewise the *Pharisees*, who had made the religion of their fathers ridiculous, by adding many subtilties, which very much deviated from the text of the law, to those very traditions.

This, in my opinion, is the rise of all those fables and vain allegories, now contained in the books of the *Talmud*. The *Pharisees* becoming at last the predominant sect amongst the *Jews*, during the time they were dispersed, the most considerable patriarchs and masters of the schools spread this doctrine throughout all the countries where there were any *Jews*. It was but a very small number of doctors who made a schism, and vigorously opposed this prodigious number of traditions; not being able to bear that so many whimsical notions should stand upon the same foot with the text of the law. For which reason, they were called by the name of *Caraites*, that is to say, a set of men who hold the text of the Scripture, tho' at the same time they reject only those traditions which, in their opinion, were ill grounded: and even now they read the books of the *Talmud*, to which they conform themselves in most things that relate to discipline.

Altho' the *Jews* pretend, that had it not been for the misfortunes of the times, their traditions had never appeared in writing; yet notwithstanding, they could not well have avoided it, where they had so great a number of them. Tho' indeed they were not so careful as to make a collection of their chief traditions, which are lost, and amongst others those which concerned their sacrifices. Nay they do not know the names of a great many animals, which they are forbidden by their law to eat, and yet, they at this present time affirm, that they have preserved the law of *Moses* in its full purity, with the very explanation of it, which he received from the mouth of God upon mount *Sinai*.

But if we will, with the least application, examin into the several collections of constitutions, which the *Jews* have at different times made, we shall find nothing extraordinary

in them, nothing but what may be found in other religions, that all have their ceremonies, and in other books, wherein their discipline is contained: so that there is here no necessity to ascribe them to God, as the author of them. We may therefore conclude, that these collections were made by the principals or heads of their famous schools, and afterwards dispersed throughout their whole nation, for the convenience found in them. The doctors after this, in order to have them received with the greater authority, gave out, that the decisions contained in those books were delivered to *Moses* with the text of the law; but they have derived so many extravagancies, and ridiculous subtilties from mount *Sinai*, that this circumstance alone is sufficient to prevent any credit, that might otherwise be given, to those very things which in themselves bear a probability of truth.

Besides these constitutions contained in the *Talmud*, and to which all the *Jews* are obliged to submit, they have particular customs, that vary according to the different countries they live in. These local customs are called *Minbagin*, *customs*; and the better to retain them, they have written particular treatises of them. These customs will appear even in their prayer books, wherein there is a difference, either as to the order, or to the things themselves. The Rabbi's have likewise composed particular books bearing the title of *Dinim*, or *judgments*, which may be reduced to customs, because the *Jews* differ also in them, and as those *Dinim* only contain probable reasons, why a ceremony may be performed in one manner preferably to another.

C H A P. XIII.

Of the Books for the Use of the Synagogues: and of the chief Study of the Jews.

WE have already observed, in speaking of the prayers of the *Jews*, that they have books written in different manners, wherein all those prayers are collected. Every nation, in this, follows its particular usages, which nevertheless do not hinder them from agreeing in what relates to the body of prayers in general. Besides these books of prayers, which they call *Sedec Tepbillet*, or *order of prayers*, they have another book called *Mabazor*, which not only contains their office for the whole year, but also verses or hymns sung in their synagogues on particular Sabbath-days, and other holy-days; and these verses are very difficult to understand, because of their stile, which is concise and perplexed. I shall not here mention the *Sefer Tora*, or *Book of the Law*, whereof there are always several copies in every synagogue written in a manner wholly singular, and with a superstitious exactness. As for instance, should the parchment whereon the law is to be written be prepared by a Christian, or even by a Heretic *Jew*, or a *Samaritan*, it would be looked upon as profane, and could never be employed to this use. Therefore it is absolutely necessary, that a professed *Jew* prepare it, and this according to a certain measure, as well in regard to the height of the roll, as to the size of the page, and the distance of the lines from each other. They observe the ancient manner of writing their books upon long rolls, and I should not find fault with their carefulness in marking the divisions of the small pages or columns in which the books designed for the use of the synagogues are written, were it not that they give superstitious reasons for their acting in that manner: whereas we may plainly see, that all those measures were only invented in order to make their volumes appear more beautiful and regular.

They are also very nice in their ink designed for the writing those books. It must be made after a particular manner, the composition of which is described by the Rabbi's.

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There must be nothing glittering, such as gold or silver, on it, nor so much as green, or red, or the like. So that should any one of the *Sefer Tora's*, or copies of the law appointed for the use of the synagogues, contain one single letter that were of a different colour from that ink, which is composed by their direction, that *Sefer Tora* would be rejected as a profane book, and never could be used in any synagogue.

The same rules are observed in regard to some other small volumes, which they also read in their synagogues upon stated days of the year. They have, for instance, the book of *Esther*, which they call *Megillab Esther*, the volume of *Esther*, written upon a roll, with the same proportions as the book of the law; and what is most worthy of observation in these books, which are consecrated to the use of the synagogues, is, that you only see the bare letters of the *Hebrew* alphabet, without any of those points or vowels, which appear in the printed *Hebrew* Bibles, and fix the manner of reading them. It is probable, that in this they have retained the ancient manner of writing their books, before those vowels or points were invented. There are none of those accents seen in them, by which the *Jews*, at this time, are directed in the manner of reading the other Bibles, which are not appointed for the use of the synagogues; having no other accents in them but the very same, which at the same time serve to raise or lower the voice when they read, or more properly when they sing the words of the law. Therefore, they are obliged to practise a long while, before they are able to read distinctly in the synagogues, where they admit of no books that are pointed or accented, like their other copies of the Scripture, whether printed or in manuscript.

As to the chief study of the *Jews*, they think themselves obliged, above all things, to apply themselves to the study of the law and traditions contained in the *Talmud*. Their synagogues serve them for schools to this purpose, and it is very extraordinary to find any *Jew* but what can distinctly read the books of the law, and even has a part of it by heart; besides having read some of the treatises of the *Misna*, which is, as it were, the text of the *Talmud*: this is a maxim amongst them, *As soon as a child hath attained the age of five years old, he ought to be set to read the text of the law, and at the age of fourteen, to the Misna.*

Their method of instructing their children is very different from ours; for they are taught the *Hebrew* tongue, and even part of the *Chaldee*, but without any of the rules of grammar; which they never read: and therefore it is rare to find a *Jew* that can teach others what he knows of the Bible and *Talmud*, because all the knowledge they have of them is grounded only upon a long practice.

As soon as they have attained to the age of thirteen, they are taught the commandments, which are exceeding numerous: and lastly, if leisure will permit them to study the *Gemara*, or the *Talmud*, they apply themselves to those studies at the age of fifteen; but there are few *Jews* that have a perfect knowledge, or can give a good account of it; tho' it is publicly taught amongst them, at least in those parts where they are at liberty to read it. Nothing in our schools can come up to the warmth of their disputes, when they are discussing any point of the *Talmud*; for they have always reasons *pro* and *con*, grounded upon the authority of their fathers, and on these occasions they are so warm against one another, that, to hear them, one would think they had intirely lost their reason. *Gens ratione furens & mentem pasta chimeris.*

As it is an extraordinary thing for the *Jews* to apply themselves to the study of literature, nay as they have constitutions established by their fathers, which forbid them to read the philosophers, they seldom or ever cultivate their reasoning faculty; and this makes them such bigots to their religion, having imbibed, as it were with their milk, an infinite number of prejudices, from which it is almost impossible ever to reclaim them. And though the *Talmud* be a wretched jumble of inconsistent and improbable fictions; yet they pay as great a respect, and as superstitious a veneration to it, as if God himself had delivered it to their fathers, so great is the simplicity of the common *Jews*. For I do not speak of those

those who are learned, and yet are, as well as the rest, obliged to look upon that book as the rule of their faith; otherwise they would be charged with heresy and impiety. *Loquuntur cum multis; sed sapiunt cum paucis.*

CHAP. XIV.

Of the Books at this Day extant amongst the Jews, and whether they may in any manner be useful to Christians.

THESE has been already published several catalogues of the *Jewish* books under the title of the rabbinical library. I might here mention many more, which have not yet been taken notice of: but I should think it would be of more service to give some account of the use that may be made of them, than barely to run over a list of their names. I must own, that there is scarce any science, whereon we may not find a treatise written in rabbinical *Hebrew*, tho' to say the truth, very few of them are correct; besides that, as to what concerns arts and sciences, the *Jews* have only copied from the books of the *Arabians*, which they have translated in their manner. Therefore were my opinion to be taken, the writings of *Jews* are only to be consulted in what relates to their religion; and that too with judgment, unless we have a mind to join with them in their extravagancies.

In order to make a rational inquiry into this affair, we must consider the religion of the *Jews* in itself, according to its conformity with the Christian religion. If we consider it in this manner, it will plainly appear, that those books which only treat of Judaism, can be of no great service to Christians. As for instance, what advantage would it be to us to know the manner in which the *Jews* ought to pitch their tents or tabernacles, in order to celebrate the festival that bears that name? It is sufficient for us to know in what that feast consists, and the cause of its institution: which may easily be learnt from the text of the Bible, or the comments, supposing any thing wants explanation. It is the same with all the other feasts of the *Jews*, which the Rabbi's have treated after a very extraordinary manner. And as the *Misna*, and *Gemara*, for the most part, contain only these kind of subtilties, they can be of very little use to Christians, unless it be in regard to some particular treatises, wherein are to be found some ceremonies and customs conformable to our own, and which may give us some light towards the explanation of particular passages of the New Testament. Nay, I should be satisfied with the abridgment of the *Talmud* composed by Rabbi *Moses*, without consulting either the *Misna*, or *Talmud*, which we may give up to the *Jews*, unless we read those books in order to make the *Jews* ridiculous, and convince them how strangely they are opinionated in favour of the traditions of their fathers. To this end we need only read the works of Rabbi *Moses*, which are not entirely free from these idle dreams, tho' some have insisted, that he was the only man amongst the *Jews*, that had not been guilty of writing extravagantly, *Solus inter Judæos nescit delirare* R. Moïses. Indeed his book is not so full of absurdities as those of other Rabbi's; but however it cannot be said, that he is entirely free from them: otherwise he would not be a staunch *Jew*. We may indeed find a great number of Scripture passages explained in the *Talmud* by the ancient *Jewish* doctors; but very few of them have given a literal interpretation. Each doctor takes delight in shewing the brightness of his genius by allegories and childish allusions, not at all suited to the subject. If they at any time follow the literal sense, they do it after a *Jewish* manner, and conformably to their ceremonies; so that those books can be of use only to the *Jews*, for the interpretation of the Scriptures, or rather rivet them in those religious prejudices, which they have imbibed.

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They have other books which may be of great service to Christians, for the explanation of the Old Testament. Such as their commentaries upon the literal sense of the Bible, which are but very few in number. For the major part of the *Jewish* writers, and chiefly the most ancient amongst them, have chosen rather to stick to the allegorical sense than to explain the text, so that those famous commentaries which bear the title of *Zohar*, and for which the *Jews* have so great a veneration, as also the *Medraschim*, with other allegorical comments, can be of no manner of use to any but *Jews*. The collection of the Rabbi's first inserted in the great Bible of *Venice*, whereof there are several editions, and afterwards in the Bible of *Bâle* may be of great help towards the better understanding the literal sense; to which we may add the commentaries of *Don Isaac Abrabanel*, upon the greatest part of the Scriptures. I might likewise here mention other *Jewish* authors, who have literally explained the text of the Old Testament; but this last interpreter contains them all.

As to their divinity, we ought, in my opinion, to read only the works of those who have explained the chief articles of their religion; and were I to make a choice from amongst a vast number of that kind of books, I should prefer the *Sepher ikkarim*, or, *Book of principles* of *Joseph Albo* a *Spanish Jew*, thereto adding a few other Rabbi's, who have examined into the principles of Rabbi *Moses* upon this subject, and amongst others *Don Isaac Abrabanel* already mentioned, and Rabbi *Hasdaj*. We must above all things carefully consider the reasons which they give to prove, that as God himself is not subject to any change, so the law which he has once delivered, ought likewise to be free from any alteration: for they thereby pretend to shew, that the Christians ought not entirely to have abolished the ceremonies of the law of *Moses*. But the objections which they lay down to themselves in this matter, and which they cannot resolve, is a plain indication of the falsity of their principle. Besides these, it would be convenient to peruse some other Rabbi's, who have written concerning the principles of the *Jewish* religion before Rabbi *Moses*, and amongst others, the treatise of *Saadias Gaon*, entituled *Sepher emunoth*, or, *The Book of the Faith*. For tho' that work was written at a time when the *Jews* were more studious of the extavagancies of the *Talmud*, than of the explanation of their theology, and tho' this author is not very correct; we may however find (by comparing his opinion with that of Rabbi *Moses*) that the theology of those *Geonim*, or *excellent-men*, did not entirely agree with that of the present *Jews*. These *Jewish* divines write not only concerning their own doctrine, but besides, they often undertake to refute the belief of the Christians; and therefore their books may give us some light into those matters of controversy, which have been more learnedly handled, and more explicitly by Rabbi *Lipman*, in a work which he published under the title of *Sepher nitsabon*, that is, *The Book of Victory*.

I shall not take the trouble here to pick out the best books written by such writers, who have made treatises of divinity according to the principles of the cabala, because there is not one of them that has a grain of common sense in them. And yet it is almost incredible how many *Jews* there are, (and particularly in the *Levant*) who apply themselves to the speculative cabala. What appears most reasonable in this science, is, the explanation of the attributes or properties of God, for instance, his unity and eternity: but at the same time, they say nothing that is good upon this subject, but what is taken from the philosophy of *Plato*, to which they have added other refinements of their own, in order to suit the principles of that philosophy to their law. There is a very small book, entituled, *Sepher Yetzira*, or, *The Book of the Creation*, which they look upon as the groundwork of that divinity, by some of them thought to be composed by the patriarch *Abraham*, as if it contained that ancient patriarch's whole system of divinity; tho' in reality there is nothing solid in it. But the *Jews* who, since then, have written upon this foundation, either by comments upon this small work, or by entire treatises of cabalistic divinity, have wonderfully extolled the admirable secrets of that divine science, even to a degree, that there have been many of the Christians, and some at this very time, who give credit

to all the pretended mysteries of the *Jewish* cabala. We may see a great number of this kind of writings in the catalogue of *Jewish* books, formerly belonging to *Johannes Picus*, Count of *Mirandola*, and I do not doubt but that the *Jews*, who were less desirous to enrich the library of that young nobleman, than themselves, palmed many supposititious treatises of the same kind upon him. However, he that has any time to throw away, and is willing to be informed in the principles of that science, may consult the works of Rabbi *Moses Cordovero*, who has reduced them into an abridgment, under the title of *Pardes Rimmonim*, that is, *The Garden of Pomegranates*. But if that abridgment does not seem sufficient, and any one has a mind to go to the bottom of that science, he may read the following books, viz. *Meppetab Hakkabala*, *The Key of the Cabala*, *Sud Sudot*, *The Secret of Secrets*, *Sepher Babir*, *The illustrious Book*, *Sepher Happelia*, *The Book of Wonders*. I shall say nothing of the practical cabala, which is full of falsties, tho' such as profess that art aver boldly, that they have experienced the truth of it by many trials, taking a pleasure in deceiving those who are willing to believe them upon their words. To this practical cabala we shall refer all such books as have been written by them concerning the influence of stars upon some particular figures, which have given rise to their *Talismans*, the secret force of their characters, and many other things of this kind, which have no other foundation than the superstition of the cabalistical doctors, who apply themselves to geomancy, palmestry and metoposcopy.

The *Jews* have also a great number of books of philosophy, having translated into rabbinical *Hebrew* all the works of *Aristotle*, together with the commentaries of *Averroes*, and of several other *Arabian* authors upon that philosopher. Some authors too are to be found among them, who have written books of logic, natural philosophy and metaphysics; but they have entirely followed the principles and method of *Aristotle*, or rather of the *Arabian* philosophers, who have commented upon that author. And therefore their books of philosophy can be of use to their nation only, unless it be that by their means we may recover some of the *Arabian* writers, whose works are become scarce, and which are easily to be met with amongst the *Jews*, who have translated them. The printed copies of *Averroes* himself were translated from the rabbinical *Hebrew*, and not from the *Arabic*. They have besides some works under the name of *Aristotle*, which we have not in *Greek*; but in all probability, these works were counterfeited by the *Arabians*, and afterwards translated by the Rabbi's. The *Jews* of *Italy* have likewise translated some books of that philosopher from the *Latin*; but I am of opinion, that we need not consult those translations, for a system of *Aristotle's* Philosophy, which we may read in *Greek*, or at least in *Latin*, having translations of his works that are far more correct than those of the Rabbi's.

A complete library might be made of the *Jewish* authors, who have written upon mathematics, and medicine: but most of their works are only translations at a good distance from the *Arabian* text. For example, as to the mathematics, they have translated *Ptolemy's Almagest*, with the abridgment of it from the *Arabic*. And besides those, we have the works of *Alphraganus*, with several other writings of that kind in rabbinic *Hebrew*. Yet we cannot say that they are mere translators, they having also composed divers books of arithmetic, geometry, astronomy and astrology, in imitation of the *Grecians* and *Arabians*. *Aben-Esra*, who is one of their most learned interpreters of the Scripture, has himself singly written upon all the branches of mathematics, together with a treatise upon the *Astrolabe*, which bears the title of *Sepher Astrolab le Aben-Esra*. Rabbi *Mardochai-ben Comtino* upon the same subject, calls his book, *Sepher tikkon celi bannechofet*, that is, *A Treatise upon the composition of the brazen Instrument*. This Rabbi has likewise written upon geometry and astronomy.

As the *Jews* have long followed the mathematician's method for the regulation of their calender, and do not now reckon the first day of the moon from the day of the *Pbafis*, when it begins to appear, they have been under a necessity of applying to astronomical tables,

bles, to regulate their festivals. For this we may see the treatise of Rabbi *Isaac ben Joseph*, entitled, *Jesud Olam*, or, *The Foundation of the World*, and the astronomical tables of *Emanuel ben Jacob baal haccenaphaim*; whereto may be added the calender of the *Hebrews*, published by *Munster*.

As for their books of physick, which are also very numerous amongst the *Jews*, we ought only to look upon them, for the greatest part, as translations made from the *Arabian* authors, and even from some of our Christian writers. They have, for instance, taken the works of *Hippocrates* and *Galen* from the *Arabians*: and besides these, have translated almost every physical book that has been written in *Arabic* into rabbinical *Hebrew*, tho' there are but very few to be met with in print, which makes them much scarcer in *Arabic*, than the rabbinical *Hebrew* translations. They have also translated into the same tongue the medicinal works of our physicians, whom they sometimes mention, but particularly those of *Montpelier*.

There have been *Jews* who have understood the *Greek* and *Arabian* tongues well enough to translate the Aphorisms of *Hippocrates*, with an explanation of *Galen* from *Greek* into *Arabic*: at least such a translation is ascribed to a particular Rabbi, called *Hanan ben Isaac*, which was afterwards translated by Rabbi *Nathan* from *Arabic* into rabbinical *Hebrew*, with additional notes. To conclude, I shall not here mention several treatises of chirurgery, which are also extant amongst the *Jews*, as well as a great number of books, treating of medicinal herbs and plants; there being no probability that our physicians or chirurgeons will ever consult them upon this subject.

C H A P. XV.

Judgment of some other books written in Rabbinical Hebrew.

NEITHER rhetoric nor poetry were ever in the least cultivated by the Rabbi's, so that they have not many orators or poets amongst them, the language called rabbinical *Hebrew* being very barren. Wherefore their preachers never study the art of speaking: they generally apply themselves to morality, which however they treat after a different manner from what we do, because they therein comprehend that prodigious number of precepts, which they think themselves bound to observe; from whence proceed thousands of cases, whereon they decide with all the subtilty imaginable. As they submit entirely to the authority of their fathers, they consult their *Talmud* upon all difficulties, and very often those authors, who have written treatises, under the name of *Sceelot veteschuvot*, that is, *Questions and Answers*, wherein they more readily find the solution of their cases.

As to their poets; it is well known, that poetry is not of a long standing amongst the *Jews*, at least in the present manner of it, and which they have some ages since reduced to an art in imitation of the *Arabians*. I have formerly perused an abridgment of all their philosophy composed in that kind of verse by Rabbi *Abraham ben Mefullam*. They have also several hymns in honour of some of their festivals, in their books of divine service, called *Mahazor*, as we have already observed in another place. Most of the *Jews* themselves prefix verses to their Works; and what is more, some of them make whole orations in verse. Not that they can be called poets tho' they write verses. And yet at the same time, there never was a nation that dealt more in fables than the *Jews*, nor that was more fond of fictions in those very days when they had not a poet amongst them.

They have historians and chronologists too among them, tho' their number be small and they very negligent, as to the affairs that particularly concern them. For which reason, they are much more so in their histories of other nations, whose books they copy
without

without the least judgment, nor are they more faithful in their translations. How many fables, for instance, do we find in the book of *Josippus* or *Ben-Gorion*, which yet was taken from the real *Josephus*? Should any Jew undertake a history, that single circumstance would be sufficient to make a man believe it full of groundless suppositions. When I mention the historical writings of *Ben-Gorion*, or of the false *Josephus*, I do not mean the small abridgment published by *Munster*, nor even another edition still fuller, which he has given us with the *Latin* version; but the edition of *Constantinople*, which the same *Munster* did not publish complete, there being many things omitted in his edition, both at the beginning and end, and even throughout the whole work.

Their books of chronology, printed under the title of *Seder olam Rabba*, that is, *Great Chronology*, and *Seder olam Zutta*, an *Abridgment of Chronology*, contain but very few things, as well as their *Sepher Hakkabala*, or, *Books of Traditions*, which is one of their most ancient histories. Rabbi *Ghedalia*, who composed a chronological history under the name of *Scalfelet hakkabala*, or, *The chain of Tradition*, has filled it with a vast number of fables and fictions; the chief design of the *Jews* in their histories being, in effect, no other than to prove the succession of their doctors and schools, the more effectually to refute the doctrine of the *Caraites* *Jews*, who refuse to submit to that vast number of their traditions, which seem so ill grounded. It was for this very reason, that *R. David Ganz* has written a complete body of chronology, which comes down to our time, tho' indeed, in the second part of it, he chiefly enlarges upon the chronology of other nations. But besides that the *Jews* in general have very little knowledge of our history, they are generally guilty of great mistakes in their translations of our authors; so that it is to no purpose to consult their books for facts, which we may be better informed of elsewhere. The book which they call *Jubasin*, that is to say concerning their *descents*, is nothing more than a collection from different authors; but there are very few good tracts in that collection, the *Jews* not having capacity enough to make a proper choice.

Their success has been full as bad whenever they have undertaken the histories of other nations, having only translated their books, and made abridgments of them without the least judgment, which plainly appears by the abridgment they have given us in *Hebrew* of the histories of the Kings of *France* and *Ottoman* Emperors; tho' it gives but a very small account of the latter. The title of this history, which is set forth in the following terms, *Sepher dibre bajamim le malche Tforphat u malche Beth Ottoman batturg*, does indeed, at first sight, present us with an idea of some extraordinary undertaking; yet in reality the performance is very mean. But as most of the *Jews* travel much, and are masters of several languages, they might write excellent histories, would they give themselves the trouble. One of the best *Jewish* authors that we have, in my opinion, is *R. Azarias* an *Italian*, who has not given us any particular history, but only quoted some historical transactions in a book which he published under the title of *Meor-enaïm*, that is to say, *The Light of the Eyes*. He often refers to Christian authors, whom he seems to have a better knowledge of than any other *Jew*.

As to grammar, the *Jews* undoubtedly are more learned therein than in history, or than any other of the sciences. And yet they neglected it for a long time, not having turned their thoughts that way till towards the ninth century, when the *Arab* grammarians flourished, whose example they soon followed. Nay they excelled them in a little time, by the subtilties which they invented in this art. But to say the truth, most of the rules contained in the books of the modern *Jewish* grammarians are of very little or no use.

Their most celebrated grammarians are *R. Juda*, *R. Jonas*, *R. Aben-Efra*, *Moses*, and *David Kimbi*: the two first made use of the *Arabic* tongue, and their works were afterwards translated into rabbinical *Hebrew*; but I believe never printed. The grammatical works composed by *Aben-Efra*, a learned *Spanish Jew*, are in great esteem; you may find them printed at *Venice* in a collection of several grammarians. Yet the grammar of

R. David

R. David Kimbi has been most generally approved, because he writes in a more plain and methodical manner than any of the other *Jews*. It is also for the same reason that his *Hebrew* dictionary is preferred to all others; and indeed, it is almost the only one that is made use of. But such as are desirous of acquiring a perfect knowledge of the *Hebrew* tongue, must read all the grammatical works of *R. Elias Levita*, which contain a great number of grave and useful reflections, that are even absolutely necessary for the understanding of the holy Text.

I shall not here say any thing concerning the rabbinical *Hebrew*, the tongue in which the *Jews* have written for several ages; both because there is no grammar of it, and likewise because that tongue differs according to the different writers. It is true, that the grounds of the rabbinical *Hebrew* were taken from the *Hebrew* of the Bible, which every one has imitated as exactly as he could; but the *Spaniards* have intermixed *Spanish* words with it, as the *French* have *French*; and all other nations have done the same. Yet if a man perfectly understands the *Hebrew* of the Bible, he may easily apprehend the writings of the best Rabbi's, who have made literal comments upon the holy Scripture; for they have but a very small number of particular expressions, which may be learned in a short time by practice; and besides there are many dictionaries, wherein may be found the explanation of foreign words in any language whatever. The *Jews* generally make use of a dictionary, which they call *Aruc*, abridged by the *Constantinopolitan Jews* under the title of *Aruc hakketser*, that is to say, *The little Aruc*. And in this dictionary you may likewise find the words of the *Talmud*: but as it is written in rabbinical *Hebrew*, it will be of little use, unless to those who have already acquired a pretty good knowledge of the Rabbi's; I should therefore rather refer you to the dictionary of *David de Pomis*, an *Italian Jew*, printed at *Venice* in the year 1587. There is one convenience in this dictionary, which is, that it is in two columns, the first of which gives the *Hebrew* words of the Bible, with their significations in *Latin* and *Italian*, and the other column, the rabbinic *Hebrew* words, to which he has given the name of *Foreign Dictions*, in order to distinguish them from those that are purely *Hebrew*. And to this he has added an explanation, written first in rabbinical *Hebrew*, and afterwards in *Latin* and *Italian*; so that by the help of this dictionary, the language of the Rabbi's may be learnt with much more ease, than by the large *Talmudic* and *Rabbinic* dictionary of *Buxtorfe*, tho' this latter be much more bulky.

C H A P. XVI.

Of the usefulness of the Hebrew Tongue, and whether it be necessary to a Divine, with some Reasons for doubting it.

WERE we to believe *St. Jerom* and *St. Austin*, it is impossible to acquire a perfect knowledge of the Holy Scriptures, which contain the chief grounds of our religion, without being learned in the *Greek* and *Hebrew* tongue, to the end that the originals may be consulted, whenever any difficulties arise. I speak, says *St. Austin*, to those who understand the *Latin* tongue; who ought also to have a knowledge of the *Greek* and *Hebrew*, that in case of any doubts, they may be able to consult the original writings, translated into *Latin*. *Latinae quidem linguae homines quos nunc instruendos suscepimus, & duabus aliis ad Scripturarum cognitionem habent opus, Hebraea scilicet & Graeca, ut ad exemplaria praecedentia recurratur, si quam dubitationem attulerit Latinorum interpretum infinita*

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* *St. Aug. Lib. II. of the Christ. Doct. chap. ii.*

infinita varietas. When any civil affair is to be decided, a judge will not give judgment upon seeing the bear copies of deeds, but the original vouchers themselves must be produced; it is not so in matters of religion, for the greatest part of divines will not give themselves the trouble to examine the original books, but are often content with such translations of them as are either obscure or defective.

I must own, indeed, that it may be said in favour of the age we live in, that it is needless to appeal to the originals, since the Council of *Trent* has declared the *Latin* version to be authentic; and besides the great number of translations made into different languages, from the very text of the Bible itself, may in some manner supply the place of originals. To which we may add, that there has been a prodigious number of men, eminent and learned in the oriental languages, who have explained whatever appeared difficult in the stile of the Scripture. This seems to me the most specious circumstance that can be alledged in behalf of those divines who neglect the study of the *Hebrew* tongue, and are persuaded, that if, on the one side, it be not wholly useless, at least, on the other, that deficiency may be supplied by shorter and less troublesome expedients.

But without our being under any necessity of giving the reasons which induced the fathers of the Council of *Trent* to pronounce the ancient *Latin* version authentic; it is impossible for the Vulgate to have a greater authority now, than the *Greek* version of the *Septuagint* formerly had in the primitive ages of the church, it being held to be inspired and prophetic to the time of St. *Jerom*, who was the first that began to doubt of it. Yet notwithstanding this persuasion, the primitive fathers ever applied to the *Greek* translations, from the original *Hebrew*, for the explanation of the Scripture. Had they been able to consult the original themselves, they would undoubtedly have done it; since they shewed so great a value for the immense labour of *Origen*, who had placed those ancient *Greek* translations in different columns with the version of the *Septuagint* in the middle. The commentaries of the *Greek* fathers upon the Old Testament cannot be read, but we shall often find the names of *Aquila*, *Symmacus*, *Theodotion*, with other ancient translators, and the *Samaritan* interpreter too, who had also translated the Pentateuch into *Greek* for the use of the *Samaritans*.

It may be said, that we also have still the same or even greater helps, for the explanation of those difficulties which occur in the Vulgate, since we are not without good *Latin* translations from the original. But this very thing makes the knowledge of the *Hebrew* tongue still more necessary, in order to judge which of all those versions ought to be preferred, as has been judiciously observed by St. *Austin* in the words already quoted. Besides, how many ambiguous and confused expressions are there, whereof we cannot well determine the sense, but by consulting the originals? Not but that all these various translations give us a great light into those difficulties; and tho' in St. *Austin's* time too there was a *Latin* version, then called ancient and Vulgate, he nevertheless approved of the other various versions, which were almost innumerable. *Latinorum interpretum, fæit he, infinita varietas.* But with all these helps he requires a knowledge of the *Hebrew* tongue, in order to consult the originals. *Ut ad exemplaria præcedentia recurratur*, in the words of that pious and learned man. It is very difficult perfectly to understand the force and propriety of *Hebrew* words by translations only, even supposing them to be faithfully and correctly done, every tongue having its peculiar proprieties, which for the most part cannot well be translated into another language. Of this many instances might easily be produced, but that would be going too much out of our way; and besides, I believe that every one may be already convinced of this truth by his own experience.

I shall only add, that this application to the study of the *Hebrew* tongue habituates the mind to a greater exactness and readiness in the stile of the Scripture, as we shall easily find by comparing the commentaries of St. *Jerom* and the Old Testament, with those of the other fathers, who lived before, or even after him. How many useless questions do we meet with in the writings of some divines, for want of being able to consult the originals

nals of the Scripture? Some of the most considerable amongst them puzzle and confound themselves extremely to know whether man is born with one single original sin, or with many, because of these words in the Vulgate: *In iniquitatibus conceptus sum & in peccatis concepit me mater mea*; but the Hebrew text, where it is, *In iniquitate & in peccato*, leaves no room for such a question.

Here we might produce some instances of the happy discoveries made in the Scripture chiefly in our age, through the knowledge of the Hebrew tongue; but it would be needless to enlarge any farther upon a subject, which has already been sufficiently cleared up. Cardinal Cajetan was so entirely persuaded of the necessity of knowing the Hebrew tongue, for the better explanation of the books of the Old Testament, that not being at that time of a proper age for the applying himself to the study of it, he had recourse to the assistance of those who were most learned in that language, whether Jews or Christians, in order to complete the commentaries which he has written upon those books. Wherefore it would be best to make an early application to the study of the Hebrew tongue, and at an age wherein the memory is more capable of exercise than the judgment.

The six fathers of the society, who, by the order of their General, composed a book which bears the title of *Ratio atque Institutio Studiorum*, amongst other things recommend to all those who, for the future, shall dedicate themselves to the study of the Holy Scriptures, carefully to examine the words of both the Hebrew and Greek texts, and use their utmost endeavours to reconcile them with the Latin version: *Hebræa quoque & Græcæ explicanda sunt atque examinanda, cum vel à Latina Vulgata editione discrepare videntur ad eorum conciliationem quoad ejus fieri poterit.* They at the same time complain how much the study of the Scripture was neglected by their society; every one, say they, applying himself to school divinity, as if a man could be truly a divine, without a perfect knowledge of the Holy Scriptures. And for this reason, they call those kind of divines *muti-los & mancos Theologos*. Nor can they bear those preachers, whose only study has been scholastic learning, because they deliver nothing but their own thoughts to the people, or if they quote any passages of the Scripture, they never give them in their proper sense. As this is the failing of most of our preachers now a-days, I thought it would not be amiss here to repeat the very words of the book as they stand in the edition of Rome: *Concionatores etiam scholasticis tantum imbuti studiis, non rârò in suis evanescunt cogitationibus: de scripturis verò, quas vix primoribus labris degustârunt, aut nihil offerunt in medium, aut parum ad rem, alienis glossis & fucatis atgutis Scripturam adulterantes.*

C H A P. XVII.

An easy Method of learning the Hebrew Tongue in a short Time.

I Venture to say, that no tongue can be acquired with more ease and in less time than the Hebrew; not only because it contains but a very small number of words, which are all comprehended in the books of the Old Testament; but also because there are very few rules of grammar necessary for the learning of it. Wherefore, at first the plainest and most concise grammars should be chosen; as for instance, the little abridgment of Schickardus, entitled, *Horologium Schickardi*, and the abridgment of the Hebrew grammar, by Buxtorfe. I propose these abridgments to those who are beginners, because every thing necessary is contained in them. On the other hand, as the Jews have refined too much upon grammar, one cannot have too short an one, provided that every thing ab-

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^a *Ratio Stud.* printed at Rome 1586.

olutely necessary be clearly and fully explained in them, so as to be free from all obscurities, *Brevis esse laboro, obscurus fio.*

In the first place, as to the manner of reading *Hebrew*, a man should be under no concern as to the pronunciation of some particular letters, because there is no certain rule established for them amongst the *Jews*, who pronounce the *Hebrew* tongue differently according to the different countries they live in. However, were I to chuse any particular pronunciation I would prefer the *Spanish* to that of all the other *Jews*, because it is more simple and comes nearer to the pronunciation of the ancients. But it is sufficient for this observation to be made in general, and only for our better information therein, that a learner may follow that method, if he thinks proper, after he has acquired a perfect knowledge of the *Hebrew*. For a beginner ought at first to stick to the pronunciation of the grammarian, whom he has made choice of.

In the second place, as it is the custom amongst the *Jews* to use particular points instead of vowels, which they distinguish into long and short, we should chiefly observe which are the long, and which the short, and by that means he may avoid several of the grammar rules, which are both troublesome and difficult. For instance, without being obliged to observe all that the grammarians have said relating to the *Dagesh*, the *Sheva* and other trifles, it is sufficient to know, that in the pronunciation of the *Hebrew* tongue, one ought never to dwell on the short, but only on the long; and that thus the letter following the short vowel must be doubled, and is therefore marked with a point called *Dagesh*: or if it follows a *Sheva*, you must not dwell on the *Sheva*. For this reason, the word *Dibber* is pronounced with a double *B*, because as there is a short vowel under the *D*, it consequently attracts the other letter after it, that we may not dwell on a short vowel. It is the same with respect to the *Sheva*, when it comes after a short vowel; and that is the reason why the grammarians say, that it is not then pronounced, but only after a long vowel. But without dwelling longer upon all the trifling rules of grammar, which only load the memory and puzzle the understanding; it is sufficient to know, that the pronunciation always reposes on the long vowel, and never on the short.

As to nouns, whether substantives or adjectives, they are not attended with any difficulties in the *Hebrew* tongue; but it is not the same as to the verbs, whereof there are a great number of conjugations. It may be sufficient at first to learn them together and in the gross, to the end that when you want to explain any book of the Old Testament, you may look for them under their respective conjugations. By which means you will learn them in a very short time, and even without difficulty; and which is more, whilst you are thus practising, you will make a considerable progress in the knowledge of the tongue.

It is incredible to think how advantageous it is to begin a tongue with the explanation of authors; which ought to be done as soon as a man has the least tincture of grammar, or even as soon as he is able to read. For instance, to what purpose do we read a whole grammar from the beginning to the end, then learn exactly the genders, declensions, and other things of the like nature? as is the present custom in our *Latin* schools, where *Despauterius* is learnt for many years, generally without any knowledge of what we read, for want of applying the rules to practice: would it not be of more advantage to children, at first to give them the most general and concise rules of the grammar, and afterwards lead them into the explanation of authors? They would then at once learn the rules and the use of them too, which would be much more easily comprehended by them, than the bare rules without exercise. For in short, after the loss of a great deal of time, we must come to that at last, and of all those rules, we only retain such as we learned whilst we were exercising ourselves in the explanation of authors.

Therefore, whoever has a mind to apply himself to the study of the *Hebrew* tongue, ought to follow the method which I have just laid down to him; and as much as possible, avoid reading any *Hebrew* grammars, which are, for the most part, overloaded with

an infinite number of rules. They may read them when they begin to be more advanced in the knowledge of that tongue. For then all those rules will no longer perplex the mind: but first of all beginners ought to have this maxim perpetually before their eyes, *Ufus multus, præceptiones pauca, Much exercise, and few rules.* And the better to acquire this practice by reading, all kind of books ought not to be indifferently read; but the historical books of the Bible should be the first to begin with, because they are less difficult than the others; and even of those books, some are to be preferred to others.

Moses, of all the *Hebrews*, was master of the greatest perspicuity of stile, which chiefly appears in the book of *Genesis*; and what may be of great help to those who begin to learn the *Hebrew* tongue, is, that in the first chapters of *Genesis*, he often repeats the same words and expressions, by which means a man may retain them without difficulty. And tho' there are in these first chapters of *Genesis* a great number of repetitions of this kind, yet there are also contained in them a vast quantity of words. After this, great progress will be made in the *Hebrew* tongue in a little time, as to whatever concerns the historical books of the Bible, the stile of them being extremely easy and simple. But it is quite another thing as to the other books, which are written either in a more concise or a more figurative stile; for which reason, it is best to observe some kind of order in reading them.

In my opinion, it would be better to read the *Psalms* before *Ecclesiastes*, the *Proverbs*, or the *Canticles*. These three last books are written in a very concise stile, and hard to be understood, but by supplying something yourself in some places. And as the *Psalms* may, in some measure, be said to be a medium between history and those books, the concise stile will thus by degrees grow familiar and easy. After these, the *Prophets* may be read, which however are rather more difficult in their explanation, upon account of the subjects they treat of, than in their expressions, which notwithstanding are more figurative than any other part of the Bible, because the *Prophets* were the *Jewish* orators: and therefore they frequently employ all those figures peculiar to orators; this we see chiefly in *Isaiab*, who, beyond dispute, is the most eloquent of all the *Prophets*. Now for our last lesson, we may reserve the book of *Job*, whose expressions are full of the boldest and sublimest figures, not to mention his way of speaking by half words only, and sentences. It might perhaps be here convenient to shew which of the versions of the Bible are the best and most useful towards acquiring the knowledge of the *Hebrew* tongue; but as this would require too long a discussion, I shall advise my reader rather to chuse a learned and judicious master, to direct him through all these paths and turnings, than to apply to those books that cannot answer, and to which consequently we cannot propose such difficulties as may arise.

C H A P. XVIII.

Of the Liturgies and Masses of the whole body of Christians throughout the World.

THOUGH we have already given an account of the rise of some of the ceremonies observed by the Christians, so far as they regard the *Jews*, and chiefly as to what relates to the prayers and offices of the church, yet still we shall here give you an entire discourse upon the Mass; which the eastern Christians call Liturgy, and which is the principal office of our religion; to the end that the different ceremonies practised in different churches, may be fully and completely known and understood. But notwithstanding all those different customs, yet they all agree in the substance of this of-

fice, and takes it's birth from the *Jewish* synagogues, which the Apostles imitated in the first assemblies that were held by them.

The word Liturgy was taken from the New Testament, wherein it commonly signifies an office or public ministry; and in this sense is applied to the ministry of the Gospel, as well to preaching as to the administering of the sacraments. ¹ Wherefore St. Paul, in order to shew that God had appointed him for this holy ministry, speaking to the *Faithful* at Rome says; that God had done him the grace to choose him for the *Leitourgos* or Minister of *Jesus Christ*, to preach his Gospel unto the nations. But the eastern church has confined this word to the particular office of the Mass, which they call *Liturgy*.

This office of the Liturgy, considered in its rise, must be allowed, like all other offices, to have been at first more plain and simple; to which, in process of time, some additions were made, but still without altering any thing essential in it. The Liturgy has ever, from the beginning, consisted of particular prayers attended with praises and thanksgivings, repeated over the bread and wine, in order to sanctify them [and consecrate them, by changing them into the body and blood of the Son of God, by virtue of the sacramental words which the priest pronounces] in imitation of our Lord *Jesus Christ's* action at the Passover, which he celebrated with his Apostles. They afterwards brake the bread and distributed it to those who were present at the ceremony where the priest or elder presided, after the same manner as the father of the family amongst the *Jews*, or the most distinguished person in the company blesses the bread, and afterwards the wine in the cup, and distributes them both to those who are seated at table with him, after first taking a part of both.

There is no doubt but that our Lord, at the last Passover, as related by the Evangelists, followed the custom which the *Jews* observed in those days, at the celebration of the Passover. When he blessed or consecrated the bread and wine, he used prayers, blessings and thanksgivings, after the same manner in which they performed the ceremony of the Paschal Lamb, by them called the sanctification or consecration of the Passover. Wherefore our Lord commanded his Apostles to observe that ceremony for ever in remembrance of him, as the *Jews* did that of the Passover, in remembrance of what had passed when they came out of *Egypt*. And what creates a nearer resemblance between these two ceremonies, is, that as the Passover of the *Jews* is a representation of what passed at their departure out of *Egypt*, when their deliverance from the captivity they were then under was completed; in the same manner the office of the Liturgy amongst Christians, contains the principal mysteries of their religion, chiefly that of the death and resurrection of our Lord, who has delivered them from the bondage of sin. This is what may be observed in all the writings of the *Greek* authors, who have written upon the Liturgy.

Besides these prayers, praises, blessings and thanksgivings, wherein the Liturgy properly consists, the Epistle and Gospel are read, which were formerly accompanied with passages of the Psalms and Prophets, whereof there still remain some instances in the Mass, which having been since shortened, only some particular verses of the Psalms are repeated; whereas they were formerly sung or recited from the beginning to the end. What is now called the Anthem, was formerly the whole Psalm, which was sung throughout, and whereof we now only repeat a verse or two. The word Anthem is derived from the *Greek* word *Antiphona*, because those Psalms were repeated alternately in the assemblies. It is for this reason too, that we find some particular verses of the Prophets and other books of the Bible in the Mass, which being abridged, at this time only contain a part of what was formerly longer. This appears plainly in the Anthem called *Offertorium*, and which generally contains but a verse or two of a Psalm: instead of which, in the primitive church, the whole Psalms were sung whilst the people were making their offerings.

However

¹ Epist. to the *Romans*, ch. xv. § 16.

However it is to be observed, that the reading of the books of the Old Testament, the Epistles and Gospels, and the singing of Psalms, are not peculiar to the office of the Mass: for at all times, when the primitive Christians met, those books were read, as appears by the Epistles of *St. Paul*, and the works of the Holy Fathers. It is not therefore (as we have already hinted) to be doubted but this custom came from the *Jewish* synagogues, where the law, and some passages of the Prophets were read with great attention. It is also very likely, that the custom of reading the Epistle and Gospel in the desk takes its rise from what is observed in those synagogues, where the reader stands in a place raised somewhat above the rest, in the form of a desk.

In a word, the least reflection on the ancient manner of performing the Liturgy, as we see it in the books of *Justin Martyr*, and other Fathers of the church, will shew us, that the greatest part of it proceeds from the customs, observed by the *Jews* in the synagogues, and from them handed down to us by the Apostles in the first assemblies of the primitive Christians. But time has produced some alterations, according to the difference of the place; yet not so, but that all the different Liturgies which are scattered throughout all the parts of the world, agree in substance and fundamentals with the primitive Liturgy. We come now to a detail and inquiry into the particulars of this diversity of Masses or Liturgies.

We may in general divide them into eastern and western. Under the name of eastern Liturgies, we shall include the Liturgies of the *Greeks* and *Melchites*, which are the origin and source of all the other eastern Liturgies; those of the *Chaldeans* or *Syrians*, which is but one and the same name for the *Nestorians*, the *Jacobites*, and *Maronites*; those of the *Copti* or the Christians of *Egypt*, and those of the *Ethiopians*; the Liturgies of the *Armenians* written in the old *Armenian* tongue; those of the *Iberians* or *Georgians*; those of the *Mingrelians* written in their own language; the Liturgies of the *Albanians*, the *Sclavonians* and *Muscovites*, to which we may add the *Circassians*, and other Christian inhabitants of *Tartary*. From whence we may easily judge how numerous those Christian nations are, who, to this very day, observe the eastern form in their Liturgies.

This difference of form between the eastern and western Christians, as to their Liturgy, consists chiefly in a particular prayer, by the easterns called, the Invocation of the Holy Ghost; and wherein, according to them, in some measure consists the consecration of the bread and wine, and not in these words only, *This is my body*, and what follows. This Prayer or Invocation is expressed almost in the same terms in the Liturgies of all those nations which I have just mentioned, whereas not one of the *Latin* Masses in use among the western Christians have it. Under the name of *Latin* Masses, we likewise comprehend those churches which have formed their worship according to that of *Rome*; part of the *Sclavonians* for instance, inhabiting the borders of *Dalmatia*, have translated the *Roman* office into the *Sclavonian* tongue, and reformed their Liturgy to it. The *Greeks* too, under the jurisdiction of the *Latin* bishops, have likewise introduced some alterations into the ancient *Greek* Liturgy. We may say the same thing of the Liturgies of the *Maronites*, of part of the *Nestorians* and *Armenians*, who have also reformed their Liturgies, to a nearer resemblance with the *Latin* Mass; but these alterations are easily discovered, if we will take the trouble to compare them with other Liturgies of those very nations, and to separate them from what belongs to the rites of the eastern church.

As to the first authors of the Liturgy, and the tongue wherein it was first composed, there have been many things said upon this subject which do not bear the least appearance of truth. It is very probable, that all the Liturgies we have, came first from the *Greeks*; for the expressions of them are *Greek*, and seem to have been translated from the *Greek*. However we are not to imagine that the Apostles celebrated the Liturgy in the *Greek* tongue as it is now, full of expressions and terms not in use in the primitive times of the church. But from the observations which we have just made, that all the Liturgies seem to have been translated from the *Greek*, we may infer this consequence, that the

Greek

Greek churches were the first who composed a body of Liturgies, upon which the other Christian nations afterwards formed theirs. Nay it is very probable, that the Apostles, in their first assemblies, celebrated the Liturgy in *Greek*, as the *Greek* tongue was in those days more universal than any language in the Empire, and as many understood it at *Rome* itself. Besides that the *Greek* tongue was spoke in most of the first churches, that were founded by the Apostles; and this is the reason why they never writ to the faithful, even to those that were at *Rome*, but in that tongue.

To this we may add, that in the first meetings of the Christians, the New Testament was read in *Greek*, before every nation had made a translation of it into their own tongue; and I doubt not in the least, but that the Psalms were also sung or repeated in that very tongue, since at that time the *Greek* version of the *Septuagint* was read in most of the synagogues.

It is true, that the mother tongue of most of the Apostles was the *Syriac*, and that the *Jews* of *Jerusalem*, and the other neighbouring countries in all probability, used to read the *Hebrew* Bible in their synagogues; but this at most, only proves that some of the primitive Christians celebrated the Liturgy in the *Chaldee* or *Syriac*, and that the lessons out of the Prophets, and the reading of the Psalms was performed in *Hebrew* in their assemblies: which is nothing if compared with all the other parts of the world, where the *Greek* tongue was in use. Besides there was not then a body of Liturgies written in *Syriac* or *Hebrew*, as has been reported by some authors. There is nothing more falsely grounded than what those authors pretend to prove, that St. *Peter* and some of the other Apostles celebrated Mass in *Hebrew*; for the *Hebrew* tongue had then been long out of use amongst the *Jews*. Now St. *Paul* tells us, that in the first assemblies of the Christians the Liturgy and other prayers were performed in a tongue understood by those congregations; and this too is confirmed by Cardinal *Bona*, who tells us, that the Apostles read the prayers of the Liturgy in the language of the country where they happened to be.

Yet we ought not to conclude, from what that Cardinal says, that the Apostles were really the first authors of all the Liturgies, published in so many different languages throughout the universal church: for it is certain, that the Liturgies in the *Chaldee* or *Syriac* tongue, as those for instance, of the *Nestorians*, the *Jacobites* and *Maronites*, are not the same Liturgies which the Apostles might have used in that tongue, in the district of *Jerusalem*; because the *Syriac* of those Liturgies is different from the *Syriac* which the Apostles spoke in their age and country: besides, as it has been already observed, these *Syriac* Liturgies were translated from the *Greek*. This also must be observed, in regard to all the other Liturgies.

Were it true, that the Apostles celebrated the Liturgy in the tongue of those churches which they founded, we cannot infer from thence, that they are the real authors of all the Liturgies which at this time go under their names in the eastern churches. One need only cast an eye upon those Liturgies to be convinced, that they could not be in use till many ages after the Apostles. The *Greeks* have three very noted Liturgies, which bear the names of St. *James*, St. *Basil*, and St. *John Chrysostome*: but the two last only are in ordinary use amongst them. Were we to take the trouble of enquiring into the reasons why they gave those names to these three Liturgies, no others would be found but what are ascribed to a very uncertain tradition, to which no credit is easily to be given; because the most learned *Greeks* themselves do not agree on this article. I know, that this opinion is grounded upon the authority of *Proclus*, who assures us that St. *James* was the first author of the *Greek* Liturgy, and that this Liturgy having received several additions by length of time, * St. *John Chrysostome* and St. *Basil* thought fit to make an abridgment of it, from whence arose the names of the Liturgies of St. *John Chrysostome* and St. *Basil*. But nothing of *Proclus* can be produced, wherein this is quoted; there is indeed a frag-

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* Procl. Lib. de Trad. Div. Liturg.

ment wherein it is mentioned, but we are not even certain that this is really his¹. The editor who caused some of the *Greek* and *Latin* works of this *Proclus*, archbishop of *Constantinople*, to be printed at *Rome*, speaking of this fragment, only says, that the transcriber who copied the *Greek* Liturgies, made nothing more than an abstract of some letters or treatises of *Proclus*, which he placed at the head of the Liturgies, in order to give them the greater authority, and that he quoted the words of *Proclus* as he thought proper, but not directly the text of them.

Yet it seems but reasonable, that this fragment of *Proclus* should be considered as his, or at least, that what is therein mentioned is not grounded on the single testimony of a transcriber, who endeavoured to gain some credit to the Liturgies he was then publishing. For the *Greek* bishops assembled in the sixth Council, which is stiled in *Trullo*^m, ascribe that Liturgy to St. *James*, which we have under his name; and the greatest part of the *Greek* authors since his time are likewise of the same opinion, not only in regard to that Liturgy, but also to the other two which they believe in reality to be St. *John Chrysostome's* and St. *Basil's*. To which I reply, that the Fathers of that Council followed the common notion in this point, which was grounded on nothing more than a popular tradition, without enquiring into the bottom of it.

This is so true, that *Theodorus Balsamon*, being desired to give some information whether the Liturgies read in ^a the churches of *Jerusalem* and *Alexandria*, under the names of St. *James* and St. *Mark*, were truly theirs, sent this answer: *That neither the Holy Scriptures nor any Council had attributed the Liturgy which bore the name of St. Mark, to him; that the 32. canon of the single general Council in Trullo had attributed to St. James that Liturgy which went under his name: but that the 15. canon of the Apostles, and the 59. canon of the synod of Laodicea, in their catalogue of the books of the Holy Scriptures, composed by the Apostles, and appointed for the service of the church, took no manner of notice of the Liturgies of either St. James or St. Mark.* We might produce many more instances of this kind, to prove that neither St. *James*, nor any of the Apostles were the authors of those Liturgies, which at this time go under their names. *Eusebius* and St. *Jerom*, who have given us pretty correct catalogues of the ancient ecclesiastical authors, certainly would not have omitted the Liturgies ascribed to the Apostles, had any of them appeared in their time.

It seems strange to me, that *Leo Allatius* and Cardinal *Bona* should believe that the Liturgy, which goes under St. *James's* name, and is the foundation of all the others, was really composed by him, and has only been since enlarged. But their proofs, in support of such assertion, are not at all conclusive. Therefore it is more reasonable to say, that neither St. *James*, St. *Mark*, St. *Peter*, nor, in short, any other Apostles, are the authors of those Liturgies said to be theirs, their names having been made use of only to give a sanction to the Liturgies by degrees introduced into the several churches; and which have no other authority than the custom which has been constantly observed in all churches (from the very time of the Apostles) of composing prayers and thanksgivings in the manner above set forth.

As to the Liturgies ascribed to St. *John Chrysostome* and St. *Basil*, it cannot positively be said, that they are the authors of them; because the church of *Constantinople*, and the other *Greek* churches had their Liturgies long before. These two fathers might possibly have made some little reformation in the ancient Liturgies; tho' we have not any certain proof for this. In short, in the constitutions which go under the name of St. *Clement*, we meet with a very ancient form of Liturgy; but there is no probability that he was the author either of it, or of the constitutions.

After speaking of the *Greek* Liturgies, it is almost needless to say any thing of those of the other churches of the *Levant*, which have only translated the *Greek* Liturgies into their own tongue, and published them under different names, in order to give them the more authority.

¹ Vincent. Ricard.^a Can. 32.^m Theod. Balf. jur. Græc. Rom. Lib. V.

authority. We find a far greater number of Liturgies written in *Chaldee* and *Syriac*, than in *Greek*. The *Jacobites* themselves have above forty, all different, and under different names. The *Maronites*, who published their * *Missal* at *Rome* in the year 1592, printed but twelve Liturgies in it, tho' they have a greater number, and most of them the same as the *Jacobites* use. This perhaps was not taken notice of, when that *Missal* was printed with some alterations; for the Liturgy of *Barsufanus*, a famous *Jacobite*, was inserted.

The *Chaldeans*, who have a Liturgy of St. *James*, written in their own tongue, and translated from the *Greek*, generally believe that this Liturgy is the source and foundation of all the rest, and that it was really written by St. *James* whose name it bears: yet as they give no reason for it, they are not to be believed. All they rely on is a popular tradition, without enquiring whether it be fact or no. The *Missal* of the *Nestorians*, whereof I once had a copy, does not contain so great a number of Liturgies; but that which is the most remarkable of them, in this *Missal*, which the *Nestorians* who live about *Babylon* generally use, is one that goes under the name of *Nestorius* himself, and is much longer than any of the others. If it be true, that *Nestorius* composed a particular Liturgy, he undoubtedly composed it in *Greek*. And indeed, this is the opinion of *Ebed-Jesu* in his catalogue of eastern writings, wherein he observes, that the Liturgy of *Nestorius* was translated from the *Greek* into either the *Chaldee* or *Syriac* by *Thomas* and *Maraba*. The same *Nestorians* have two other Liturgies in their *Missal*, one of which is ascribed to the twelve Apostles, and different from that which bears the same title in the *Missal* of the *Maronites*. However, we must not believe that these two Liturgies were actually composed by the Apostles; but it is likely that they were so called, as being read on those days which were consecrated to the memory of the Apostles.

The Christians of the *Indies*, who are commonly known by the name of the Christians of St. *Thomas*, are also of the sect of these *Nestorians*. They acknowledge one only patriarch, to whom they give the title of patriarch of *Babylon*, whose jurisdiction extends as far as the *Indies*. Wherefore you will find the same *Nestorian Missal* at *Goa*, *Cochim*, *Angamala*, and all over the *Indies* wherever there are any Christians of St. *Thomas*. But we are to observe, that *Alexis Meneses*, a Monk of the order of St. *Austin*, a famous missionary in those countries, who was afterwards made archbishop of *Goa*, and assumed the dignity of primate of the East, caused some copies of it to be reformed, pretending that there were errors in their Liturgies. But after having carefully examined them, I found none in them, only that they give *Nestorius* the title of Saint. In my opinion, there was no necessity for so great an alteration as he made in the *Latin* version of that Liturgy, which is ascribed to the Apostles, and is printed separate in the *Bibliotheca Patrum*.

* The author of the history of *Alexis Meneses* has also inserted that Mass of the *Nestorians*, with a preface at the beginning, amongst *Meneses's* works: and in order to shew the necessity there was of reforming that Liturgy, he assures us there were some things in it intirely contrary to the reality of the sacrament of the Eucharist, before it was reformed by a *Nestorian* archbishop, who restored the form of the consecration, wherein it was asserted, that the sacrament of the Eucharist contained the body of our Saviour only figuratively. And to the end that there might be no doubt for the future, that the real presence and true body of *Jesus Christ* was in that sacrament; these following words, says he, were added; *Hoc est in veritate corpus meum: hic est in veritate calix sanguinis mei, qui pro vobis & pro multis effundetur in debitorum propitiationem & in peccatorum remissionem*.

But I take upon me to affirm, that in the genuine manuscript *Missals* of the *Nestorians*, written even before *Meneses's* voyage to the *Indies*, and which are at this day used by those *Nestorians*, called *Schismatics*, there is nothing like those pretended errors. It often happens,

* A Mass-book:
of the Christians of St. *Thomas*.

* Orient. Hist. concerning the progress of *Alexis Meneses* in the reduction

pens, that the missionaries give us a wrong idea of the eastern Christians, they not having acquired a perfect knowledge of divinity, and therefore condemning whatever is not agreeable to their opinion as heretical and erroneous. But this I propose to shew in a particular treatise by itself.

The *Jacobites*, as I have already hinted, have also a great number of Liturgies written in the same tongue as those of the *Nestorians*: yet it is very easy to distinguish the one from the other in the manuscript copies; not only because their characters are different, but likewise because they make use of different expressions, especially in speaking of the blessed Virgin, whom the *Nestorians* always call *Mother of Christ*, and never *Mother of God*, as the *Jacobites* and *Maronites* do. Besides, these *Jacobites* are not very exact in quoting the true words of our Saviour, as they are written in the Gospel. As for instance, in a manuscript copy of one of their Liturgies, which they say is *Matthew the pastor's*, we read that *Jesus Christ took leavened bread, wherein was hidden the mystery of life*. In the same Liturgy, instead of these words; *This is my body*; it is, *This is my flesh*. In another Liturgy ascribed to *St. Peter*, you read, *This bread is my body*, and not, *This is my body*. But these differences, and some others of the same nature, proceed, for the most part, from their making no difficulty to insert the explanation they give to the words of our Lord, instead of the words themselves.

There was also a *Missal* printed at *Rome* in the *Chaldee* or *Syriac*, containing twelve Liturgies, under the names of *St. Xystus Pope of Rome*, *St. John Chrysostome*, *St. John the Evangelist*, *St. Peter the chief of the Apostles*, *St. Dennis*, *St. Cyril*, *Matthew the pastor*, *John the patriarch, surnamed Susan*, *St. Eustathius*, *St. Maruta, Metropolitan of Tagrita*, *St. James the Apostle and brother to our Saviour*, *St. Mark the Evangelist*, with a second Liturgy of *St. Peter the chief of the Apostles*. The *Maronites* and *Jacobites* believe, that all these Liturgies were really written by those to whom they are ascribed, wherein they give evident proofs of their ignorance.

At the same time, there was likewise another book printed separate at *Rome* in *Chaldee* or *Syriac*, for those who officiate at Mass, and answer the priest, or more properly who celebrate the Liturgy with him. For it is the custom amongst all the eastern Christians, in this ceremony, to speak almost as much as the priest who offers up the sacrifice: and to the end that they might know what they said, this book is, in *Chaldee* and *Arabic*, printed in two columns, whereof the one is *Chaldee* and the other *Arabic*. A part of the rubrics too of this *Missal* is also published in *Arabic*: which has not been observed in the Liturgies, unless in that attributed to *St. Cyril*, which is likewise published in *Chaldee* and *Arabic*; no doubt because it was taken for granted, that the *Chaldean* priests, who celebrated the Liturgy in the *Chaldee*, must have a knowledge of that tongue, which is the same thing amongst the *Maronites* as the *Latin* tongue with us. The *Arabic* is at this time their mother tongue, and there are a great many priests amongst them, who can only read the *Chaldee* Liturgies, without understanding them.

However, if any one has the curiosity to have a *Chaldee Missal*, according to the use of the *Maronites*, perfectly exact, he must have recourse to the manuscript copies, and rather to those used by the *Jacobites* than to those of the *Maronites*: because the missionaries who have from time to time been sent to mount *Libanus*, have made some alterations in them. It was, in my opinion, needless to reform this *Missal* in the edition printed at *Rome*, because that reformation chiefly falls on the prayer called the Invocation of the Holy Ghost. Now it is certain, that this very Prayer or Invocation may be seen in the *Greek* Liturgy; and that the very *Greeks* residing at *Rome* are allowed to make use of that Liturgy. I could say a great deal more concerning the Liturgies of the *Maronites*, had I not already wrote a particular treatise upon that subject.

The *Ethiopian* Liturgies are not to be ranked in the same class with those called *Chaldean* or *Syriac*, tho' the *Ethiopians* call the old *Ethiopian* tongue, *Chaldean* or *Ethiopian*; those Liturgies differing very much from each other, both in their contents, and in the tongue where-
in

in they are written. *Francis Alvares*, who had been present at the Mass of the *Ethiopians*, and lived amongst them, assures us, that their Liturgy is very short; quite different from the *Ethiopian* Mass printed in the *library of the Fathers*, this last Liturgy being pretty long. Wherefore it is probable the *Ethiopians* have two sorts of Liturgies, some whereof are shorter, and some longer, and that on common days they make use of the shortest, and chiefly that ascribed to *Dioscorus* patriarch¹ of *Alexandria*, and printed in *London* both in the *Ethiopian* and *Latin* tongue. * There have likewise been some *Ethiopian* Masses printed at *Rome* in the *Ethiopian* language, among which may be found that entitled, *Canon universalis Æthiopum*, together with two other. It is to be observed, that in the year following a *Latin* version of that Liturgy was also printed at the same place, and afterwards reprinted in the *library of the Fathers*.

But I know not upon what motive the author of the *Latin* translation of that Liturgy has not followed the *Ethiopian* original with any tolerable exactness, from which he sometimes deviates without any reason. However we may plainly see, that in the prayer, called the Invocation of the Holy Ghost, he endeavoured to make his translation agreeable to the clergy of *Rome*, and to the *Latin* divines, who believe the consecration to be over the very moment that Invocation is begun. But the *Ethiopians* are of the same opinion as all the rest of the eastern Christians, that the consecration is not entirely over, till the words of the Invocation are quite ended. And indeed the *Ethiopians*, who have printed the *Ethiopian* text of this Liturgy, have made no alteration in that part of it.

It is certain, that when the *Ethiopians* had those Liturgies printed at *Rome*, they endeavoured as much as possible to pass for orthodox, and to conform themselves to the opinion of the church of *Rome*; in order (at least in appearance) to unite their church to that of *Rome*, whose assistance they were in need of at that time, because of the wars they were then engaged in. Therefore the Liturgies which they have printed should be read with caution, and compared with some of the best manuscripts, whereby they may be rectified.

Besides these, they have other Liturgies under the names of St. *John* the Evangelist, St. *James*, St. *John Chrysostome*, the blessed Apostles, St. *Cyril*, St. *Gregory*, and some whose authors are not mentioned. And thus the *Ethiopians* flatter themselves with having very ancient Liturgies, as if they were really composed by those persons whose names they bear: but it may be observed, that the *Ethiopian* church has been long dependent on that of the *Copti* in *Egypt*, from whom she has received the best part of her offices.

These *Copti* have also particular Liturgies written in the *Coptic* language, which at this time are only used at divine service, because very few people understand it, the *Arabic* being more generally used. This *Coptic*, which *Kircher* the Jesuit pretends to be a mother tongue, independent of all others, has received a vast many alterations from the *Greek*, whereof it still retains all the characters, with a prodigious quantity of words intirely *Greek*. In the *library of the Fathers*, we meet with three of their Liturgies which are ascribed to St. *Basil*, St. *Gregory*, and St. *Cyril*, and were translated by a *Maronite* of mount *Libanus* from an *Arabic* version. But whether it be that the translator made use of bad copies of those Liturgies, or that he had not a perfect knowledge of the *Arabic*, it is very certain that there are many faults in his *Latin* version. However we must observe, that as the *Coptic* is known but by very few people, the *Copti* commonly join an *Arabic* version to those Liturgies written in *Coptic*, in order to understand them, tho' at the same time their Liturgy is read in *Coptic*.

Victorius Scialac a *Maronite*, and author of the *Latin* translation of those *Coptic* Liturgies, observes, that the latest *Coptic* Liturgies have been corrected by the *Latins*, since the union of the *Coptic* church with that of *Rome* in the time of *Clement VIII*. But this is very improbable, because that union which they pretend happened under Pope *Clement*

* In 1548.

ment VIII, was not found to be real. What may be depended upon is, that by a perusal of them, they will plainly appear to be taken from the *Greek* Liturgies.

I am likewise of opinion, that amongst the Liturgies of the eastern church, we may place those in use amongst the *Armenians*, because they also read the Prayer called the Invocation of the Holy Ghost ⁴ at their celebration of Mass. A copy of this Mass has been printed at *Rome* in the *Armenian* tongue, together with a *Latin* translation; but the censors at *Rome* have reformed it in some places without any occasion. And for this reason, that abstract of the *Armenian* Mass, which is at the end of the first volume of the treatise, entitled, *The Perpetuity of the Faith*, is not conformable to that reformation, tho' the *Armenian* patriarch who sent this abstract was of the *Latin* communion, and even then resided at *Rome*. Bishop *Uscanus*, who likewise gave an abstract of the *Armenian* Liturgy to the author of *The Perpetuity of the Faith*, seems to pay a greater regard to the correction of the *Roman* censors; for after having published his abstract conformable to that reformation, he is content with saying only, that there are others whose Liturgies follow a different reading, as if that diversity proceeded from a difference of copies, and not from the *Roman* censors. Besides these *Armenian* Liturgies written in the *Armenian* tongue, I remember formerly to have met with a large manuscript, containing several *Syriac* Liturgies according to the use of the *Jacobites*, amongst which was one written in the *Syriac* language according to the use of the *Armenians*. After having examined it, I found it was nothing more than an abridgment of the *Greek* Liturgy, ascribed to St. *James*; which very well agrees with what some of the ancient historians have said concerning a part of the *Armenians*, who formerly used the *Syriac*, as well as the *Armenian* language.

The *Armenians*, as appears from *Galanus's* history, make one of their patriarchs, named *John*, who lived some time after the Council of *Calcedon*, author of their Liturgy, and other prayers. But this shall suffice concerning the Liturgies that are in use in the eastern churches, my design being only to give a short account of them. Yet before I conclude this discourse, I shall add, that *M. Brerewood*, who has written a chapter expressly upon those Liturgies, in his treatise of different religions, has made several mistakes; as, when he pretends, out of a compliment to the opinion of the Protestants, to say, that there are but three nations, where the Liturgy is celebrated in a tongue which is understood by the learned only, viz. the *Greek*, the *Latin*, and the *Chaldean* or *Syriac* tongue. But he did not consider, that the *Copti* of *Egypt* celebrate their Liturgy in the old *Coptic*, which is scarce understood by any; that the *Ethiopians* also celebrate their Liturgy in the old *Ethiopic*, which is wholly different from the vulgar tongue. Besides, the *Armenian* language, wherein the Liturgies of the *Armenians* are written, is not altogether the same with that which is spoken by the *Armenians* at this time. We proceed now to the Liturgies or Masses of the western church.

C H A P. XIX.

Of the different Liturgies or Masses of the western Church.

MOST of those who have written upon the Mass of the *Latins* are of opinion, that it was composed by St. *Peter*, and has received some few alterations only by length of time; but that prodigious variety of Masses which has perpetually appeared throughout the western churches, and even in that of *Italy*, is a plain proof that St. *Peter* never left a particular form of Mass to the church of *Rome*, no more than to that of *Antioch*, whereof also he was bishop. How is it possible, that neither

⁴ In the year 1642.

Eusebius nor *St. Jerom*, who speak of the Epistles of this Holy Apostle, should have omitted taking notice of this Mass of *St. Peter*, were it true, that he had been the author of it? Wherefore the opinion of those, who make him the author of the *Latin Mass*, is rather grounded on a very uncertain tradition, than on any rational supposition.

* The Popes long complained of the great variety of offices used in most of those churches, which were obliged to the church of *Rome* for their belief. *Italy*, says Pope *Innocent I.*, in one of his Epistles, *Gaul, Spain, Afric, Sicily and the neighbouring islands, ought to conform themselves to the church of Rome in their offices, since she is the mother of them all; and all, continues he, ought in one manner to observe, what St. Peter established in the church of Rome, and what has ever been practised therein, whereas on the contrary they act according to what is most agreeable to them.* But it does not appear that *St. Gregory the Great*, who notwithstanding was one of the most zealous defenders of the Holy See, gave himself any great trouble to introduce an uniformity of offices into the church, which had received their faith from that of *Rome*. † In his letter to *Austin*, who was then in *England* for the propagation of the faith, he tells him, that he gave him the liberty of following the customs either of *Rome, Gaul*, or any other church; because indeed variety of offices or ceremonies can be of no prejudice to the fundamentals of religion.

The uniformity we now see in the *Latin Mass* and other offices did not always subsist. *Charlemagne*, in compliment to the Popes, used his utmost endeavours to bring the different offices of divers churches to a conformity with that of *Rome*. His successors also left nothing unattempted in order to introduce the *Roman* office into all their dominions. But notwithstanding all their endeavours, and all the interest which the Popes had made to bring it to pass, it is almost incredible to think how strenuously they were opposed by those churches, which they were attempting to subject to the *Roman* customs; each nation produced its reasons against it, as if the religion of their Fathers was to have been forsaken.

I do not here pretend to give an account of all the different Masses in use in several of the western churches, because we have scarce any thing but fragments left of most of them. I shall only shew, that the *Roman Mass* in former times was celebrated in very few places besides *Rome*, and that in *Rome* itself some alterations were made in it; the Mass in use at this time, which we pretend to be according to the *Roman* Ritual, not being the ancient entire *Roman Mass*, but only an abridgment.

To begin with *Italy*, the church of *Milan* had formerly a Mass, and even an entire office different from that of *Rome*, part of which continues in use to this day. It is commonly called the Office, according to the *Ambrosian* rite, to distinguish it from the *Roman*. Some authors, who have written concerning this *Ambrosian Mass*, have shewed us at the same time in what it differs from that of *Rome*. † *Walafrid Strabo* insists, that *St. Ambrose* was author of it, and that he disposed it in such a manner, that it might equally serve his church of *Milan*, and all the other churches of his diocese. But in all probability, even before the time of *St. Ambrose*, the church of *Milan* had an office different from that of *Rome*, as well as the other churches of *Italy*, which conformed to the *Roman* rite, with much less difficulty than that of *Milan*, this last sheltering itself under *St. Ambrose's* authority.

Even at *Rome* there was a great variety of offices, as has been observed by *Peter Abalard*. Of all the churches in *Rome*, † saith this author, the church of *Lateran* only preserved the ancient *Roman* office; all the other churches had their different offices. *Radulf* of *Tongres* likewise speaking of the *Roman* office, † has observed, that there were two different kinds of offices at *Rome*, the one short, and the other long; and that the latter, which was an abridgment of the other, was performed in the Pope's chapel, whereas the other was properly the *Roman* office. He afterwards adds, that the Pope's officers were

* *Innocent I.*

† *Abal.* in Epist. Apol. Adv. Bern.

† *Greg. I.* Ep. ad Aug.

† *Walafrid Strabo.*

† *Radulphus* of *Tongres*.

were used to alter or abridge that office as they thought most convenient for the Pope and Cardinals; and that the Friars of the four lesser orders chose that office abridged, to conform themselves to the Court of *Rome*. It is to be supposed, that by such a way of proceeding, their design was to observe the rule left them by their patriarch, to follow the *Roman* order. In short, the same author observes, that Pope *Nicholas III.* entirely abolished that ancient *Roman* office, which was the true office of *Rome*, in order to give a sanction to that of the Friars of the lesser order. Wherefore new *Missals* and other office books were introduced in the room of the old ones, which are now called the *Roman* office; whereas, in my opinion, they ought rather to be stiled the office of the *Franciscans*.

The *Gauls* also have had their particular office, as appears by the Epistles of St. *Jerom*, and of several of the Popes; and it was chiefly in these parts, that *Charlemagne* and his successors used all possible means to introduce the *Roman* office. Pope *Adrian* sent what is commonly called the *Sacramentarium* of St. *Gregory* to that Emperor, who had desired it, in order to introduce the Mass and other offices according to the use of *Rome*, into his dominions. *Pepin* had likewise some time before endeavoured to carry on the same design. * The Abbot *Hildwin* gives us an account of the Mass in use amongst the *French*, before they conformed to the *Roman* rite, and ascribes the origin of it to St. *Dennis*, whom he calls the *Areopagite*; but without being at the trouble of enquiring into the truth of this origin, it is certain, that in that part of *Gaul*, now known by the name of *France*, they had a particular form of Mass, different from that of *Rome*: and the same Abbot, in a letter which he wrote to the Emperor *Lewis*, takes notice of some particular *Missals*, according to the use of the *Gallican* church, which were very ancient, and made use of before the *Roman* rite was introduced into that church.

† The Mass which *Matthias Flaccus Illyricus* had printed at *Strasbourg* in the year 1557, was esteemed by several to be the Mass of the *Gallican* church: but Cardinal *Bona* has lately endeavoured to prove the contrary by many reasons, and to shew, that this Mass was very different, in every circumstance, from what the ancient authors have ascribed to the Mass in use in the *Gallican* churches. He besides is of opinion, that the Mass formerly called *Gallican* was taken from the Mass in use at *Toledo*, and all over *Spain*, and is nothing more than what we now call the *Mosarabic* Mass. But his reasons consist of circumstances which only prove, that both these Masses agreed in many points.

It is not to be doubted, but there was a particular Mass appointed in *Spain*, for the use of those churches which had any dependence on the *Greeks*, since that Mass is extant to this day. And tho' *Gregory VII.* substituted the *Roman* Mass in its room, yet it hath been impossible to abolish the celebration of it in some of the *Spanish* churches, and amongst others in that of *Toledo* and *Salamanca*, where it is used at this very time. The *Spaniards* shewed an extraordinary zeal for the preservation of their ancient ceremonies, as well as extraordinary steadiness against admitting the *Roman* office. The *Aragonians* were the first who received it under Pope *Alexander II.*, who for that purpose sent a Cardinal into *Spain*, with the dignity of Legate. ‡ *Sancius* too, King of *Arragon*, after his accession to the kingdom of *Navarre*; which he obtained by the management and assistance of Pope *Gregory VII.* obliged the churches of *Navarre* to receive the Mass and other offices of the church of *Rome*, already established in the kingdom of *Arragon*: as may be seen by those letters which that Pope writ to *Sancius*, and to the other *Spanish* Kings.

Alphonso King of *Castile* did not shew so ready a compliance to the earnest solicitations of that Pope. The *Castilians* too refused to receive the *Roman* Mass; and the King himself never would have agreed to it, had not his Queen, who was of *France*, where the *Roman* rite was admitted, prevailed on him by her importunities. The *Spaniards* are abundantly furnished with histories and miracles in support of their ancient *Gothic* Mass: but as these histories seemed to me somewhat fabulous, I thought it needless to quote them.

* *Abbas Hilduinus.*

† *Pet. de Marca* in *Hist. Bearn.*

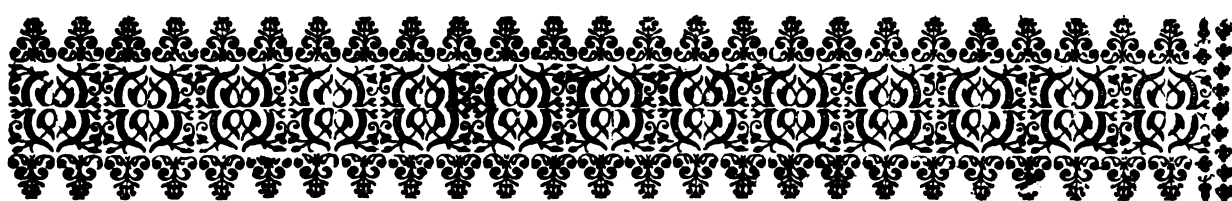
‡ *Flaccus Illyricus*, Card. *Bona*, Lib. I. *Rer. Lit.* chap. xii.

them. Only it is to be observed, that this Mass of the *Spaniards* is the very same printed in the *library of the Fathers*, under the title of *Missa Mosarabum*; and is so called from the *Arabs*, being once masters of *Spain*. The Christians of those countries were at that time commonly called *Mosarabes*, that is to say, mixed with the *Arabs*.

It were to no purpose to enter into a long detail of that variety of Masses and other offices of the church, that have been established in other countries besides what I have mentioned. Even that part of the world now called *England* had its offices, and all its different ceremonies, long before *St. Gregory* sent *Austin* to convert that people. For this *Austin* was not the first who preached the Gospel to the *English*, whose country was then known by the name of *Britain*. *Austin* settled Christianity but in one part of it; most of this island having been converted to the faith long before. *Hoc in Ecclesiis tuis faciant*, says *St. Jerom* in one of his Epistles, *quod Romæ, sive quod in Oriente, quod in Italia, quod in Creta, quod in Cypro, quod in Africa, quod in Illyrico, quod in Hispania, quod in Britannia*. All the churches in general, who acknowledged the church of *Rome* as their mother, did not agree with her either in what concerned their Mass, or their other offices; for even the bishops of the great churches took the liberty to add to, or retrench from the office as they thought proper, nay often without the authority of any Council. The churches had not so great a regard to the ordinances of *Charlemagne* and his successors, who had established uniformity of office in their dominions, but from time to time they would make some alteration or other in it. The Monks and Friars chiefly, who generally set a greater value upon themselves than other men, were also resolved to be distinguished by a particular office: which liberty was carried to such a degree, that at last Pope *Sixtus V.* was obliged to create a congregation at *Rome*, called *De 'riti*, in order to enquire into these new offices which daily sprung up and encreased, and to prevent their future multiplying. So that ever since that time they have been obliged to have the approbation of that congregation of *rites*, to give a sanction to their new offices.

Notwithstanding all these differences, which are of no great moment, we may say, that the substance of the Mass has ever been the same in the western church, and that the *Latin* Masses have ever had a nearer relation to each other, than to the Liturgies of the eastern churches, which have in all of them, as I observed before, the prayer called the Invocation of the Holy Ghost, which does not appear in the *Latin* Mass; unless it may be said to be contained in the following prayer: *quam oblationem tu Deus, in omnibus quasumus, benedictam, adscriptam, ratam, rationabilem, acceptamque facere digneris, ut nobis corpus & sanguis fiat dilectissimi filii tui Domini nostri Jesu Christi*. This prayer, methinks, is the same with that which the eastern Christians call the Invocation of the Holy Ghost. All the difference is, that in the Mass of the easterns that prayer is said some time after the priest has pronounced these words, *This is my body*, &c. but in the *Latin* Mass before it; and this agrees much better with the general and received opinion of our schools, which is, that the consecration chiefly consists in the words just mentioned; whereas the eastern churches believe, that those words are only quoted as the history of what passed when our Lord eat the last Passover with his Apostles. For which reason, they afterwards address their prayer to the Holy Ghost, to beseech him to change the bread and wine into the body and blood of our Saviour *Jesus Christ*. (Tho' this has been explained by the *Greek* church at the Council of *Florence*, where they declared, that they believed the consecration consisted in these words, *This is my body*.)

The END of the second Dissertation.



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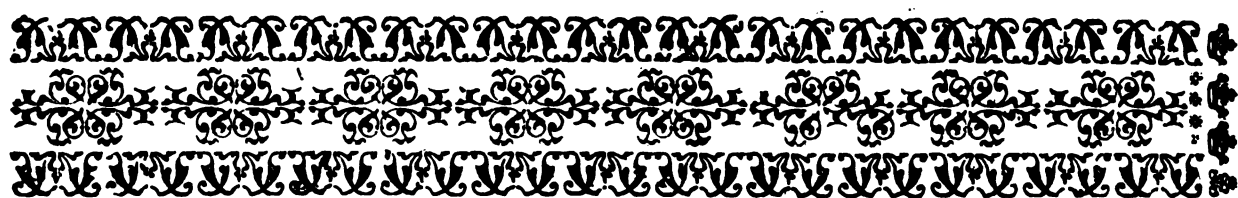
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THE THIRD
DISSERTATION
UPON THE
CEREMONIES of the *J E W S*,
BEING A
SUPPLEMENT
To the two foregoing
DISSERTATIONS.
By * * * *

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S U P P L E M E N T

To the Two foregoing

DISSERTATIONS.

IT might almost be imagined that after what Rabbi *Leo* of *Modena* and Father *Simon*, (who has given us a supplement to the Rabbi's work) have said upon the customs of the *Jews*, nothing more could be said; but we may take the liberty of saying with the learned ^a author of the history of the *Jews*, that *Leo* of *Modena* has omitted several things of importance. He does not always enter into a detail of the ceremonies and customs of the *Jewish* church; and as for Father *Simon*, his design is chiefly to shew us the conformity between some of the rites of the Catholic church, and those of the synagogue, without giving us any great light into Rabbi *Leo*'s abridgment. It may therefore be necessary to make up the deficiency of those two Dissertations with the following remarks.

I. *Idea of the Dispersion of the J E W S.*

ALL Christian divines must be convinced that the dispersion of the *Jews*, ever since the time of the destruction of their temple and city of *Jerusalem* under *Vespasian*, is attended with such particular marks of reprobation, that it is impossible not to discover the finger of God therein. This dispersion is become a field fruitful in miracles, prodigies, and reflections. The Christian and the *Jew* may both equally reap their harvest in a field, where each of them discovers wonders, tho' each looks on them with a different eye. By the help of oratory, our Christian preachers have, from time to time, found means to awaken, in the minds of their audience, an Idea of that reprobation into which the *Jews* are fallen. The reproaches daily cast on that people, the contempt under which they live, the suppression of such ceremonies as are the most essential to their religion, the whole hierarchy of their church overthrown, their tribes and families confounded, and their sacrifices abolished; these, I say, are some of the tokens of that fatal reprobation. Yet on the other hand, in these very misfortunes the *Jews* find matter of glory and

^a *M. Basnage's Hist. of the Jews, Lib. I. chap. i.*

and triumph, and constantly maintain, that ^b their nation is the heart of the universe. *The heart is the noblest part of man's body: yet, it is that which most suffers by the indispositions of that body, is consumed by the passions, and afflicted with anguish: however no corruption can be formed in the heart, it being endued, as it were, with a genuine and inherent purity, and to the last, preserving the power of throwing off all corrupt humours which destroy the other parts. That fine and delicate composition, whereof the heart is formed, indeed draws a number of distempers into it, which afterwards it expels by the vigour of its constitution.* The Jews go on, and say with the ^c Prophet, "that God acknowledges no other people amongst all the nations " on earth but themselves, and that for this reason he punishes their iniquities." But these iniquities are transitory, because God will not permit them to destroy the heart, as they formerly destroyed the *Canaanites*, &c. The Jews suffer by the corruptions of their neighbours, as the heart suffers by the indispositions of the liver, spleen, stomach, &c. This sufficiently shews, they have a quite different notion of their disgraces and misfortunes from the Christians.

We have no particular account of the dispersion of the ten tribes whom *Salmanazar* carried away into *Media*: but however that may be, it is plain, that since that dispersion the Jews have made a figure in several countries; and yet I am of opinion, that the world had no distinct knowledge of them till after the destruction of the kingdom of *Judah*. ^d *Josephus* makes their number amount to infinite millions, even in the time of King *Absuerus*. An author ^e named *Eldad* has given us the history of their dispersion, and endeavoured to give a lustre to it, by so many fables, that it does not in the least fall short of the mythology of the ancient *Greeks*. *Benjamin of Tudela* has also thrown the same embellishments into his subject, and gives a description of a prodigious extent of land, of which his nation were the Lords proprietors, and of which no soul knows a syllable, but himself. *Peritzol*, another famous *Jewish* historian, has placed them in several parts of the world, where, as yet, they never have been found. For instance, he has imagined a community of *Recabites* in the desert of *Cabor*; and bestows on them a kingdom in the deserts of *Arabia*. He has also peopled the borders of the river *Ganges*, the frontier places of *Bengal*, the *Philippine* islands, &c. with Jews. Lastly, he has settled them, an empire near a certain river called *Sambatius* or *Sabbation*, in the neighbourhood of *Prester-John's* dominions, so situated according to the account of this author, that we might think it lay upon the river *Thibet*. Were it true, that there ever was a *Jewish* settlement in those countries, we might in all probability believe, that they were the remainder of the ten tribes. *Gulielmus de Rubruquis*, who travelled into *Tartary* in the year 1246. tells us, that about two days journey beyond *Derbent*, on the road to great *Tartary*, ^f he found a prodigious number of Jews in a city called *Samaron*; and he mentions an inclosed country towards the *Caspian* Sea, where the Jews were confined. ^g *Carpin*, who travelled at the same time, likewise gives us an account of some of the Jews of *Tartary*, whom he calls *Brutaches* or *Bastarques*. Other historians speak of the ^h *Naphalites* and *Danites* settled in *Great Tartary*, and of certain *Sadducees* on the frontiers of *Thibet*.

It is likewise believed, that the Jews of the ten tribes were dispersed into the kingdom of *Cachemire*, a province belonging to the *Mogul*: but tho' this opinion be supported by some proofs which may be seen in the account given us by ⁱ *Bernier*; nevertheless we cannot thence infer that the Jews were masters or sovereigns in that country. We are also informed, that there are Jews ^k in a province of *China*, who have preserved part of the Holy Writings, with the rites of their religion, and several of their traditions: but in their worship there appears a great mixture of *Chinese* idolatry, and amongst the rest, that

veneration

^b Vide Buxtorf. Lib. Cosm. *Israélite inter populos sunt instar cordis ad reliqua membra.*

^c *Amos.*

^d *Ant. Jud. Lib. II. cap. v.*

^e *V. Basnage Hist. of the Jews, Lib. VII.*

^f Page 272, 273. Edit. of Paris 1634.

^g *Ibid. p. 377.*

^h Vide Schikard. in *Persic.*

ⁱ *Voyages Tom. II. Page 316. Edit. of 1709.*

^k Vide *F. Gozani's* letter in the vii. collection of *Edif. Letters of some missionaries.*

reverence they pay to *Confutius*. ¹ We shall not enlarge upon the sovereignty of the *Jews* in some particular provinces of *Ethiopia*; were we to give credit to the accounts of those countries, this nation is very numerous there; as we may see in the *History of Ethiopia*, written by *Ludolphus*.

Some too pretend to find *Jews* in *America*; tho' their reasons for it are exceeding frivolous; however, not only the *Jews*, but likewise the Christians themselves have given into this notion. You may see what Mr. *Basnage* ² has said upon this head. 'Tis true indeed, one of our modern travellers tells us, ³ *That the Indians upon the coasts of Peru near the river Plata, have a great many customs in common with the Jews, as well as the Chalchaques, who live between Peru and Tucuman; that they have a kind of circumcision, and never eat swine's flesh.* Other authors are of opinion, that there is a great affinity between the worship and customs of the *Jews*, and those of the inhabitants of *Lapland*. Were conjectures to be allowed, why might we not as well believe that the Christians, and particularly the Catholics, had transmitted part of their worship and customs to the *Americans*: but it will appear in the sequel of this work, how possible it might be, by straining conjectures, to maintain that the inhabitants of *Mexico* and *Peru* have borrowed a great deal from Christianity. Sure it is, that all those general extravagant suppositions, grounded only upon a bare similitude of rites and customs, can never prove, that a nation at so vast a distance from *Asia* should be descended from the *Jews*; nor is it less difficult to prove, that a captive nation, hated, despised, and oppressed by their neighbours, should ever have found means to establish themselves in *Tartary*, &c. and by degrees become so powerful as to set up a government capable of making head against such neighbours. However; a people, who formerly looked upon themselves as superior to all the people on earth, may be pardoned a few fabulous relations, and a extravagant ostentation: so that being trained up to miracles and prodigies, they imagined Providence neither could nor ought ever to speak or act but in their behalf. We shall enlarge no farther upon the dispersion of the *Jews*, and shall therefore refer the reader to ⁴ Mr. *Basnage's* history of them.

¹ Vide A curious account of the present state of the *Jews* taken from an Italian author, in Mr. *Basnage's* history of the *Jews*, Lib. IX. chap. 38. However there is room to believe, that the *Jews* did not leave *Asia*, till long after the revolution of the kingdom of *Israel*; they first settled in *Media*, *Chaldea*, *Armenia*, &c. After which they passed into *Europe* by the way of *Georgia*, the Black Sea, and *Muscovy*; and so spread into *Tartary*, towards the northern parts of *India*, and as far as the borders of *China*. The revolution of the kingdom of *Judah* only completed what the other had begun. They thus settled amongst foreign nations, preserving their worship and customs, from which they often degenerated, and at last wholly lost, in proportion to the distance in which they were placed from their rise. These alterations, 'tis true, affected the *Jews* very much at first; however we are not to imagine any impossibility in their forgetting the misfortunes and desolation of *Sion*. There was but a small number of pious refugees, who vowed never to banish from their minds the remembrance of their beloved *Jerusalem*.

² The *Americans* are said to compute their year by moons; that they offer up the first fruits to their idols; and that the greatest part of the people of *America*, but chiefly the inhabitants of *Mexico* and *Peru*, have a tradition of the deluge among them; that those of *Mexico* observe a grand Jubilee; that several of the *American* nations observed circumcision, &c. But this alone is not sufficient to prove, that the people of *America* are originally *Jews*. It is very usual for men of different nations to observe the same customs, tho' at the same time they never communicated their thoughts to each other. The manner of calculating the year by moons is so plain and natural, that it is not at all surprising, that people, who had no other method of calculation, should have chosen that way to judge of the course of time. As for circumcision, their remembering the deluge, &c. These, I say, might as well prove, that they were descended from the *Egyptians*, the people of *Colchis*, or the *Assyrians*, as the *Jews*.

³ History of the *Jews*, Lib. VII. chap. iv.

⁴ *Conant's* Voyages to the *West Indies*. Tom. I. p. 201. Edit. of the year 1722.

⁵ An instance of this appears in the history of the King of *Coxar*. Vide *Basnage's* history of the *Jews*, Lib. IX. chap. i. and *Buntorf's* Lib. *Casri*.

⁶ The *Jews*, notwithstanding their weakness, still consider themselves as the only nation beloved of God, as plainly appears by the works of the modern Rabbi's. It is difficult, or indeed impossible to lay aside that pride which so noble an origin as that of the *Jewish* religion, inspires them with.

⁷ This history contains a great many curious things collected by the author concerning the ancient and modern establishments of the *Jews*.

II. *Idea. Of the Persecutions which the Jews have suffered since the last Revolution of JERUSALEM, under the Emperor VESPASIAN.*

RELIGION for the most part severely feels the decay and revolutions of kingdoms; and a man must have a more than ordinary courage, sincerely to profess a religion despised, and out of fashion by the prevalence of human passions. The destruction of *Jerusalem* by the *Babylonians* proved a fatal blow to the *Jewish* religion; and tho' a considerable number of worthy men returned from that captivity, with them also returned a great many wicked wretches, who completed those evils which the impiety of their ancestors had begun; and mingled their own vices with those of the colonies, that the King of *Babylon* had left in *Judea*, the natural and general consequence of a mixture of different nations. The Vulgar imagine, that those ancient captives were all Saints, whose sole employment was to sing Psalms day and night to the honour and glory of God; but this is a mistaken opinion.

The *Jews*, after their return from captivity, begun insensibly to forsake the purity of their morals and religious worship: when at the same time they grew more zealous for the observance of their rites and ceremonies. Might I venture to hazard a reflection, I could say, that for want of miracles and prophecies, which hindered them from taking that for religion, which was no more than the outside and pomp of it, the *Jews* gave blindly into the idle traditions of their punctilious doctors, who raised themselves upon the ruins of prophecy, and thought the surface and externals of the law necessary for supporting the splendor of a difficult and burthensome discipline, which was no longer upheld by miracles. The whole form of the *Jewish* religion was thereupon entirely changed, and the *Jews* assumed the mask of hypocrisy: but however incommodious the ceremonies and customs of men may appear, still are they infinitely more easy than the reformation of the heart.

In the midst of this corruption it was, that *Paganism* triumphed over the weakness and decay of the *Jewish* religion, by the formidable power of the *Romans*; and this corruption seemed to spread over the *Jewish* church, in proportion as the time of its destruction grew near; and it was chiefly this very corruption which ripened them into that rebellion, that brought upon them the destruction of their state. The *Roman* Emperors, under whose government the *Jews* were obliged to live, treated them with great severity: but after the destruction of their capital city, they were treated with much less regard. *Domitian* loaded them with taxes, which he exacted with so much rigour, as to cause such as were suspected of Judaism to be stripped stark naked, in order to know by ocular demonstration, whether they were *Jews* or not; and even confounded them in the persecution which the Christians suffered under him. Their revolt under *Adrian* involved them still in fresh calamities; and if we may credit "*Juvenal*", they were at that time reduced to such extremities as to turn fortune-tellers for a livelihood: not that we are to believe the whole nation took up with that despicable employment. For besides, that *Juvenal* had an aversion to the *Jews*, there is room to suppose, that none but the rabble followed that way of living. However, their distresses having made them disaffected, they attempted a rebellion under the command of *Barcochebas*, who assumed the title of Messiah; but being successful, the Emperor *Adrian* caused a great number of the rebels to be put to death, exposed them to public sale, and forbade them to settle in *Judea*.

Our

¹ Vide Josephus.

² Suet. in Domitiano, chap. xii.

³ Sat. 6.

Our design is to present the reader with a pretty complete idea of the misery of the Jewish nation, through every age, since the birth of Jesus Christ. The Rabbi's assure us, that the Emperor *Antoninus Pius* had a favourable opinion of Judaism, and likewise, that *Severus* and his successors treated the Jews with a great deal of lenity; at least we do not find, that they were very severely used by those Pagan Emperors. But as soon as the Christians came to be masters of the Roman Empire, they did not shew so much favour to a nation, looked upon as the sworn enemy to Jesus Christ; they called to mind that they had crucified the Messiah, and thought themselves bound to revenge the wrongs which he had suffered at their hands. *Constantine* began by laws that were pretty mild, but *Constantius* treated them with more severity; and published a decree which made it death for any Jew to marry a Christian. The Emperor *Theodosius* indulged them so far as to grant them the exercise of their religion, which condescension seemed so dangerous to *St. Ambrose*, that he employed all his eloquence, to prevent the evils he apprehended from it. The festival of the Jews in commemoration of their deliverance by Queen *Ester*, was suppressed in the beginning of the fifth century: the Christians believing, that they insulted Jesus Christ under the form of *Haman*; and the suppressing that feast was countenanced by the clergy. It is a pleasure to mortify the enemies of one's religion, when the approbation of the priests go along with it; and it is in such a case, no great difficulty to look upon it as one of the duties of Christianity. We go on to the time of *Justinian*. This Prince would not suffer them to eat the Paschal Lamb, and besides prohibited the exercise of their religion in *Africa*; to force and authority, the Prince's charity and goodness was superadded, and he determined to labour at converting them. They afterwards were treated either better or worse, according to the temper of *Justinian's* successors; but *Heraclius* having openly declared himself their enemy, persecuted them on many occasions, and used violence to bring them over to the Christian religion. * He even caused them to be persecuted in the dominions of the neighbouring Princes; for at his request the King of *Spain* put a great number of them to death, out of this religious principle, which allows a man to destroy the body in order to save the soul; nor were they much better treated in *Spain*, by some other of the *Visigoth* Kings. *Chilperic* and *Dagobert* too, both Kings of *France*, set all engines to work for the conversion of the Jews, and had many of them baptised; that is, plunged them in water to make Christians of them in outward appearance; for the signs and ceremonies employed to engage a man in any religion do not impress it on his heart. History tells us, that *Leo the Isaurian* likewise was full as zealous in the conversion of the Jews, and endeavoured to make them Christians.

In the West, the reign of *Charlemagne*, and afterwards of *Lewis the Debonair*, were favourable enough to the Jews: tho' indeed, not at all to the good liking of *Agobardus*, bishop of *Lions*. For notwithstanding his great wisdom and moderation, he used his utmost endeavours to exasperate his Sovereign against them by his writings, which were somewhat passionate. They were notwithstanding still tolerated under the reign of *Charles the Bald*, tho' at the same time, in order to make them more odious to the people, they were from time to time accused of abetting the enemies of the government.

The

* A holy Hermit, whose name was *Simon of Emesa*, at this time converted a Jewish glass-maker in the following manner. This man was endeavouring to make a glass, and every time he blew, instead of a glass he made crosses. Hereupon the Saint told him, that he never would succeed in making glasses, till he had first signed himself with the sign of the cross; immediately the workman believed the Saint, and was converted to the Christian religion.

* Vide The History of the Jews by *Basnage*.

† See extracts hereof in the History of the Jews by Mr. *Basnage*.

‡ We shall only produce one instance hereof. In the beginning of the thirteenth century, the archbishop of *Toledo* plundered the Jews of his diocese, and performed this fine expedition at the head of the rabble; he gave it out, that the Jews had designed to deliver up that city to the *Moors*. It was about this time too, that the armies of the *Crusados* then assembled near *Toledo*, upon their expedition for the conquest of the Holy Land, thought themselves obliged (in honour to Jesus Christ) to destroy those, who had formerly crucified him; and put to death many thousands of the Spanish Jews, and sacrificed them as so many offerings agreeable to God, in order to bring down his blessings on them. On the other hand the zealous Jews ascribed these misfortunes to some particular formalities, which had not been strictly observed, in their manner of making their *Teffilins*. Vide the *Mishnah*, Tom. I. p. 9.

The *Jews* were likewise supported by the *Mahometans*, when that religion began to gain ground; which from its birth made a vast progress by the success of its arms, and the divisions of the Christians, and seemed to shew a great regard for Judaism: yet the *Caliphs* and other *Mahometan* Princes did not think themselves always bound to favour the *Jews*. *Cader* persecuted them severely in order to get their estates, which were very considerable, into his hands, and this persecution continued for many years. And about the same time, the *Caliph Hakim*, who reigned in *Egypt*, and set himself up as head of the religion of the *Druses*, likewise treated the *Jews* with the same severity.

The zeal of some *Jews*, who were for converting the *Mahometans* in the kingdom of *Granada*, brought upon them a violent persecution about the middle of the eleventh century; and the followers of the Crusade published by the Christians of *Spain*, about the end of that century, would fain have exterminated all that professed the *Jewish* religion, had the King of *Castile* complied with the solicitations of the zealous *Nicholas* of *Valencia*: but in *Germany*, the warmth of these holy confederates fully repaired the loss of so many victims, and destroyed several thousands of those unfortunate wretches, at *Worms*, *Triers*, *Spire* and *Mentz*. About fifty years after this pious expedition, a Hermit named *Rodolphus* founded the alarm against them, pretending charity required the total destruction of the enemies of the Christian religion. This man undoubtedly had assumed a mission very different from that of *Jesus Christ*, who had brought peace into the world, and reproved his Apostles, who were for having the *Samaritans* destroyed by fire from heaven. The persecutions of those crusades were general, and all *Europe* felt the dire effects of them.

We think we have somewhere taken notice, that the persecutions which the *Jews* have suffered under the *Mahometans*, have neither been so general nor so violent as those under the Christians. *Schach Abbas*, who reigned in *Persia* about the end of the sixteenth century, persecuted them, in order to compel them to embrace the *Mahometan* religion; and in the seventeenth century, one of the prime ministers of *Persia* renewed the persecution against them: but we do not find, that the spirit of persecution amongst the eastern people, was continually renewed by the sanctified madness of their Dervises. One of the hottest persecutions which the *Jews* suffered in the East, reduced a great number of them to turn. The famous ^a *Maimonides* endeavoured to give his brethren some consolation, and foretold them a deliverance, which never came to pass. And tho' predictions of this kind (which are as ill grounded as those of astrologers) serve only to deceive the credulous people, yet methinks our Rabbi's enthusiasm was here excusable, since he thereby endeavoured to prevent the apostasy of the *Jews*. They were again persecuted in the East, ^b towards the end of the thirteenth century, and were as cruelly treated by the *Crusades*, in all places thro' which they passed. But as for *Raimond of Pennafort* ^c, he was more charitable, and endeavoured to bring the *Spanish Jews* over by force of argument.

They were likewise inhumanly persecuted under the reign of *Ferdinand* the Catholic, who banished them from his dominions in the year 1492, and allowed them only four months to settle their affairs in order to depart from *Spain*; which time was afterwards reduced to the space of one month at the request of a ^d zealous ecclesiastic. Eight hundred thousand *Jews* then left *Spain*, who carried away with them immense riches, and of this prodigious number of fugitives, many perished either by shipwreck, hunger, or other calamities, and very often by the cruelty of those to whom they applied for refuge. The *Genoese* were resolved not to lose this opportunity of signalizing their zeal for the Christian religion; and the business was to relieve the hunger of these poor fugitives, and at the same time save the soul by means of the extreme necessities of the body. The *Ge-*
noese

^a He lived in *Egypt* in the 12. century.

^b *Raimondus* of *Pennafort*, was general of the *Dominicans* in the year 1255. His legend tells us, that he embarked on his cloak, and returned to *Barcelona*, to avoid the corruption of the King of *Aragon's* court.

^c Chiefly in the country of *Chorazan*.

^d *Torrecremata*.

noëse therefore went out to meet the *Jews* with a cross in one hand, and bread in the other, which they distributed only to those who paid homage to the cross; and this may be called a Master-piece in the way of conversion. The soul of man is in such hard subjection to the indigencies of the body, that the former generally finds it a very difficult task to bear up whilst the latter is suffering; but the worst of it is, that the soul has its relapses, when once the sufferings of the body are over.

We must here by no means omit the famous troop of shepherds at the beginning of the 14. century. These fanatics, who were headed by a Priest and a Monk, committed strange disorders in *France*, during the reign of *Philip the Long*, and chiefly destroyed the *Jews* without mercy. They also treated them as cruelly in *Spain*: but at last the Kings of *France* and *Spain* were forced to use their utmost endeavours to destroy those wretches, who carried desolation before them wherever they went; and the plague itself was resolved to have a share in the destruction of that wretched generation; tho unluckily indeed it proved yet more fatal to the *Jews*. They were accused of having bewitched and poisoned the waters; but being cleared of that accusation, they were only condemned to embrace the Christian religion, upon pain of being burnt alive; and thus many thousand of the *Jews*, who refused to turn Christians, were condemned to the flames.

There was also a sect called the *Flagellants* or *Scourgers*, who towards the middle of the 14. century distinguished themselves in *Germany*. These people, who were more charitable and devout than the other Christians of their time, took upon them to scourge their naked bodies with rods pointed with iron, in order to relieve souls in purgatory, and atone for the transgressions of men. Before they began the performance of scourging, they with a loud voice read their commission, contained in a letter which God had written to them, and delivered to them by an angel, with express command to perform the penance abovementioned: and they extended their commission over the *Jews*, and thought themselves bound to destroy and burn them, in order to make their penance more meritorious in the eye of God.

In *Italy* Pope *John XXIII.* declared himself an enemy to the *Jews*, and persecuted them severely; and, as the Vicar of *Jesus Christ*, the Lord of souls, and Supreme Governour of the world, decreed they should be converted to the Christian faith. He also sent letters into *Spain*, requiring them to labour at the conversion of the *Jews*; and accordingly the regency of that kingdom converted a prodigious number of them: but those who would not enter into the way of salvation, were either burnt alive or compelled to fly the country. Two of the Popes, *Pius V.* and *Sixtus V.* banished them out of the ecclesiastical dominions, except *Rome* and some other cities, and the reason alledged for permitting them to live at *Rome*, was the hopes they were in, that by conversing with the Christians they might by degrees be converted, and that the continual presence of the Pope would inspire them with better notions. This was a strong and solid way of reasoning; but why should not the common father of all Christians grant the same favour to Heretics?

I must own, that the *Jews* often brought themselves into trouble, either by their usuries, or other excesses which were full as criminal; those excesses caused their ruin in *France*, during the reign of *Philip le Bel*, under whose government they grew so powerful and numerous, that the *Jewish* authors pretend, there were more *Jews* banished *France*, than ever went up out of *Egypt* in the time of *Moses*; but banishment and the loss of their estates were not the only misfortunes the *Jews* had to bear, for many of them were condemned to be burnt.

Let us now see, whether they were treated with more lenity in *England* than in other Christian countries. *Henry III.* endeavoured to bring them over to the faith without using any violence: but that Prince's necessities made him cast an eye upon the *Jews*; his first minister called upon them for large sums of money, and upon their refusal, they

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were

^f It is said, that they first began their disorders in *Spain*, and there took their rise.

were accused of murder, that the King might have a lawful pretence to their estates, and so they were obliged at last to give up a third part of their wealth to enjoy the rest in quiet; heavy taxes were often laid on them during this reign, till about the end of the 13. century, when they were entirely banished. The history of *England* mentions the hardships they, from time to time, suffered at *Lincoln*, and in other cities in that kingdom.

In short, the fortune and condition of the *Jews* have had their vicissitudes, according to the zeal of the people, who were stirred up by the clergy, or to the political views of Christian Princes. But the reformation of *Luther* and *Calvin* must have been favourable to them, they having ever since established themselves very advantageously in several Protestant states. *Holland* forced, as it were, through the necessity of trade, to open her arms to all manner of sects, received them in a more generous manner than any of the other Protestants, and the *Jews* at this very time are settled at *Amsterdam*; where they inhabit the finest part of that famous city.

What we have said, is sufficient to give the world an idea of the persecutions which the *Jews* have suffered under the Christians, in order to revenge the death of the Messiah; which persecutions were however often grounded on flagrant villanies laid to the charge of the *Jews* by the wickedness of some particular men, and which the ignorant people, out of a blind zeal, punished with all the fury that enthusiasm and bigotry is capable of.

III. Crimes imputed to the *Jews*.

1. **O**NE of the greatest crimes which the *Jews* are accused of, is the crucifying of children, which has often been laid to their charge, and it has even been affirmed, that they renew this ceremony ^s yearly. *Naucier* tells us, that it was a custom amongst the *Jews* to meet privately on Thursday in Passion-Week, in order to sacrifice a child out of hatred to the Christian religion; and other ^h histories say, that they were used to receive the heart of the sacrificed child at their communion. The murder of a young man whose name was *Richard*, and imputed to them, was the cause of their banishment from *France* in the reign of *Philip Augustus*. We know not from whence this crime came to be so frequently imputed to the *Jews* all over Christendom, so continually charged upon them by the historians of past ages, as even to tire their readers with it. It is very possible, that some of the *Jews* might be wicked enough to commit so horrid a villany; and this perhaps may be foundation sufficient to charge the whole nation with it over and over again, with an addition of the most odious circumstances. However, this pretended immolation of infants was of no small advantage to the church, who under that pretence seized upon all the effects of the *Jews*.

Father *Daniel* seems to give credit to this ⁱ accusation, and says, *That towards the time of Easter they massacred the children of the Christians whom they stole away, and made an impious sacrifice of them on the day of their communion, out of hatred to Jesus Christ, &c.* But *F. Daniel* ought to have given us a description of the *Jewish* communion; for it is proper for an author to have a perfect idea of those things which he relates, if he proposes to convince his readers.

Soon after the murder of young *Richard*, whom we mentioned before, the *Jews* assembled on the borders of the river *Seine*, where they crucified ^k another young boy, af-

ter

^s Vide The quotations in *Basnage's History of the Jews*, Lib. IX. chap. xii.

^h *Albericus trium Fontium*.

ⁱ Vide The History of *France*, 4. Dutch Edit. Tom. II. page 574.

^k It is reported too, that the *Jews* crucified a child of eight years old at *Lincoln* in *England* in the year 1255. at *Prague* in the year 1305. And at *Saragossa* towards the year 1250. This last was a young chorister named

ter scourging and crowning him with thorns. *Albericus trium Fontium*, a credulous and inconsiderable author, has charged them more than once with this crime.

2. The Vulgar have also accused the *Jews* of ¹ *Witchcraft* and *Sorcery*; and upon this accusation crowds of them were massacred in *England* about the end of the 12. century; for having dared to appear at the King's coronation, in opposition to an express order to the contrary: but they were punished for their curiosity; for the people having a notion, that the *Jews* intended to bewitch the King, shewed their zeal and affection to his Majesty at the expence of *Jewish* blood. The commission of one single crime of this kind was sufficient to charge them with it ten times over.

3. The *Jews* are likewise accused of having often abused the host in an impious and prophane manner: for towards the end of the 14. century, they took a fancy to pierce one of them with the point of a knife; and it was affirmed, that the blessed and adorable host confounded them in a most terrible manner by the blood flying out of it, into the faces of those execrable wretches; who never could wash it off. Nay, it even went farther, according to the account of the legendary writers of those times; for the *Jews* having attempted to bury it under ground, in order to conceal their crime, it escaped out of their hands, and was seen ascending up towards heaven, by a young cow-keeper who was in the fields watching his cows. The *Jews* all fell on their knees to worship the bleeding host, and continued in this posture so long, that the boy ran to acquaint the bishop of what had happened; and the people being come to the place, they saw the host with the wound still bleeding; whereupon the *Jews* were ^m punished after the severest manner, that the most transported zeal could invent; and a church was immediately built upon the very spot where the host was seen; which afterwards became famous for its miracles, and for the extraordinary favours which it granted to those who came thither to pay their devotions.

Another host, which ⁿ a *Jew* had cast into a pot of boiling water, produced as great a miracle as that we have been mentioning. Immediately after he had thrown the host into the boiling water, there appeared to him a most beautiful child, whom this wicked and unbelieving *Jew* endeavoured to destroy; but the child avoided the blow by flying from one side of the boiler to the other, which wondrous escape converted the children of this impious *Jew*, who was burnt alive upon the impeachment of his own family^o.

4. They have likewise been accused of scourging crucifixes, and profaning images and crosses; and indeed, we do not pretend to justify them intirely upon all these heads of accusation; but I may venture to say, that it has been more than once imagined, that it was for the interest of religion to impute crimes to them. As for instance, when an *Italian Monk*, who, having hidden a crucifix under a dunghil, accused the *Jews* of committing that sacrilege, and by this means caused them to be massacred ^p without mercy; ought we not to think this done from a charitable motive? Several of the converted *Jews* had relapsed into Judaism, and he had a mind to prevent their apostacy.

5. ^q They

named *Dominic*, who was famous for many miracles. This little Saint came into the world adorned with the marks of his glory and sufferings: being born with a crown on his head, and crosses on his shoulders.

Eduxit nitidam matris de ventre coronam.

Atque humeros crucibus rutilos obbroque micantes.

¹ The *Crucifixion* of infants was, according to the authors of those days, a necessary consequence of the passion, imputed to the *Jews*, for all magic operations. Some people pretend, that they made use of the infant's heart and blood mixed with a consecrated host, in the performance of their enchantments. But not only *Jews* have been accused of conjuration and magic. It is well known by those who are acquainted with ancient and modern history, that this stale imputation has been revived from time to time on other occasions; and that the very Christians themselves have more than once accused each other with it.

^m They were burnt in a slow fire, and live dogs were thrown in with them. *Vide* The History of the *Jews* by Mr. *Basnage*, Lib. IX. chap. xiii.

ⁿ At the beginning of the 14. century.

^o One of these profaned hosts performed a most extraordinary miracle. The fact was this. A servant maid who had been to receive the sacrament at *Easter*, preserved the host and brought it to her master, who was a *Jew*. This man put it into a purse with seven pieces of silver, which the profaned host turned into seven other hosts. *Vide* The writers of those times.

^p This story is related upon the testimony of a *Jew*, by Mr. *Basnage*, Lib. IX. chap. xix.

5. ⁹ They were likewise accused of having poisoned the waters of several springs and rivers; and this caused a prodigious number of them to be massacred about the middle of the 14. century. It is reported, that the waters were in general poisoned throughout *Spain*; it is pretended too, that the *Jews*, who undertook this with the assistance of the lepers of those days, were bribed by the King of *Granada*, who was a *Mahometan*. The *Jews* were again accused of the same crime sometime after, and were said to have employed beggars to do it, who threw a composition of nails and flesh of executed malefactors, &c. into the wells and fountains.

6. The *Jews* were indeed often guilty of treasons and rebellions, whereof we have instances in history; and without going back to the first ages of the Christian church, it is very sure, that the *Jews* betrayed the Emperor *Justinian* in favour of *Cosroës* King of *Persia*. The author of the *Life of St. Theodardus* says, that they invited over *Abderamis* a *Saracen* Prince into *Languedoc*, by which means a vast number of Christians were destroyed; but little regard is paid the author of that life, very incorrect, and written chiefly upon 'hear-say: tho' they were afterwards much oftner accused of those crimes; for some writers assure us, that they assisted the *Normans* in ravaging *Aquitain*; nor was it for want of good will, if they did not often raise insurrections under the command of those impostors, who assumed the name and character which they refused to acknowledge in *Jesus Christ* the Messiah of the Christians.

We have here pointed out the chief articles of accusation brought against the *Jews*, which we think sufficient, without mentioning the usuries, and other misdemeanours laid to their charge in the ways of trade.

IV. Their IMPOSTORS and false MESSIAH'S.

THE subject is too extensive to be pursued through all the ages of the church. *Hakem* is one of those whom we shall here mention: he insisted upon the regard due not only to a man inspired by God, as were the ancient Prophets, but also to one immediately united to him by the strongest tie that could possibly be conceived. We are told, that in order to escape the close pursuit of the *Saracens*, he threw himself into a large tub full of *Aqua Fortis*, in hopes that his body would be totally consumed, and so to make the people entertain that opinion of him after his death, which he had endeavoured to instill into them during his life; but to the great misfortune of this impostor his hair was found 'amongst the *Aqua Fortis*; and it might be added, that his fat was found too in the same place, for *Aqua Fortis* cannot dissolve it.

The famous *Zedechias*, a *Jewish* physician, used to divert the Court of *Lewis* the *Debonnaire* with swallowing carts loaded with hay, together with the horses and driver, as some historians tell us; but in my opinion a man must have an uncommon faith, and an uncommon share of it too, to believe it.

Another impostor appeared in *Persia* in the year 1138, and caused an insurrection among the *Jews*, who took him for the *Messiah*; but this impostor met with as little success as that of an *Arabian*, who in the year 1167, pretended to be the fore-runner of the *Messiah*, and had a great number of followers; for they both were destroyed, being
of

⁹ *Fascic. Temp.*

^{*} Vide *Catel History of Languedoc*, Lib. III. page 518.

[†] *Partim fidelium narratione*, Ibid. p. 523.

[‡] *Empedocles* attempted to have almost the same thing believed, for he threw himself into the flames of mount *Etna*, to the end, that the people upon his disappearing so on a sudden might imagine he was become a God: but his shoes which either he had left behind him or had been thrown up by the force of the flames upon the side of the *Volcano*, soon discovered the extravagance of this impostor. Both these events bear a great affinity to each other, and in all probability are both invented stories; but that of *Empedocles* is of a very ancient date.

of no other advantage to the *Jews*, than that of leaving them to bear the punishment of their deceit.

Another *Jewish* impostor appeared in *Moravia* toward the end of the 12. century, and was followed by his own nation; this man boasted to have the art of vanishing out of sight whenever he pleased: but the *Jews* intimidated by the threats that were published against them upon his account, themselves delivered him up^t. The impostor whose name was *Eldavid*, was put to death by his father-in-law, after having caused the *Jews* of *Persia* to rise in rebellion in the year 1199, or 1200.

The famous ^a *Sabbathai Tzevi* was one of the most complete impostors that ever appeared amongst the *Jews*. He began to act his part in the year 1666, and chose a *Jew* whose name was *Levi* for his companion, who pretended to be the Prophet *Elias*. Part of the *Jewish* nation were taken in the snare, and flattered themselves with the hopes of seeing their laws and religion restored by the means of these impostors; but they met with a strong opposition from the *Jews* of *Smyrna*, who refused to acknowledge them, and even carried the affair so far as to condemn *Tzevi* to death. However, the false *Messiah* found means to elude the sentence, and taking advantage of the fear of some, and the weakness of others, had the assurance to take upon him the title of *King of the Kings of Israel*. After all this he was indiscreet enough to put himself into the power of his enemies; for after blotting the name of the *Ottoman* Emperor out of their prayer-books, and distributing the dignities of his new kingdom of *Israel* among his new subjects, he set out for *Constantinople*, where the *Grand Signior* had him seized; and some time after beheaded, tho' he had embraced the *Mahometan* religion. This man had some good qualities, he seemed humble and chaste; his discourses were pathetic, and he very much affected a plain manner of expressing himself.

From his ashes as it were sprung another false *Messiah* named *Daniel*, who in the year 1703, ^x asserted that *Tzevi* was not dead; that indeed he had concealed himself for a time; but that he would soon appear again, &c. This fanatic had found means to gain the reputation of an extraordinary man; for by uttering a few words, he contrived it so as to raise himself up into the air with such a force and rapidity, that one would have believed some supernatural power assisted him in the operation; and likewise by a slight known to such as are skilled in optics, caused a fiery globe to appear, which moved from place to place, and followed his motions, till at last it disappeared, after having remained some time upon his breast. We know not what fate afterwards attended this man; all that we are informed of concerning him, is, that he was only banished from *Smyrna*.

V. The Punishments inflicted on the JEWS; and the Badges they have been obliged to wear, as a Distinction from CHRISTIANS, &c. The Laws of Princes, and Decrees of the Church against them.

WE find no precedent either in ancient or modern history, whereby any religion or people have been distinguished in so odious a manner as *Jews* and Judaism.

As to the visible marks of reprobation in these distinctions, that we leave to divines to discover; and shall pass on to those examples which history has transmitted to us.

VOL. I.

Y y

The

^t Vide *Basnage's History of the Jews*, Lib. IX. chap. xi.

^x Vide *Basnage's History of the Jews*, Lib. IX. chap. 27.

^a Vide *Job. Lendé de Pseudo-Messies*.

The *Chaliph* [†] *Giafar Sadek* was the author of that famous law both against the *Jews*, and Christians, whereby the children of those people, who should become *Musulmen*, were to be the sole heirs to the estates of their family, which law was more prejudicial to them than the most violent persecutions.

Abdalla, who ordered that the Christians should shave their faces and wear high crown-ed hats, did not shew more lenity to the *Jews*; for he caused them all equally to be marked in the hand. But the *Chaliphs* went farther, and in process of time [‡] obliged the *Jews* to wear a badge of yellow cloth upon their garments, in order to distinguish them from the *Musulmen*.

[‡] *Motawakel* made an order that the *Jews* should be distinguished from the *Musulmen*, by wearing a leathern girdle. And he likewise deprived them of all employments, forbade them the use of horses, and allowed them mules and asses only. All his laws which (as we are informed) are in force to this day, were made to expose the *Jews* to shame and ignominy; but there is something still more ignominious in the manner, wherein the Emperor *Adrian* treated them after the rebellion of the impostor *Barcochebas*: for he decreed that their ears should be cut off. *Ptolomy Philopator* had long before made a law whereby all *Jews* were to have the figure of an ivy leaf marked on their body with a hot iron, which was the plant consecrated to *Bacchus*; and this as a demonstration of their having lost their liberty; for the design of that Prince was to bring them over to his religion, by the fear of a punishment, so much the more shameful as slavery was the consequence of it.

There is something yet more remarkable in the manner of treating the *Jews* at *Toulouse* in the 8. century: for it was the custom there to buffet them three times a year at the door of one of the churches, appointed for that purpose by the bishop; and it was the chief man amongst them, who was thus treated in the name of their whole nation. The rise of this custom may be seen in ^b *Catel*, and in Mr. *Basnage*'s history. The inhabitants of *Beziers* were formerly used to pursue the *Jews* ^c with stones, from the eve of *Palm-Sunday* till the last day of *Easter*; ^d but at last they bought off this treatment, by a fine to be paid to the bishop.

In the East, the *Caliph* ^e *Hakim*, said to be the author of the sect or religion of the *Druses*, made a law that the *Jews* should be obliged to wear a particular mark, whereby they might be known.

It

[†] He lived in the year 770.

[‡] In *Persia* the *Jews* actually wear a piece of stuff on their garments, as *Thevenot* tells us. *It is*, says he, *a small square piece of stuff about two or three fingers broad, that is fixed on their Caba or garment, which they wear on their stomach, about two inches above their waste; it is no matter what kind of stuff it is made of, provided the colour be different from that of the garment upon which it is fixed.*

^a This *Chaliph* lived in the year 846.

^b This custom was afterwards abolished, and a fine set the *Jews* at ease. Violence in matters of religion, is more agreeable to the taste of the people, who always consider whatever is done against the enemies of their belief as acts of real religion; but the tribute paid by the *Jews*, seemed more glorious, and proved of greater use to the church; the *Jews*, however, looked upon both the tribute and the buffeting as so many persecutions. The design indeed was good, and every thing was performed in the name of the Lord; but the *Jews* might very well object against many of the proceedings of the Christians, and on this occasion deny, that they were influenced by the Spirit of God, because their behaviour was a contradiction to the morality of the Gospel. And indeed, they chose an ill time to recriminate upon them with falsehoods and calumnies, whilst the visionary empty notions, and ridiculous employments of the Monks, were sufficient matter for reproach. But above all things, they ought not to have forgot those drawers, which the Nuns of *Treves* made after a certain manner, in order to inspire the men with criminal desires. I must own, the subject is too particular and too ludicrous not to mention it, when a man is obliged to enter into dispute with an ill-natured and partial disputant.

^c They were not satisfied with pursuing them in this manner; but they likewise broke their windows and beat down the doors of their houses, and often even stoned them in the streets; and thus the people prepared themselves for the communion at *Easter*. At last one of their bishops could not suffer such disorders, and therefore redeemed the *Jews* from the tyranny of the people by a fine of about four marks of silver, which agreement between the bishop and the people was concluded in the year 1160.

^d Vide *Catel*'s History of *Languedoc*. *Basnage*'s History of the *Jews*, Lib. IX. chap. iii. The custom of buffeting the chief of the *Jews*, which we mentioned, subsisted for many centuries.

^e This *Chaliph* reigned in the beginning of the 11. century.

It is thought, that in the 12. century a remarkable ceremony took its rise, which the *Jews* are obliged to observe at the installation of a new Pope. ^f They are to wait for the Pontif on the road to St. *John de Lateran*, and there on their knees present him with a copy of their law; at the receiving of which he thus addresses them, “ I revere the law which God gave to *Moses*, but condemn the false sense you give it, by in vain expecting the Messiah, who has been long come, and whom the church believes to be *Jesus Christ* our Lord.” And of the rise of this custom, take the following account. When Pope *Innocent II.* upon his retreat to *France*, made his entry into *Paris*, they went out to meet him with great solemnity, and in a very respectful manner presented him with the holy books of their law, which the vicar of *Jesus Christ* received from them.

It was decreed in one of the Councils^g, that the *Jews* should wear a wheel upon their breast, to which some of the other Councils added capes, and sleeves as long as the cape^h, but without plaits; and in the beginning of the 12. century, they were ordered to wear red hats at *Toulouse* and all thereabouts. The use of the wheel was confirmed in the 14, to which was added the horn, as a badge for the female sex of all ages among them; and *Philip the Bold* ordered them to wear a horn upon their hats, which proved a fatal distinction to them; for by thus distinguishing them from the Christians, they were exposed to the insults of the populace. They were also forbidden bathing wherever the Christians bathed. King *John* resolved to have them distinguished by their colours, and ordered them to wear red and white. ⁱ One of the Councils in the 14. century decreed the women, as well as the men, should wear a red wheel. The hat with a horn on it was ordered for the badge of the men in several places, an order which was confirmed by the Council of *Saltsbourg* in 1420. The Council of *Cologne* in ^k 1442, prescribed the wheel to be worn by *Jews* on all cloths made of yellow threads, and the women wore two blue strings on their head. Two ^l Popes dressed up the heads of the men in a yellow hat, and of the women in a veil of the same colour, a fashion which the men follow at *Avignon*; but at *Venice* the hat is red, and as it is very common to turn that into an ornament, which was originally a disgrace, the *Venetian Jews* make their hats of the finest scarlet lined with black *Taffeta*. In the East, the high crowned hat, the turban, and violet coloured shoes are part of the *Jewish* dress at *Constantinople*, to the end, that the faithful followers of *Mahomet* and *Ali* may be known from all other unbelievers, as well circumcised as uncircumcised; they are besides in the utmost contempt amongst the *Mahometans*. Cardinal *Borromeo*, archbishop of *Milan*, canonized by the church, forbad the *Jews* to appear without their yellow hat and veil, to stir out of their houses for three days before *Easter*, or to live near any church; and before his time, the Council of *Basil*^m had decreed most of the same things. At the close of this article let us not omit the ill complexion of the *Jews*, their bad scents, and the blood with which their children come into the world. These are visible marks of the reprobation of this people, and of God's wrath against them, if we are to hearken to some of the Christians. A Christian poet^{*} tells us, that their ill smell is taken away by the grace of baptism.

The residence of the *Jews* at *Augsbourg*, whilst their affairs oblige them to stay there, is sold them very dear, for they pay a *German florin* for every hour; nor are they allowed to stay longer than three at *Trent*. Formerly they might stay three whole days there; but this was intended as a chastisement upon them, for their vigorous defence of *Buda* against the Emperor. And they are thus punished for their fidelity to their Prince; for ought they not to have known, that there is none due to infidels?

We

^f Cum Pontifex ad montem Jordanum pervenit, Judæi illi obviam veniunt, genuflexi legem Pontifici offerunt, linguâ Hebraicâ legem laudantes & hortantes Pontificem ut illam veneretur. Pontifex verò illis auditis respondet, sanctam legem laudamus & veneramur, utpote quæ a Deo Moyfi tradita est; observationem verò vestram, & vanam interpretationem damnamus & improbamus, quia saluatorem, quem adhuc frustra expectatis, Apostolica fides jam pridem advenisse docet, &c. V. Sacrar. Ceremon. Eccles. Rom. Lib. I. fol. xvii. Edit. 1516. fol.

^g That of *Narbonne* in 1227.

^h That of *Ravenna* in 1311.

ⁱ *Paul IV.* and *Pius V.*

^k In 1434.

^l *Basnage's History of the Jews*, Lib. IX. chap. xv.

^m The *Jews* of *Frankfort* were also obliged to wear it.

^{*} *Avius*.

We shall not enter into a minute account of all the heavy taxes at different times laid upon them; ^a the unjust release of debts which any Christian had contracted with them, the permission of withholding their wages from them, and of killing them with impunity; the injunction laid upon them to make no defence when attacked in their religion; ^o the rape of their children, &c. but it will not be amiss to say one word of some of the ordinances of the church concerning them.

^p One of the Councils enjoins them to keep their houses shut up at the approach of the host, and another to say nothing contemptuous of the Virgin *Mary*, the saints of the church, or of the Christian religion; which two decrees must be highly approved for their wisdom; for if it is never allowable to insult or give offence to such as are of a different religion from our own, certainly it is less so to such as profess a religion which is not the prevailing. The same approbation ought to be given to those decrees enjoining all *Jews* to respect the ministers of the church, not to intermarry with Christians, not to possess any Christian slaves, nor to disinherit their children for going over to Christianity: but we are far from saying the same thing of those regulations, which forbade a Christian under any indisposition to have recourse to a *Jewish* physician, or to take a *Jew* as a witness, though acknowledged to be a man of strict probity, and to have no other blemish than that of circumcision; and of those which released a Christian from any debt contracted with a *Jew*, provided the former made oath that it was an usurious contract.

VI. *Saints of the Jewish Church, since the second Destruction of JERUSALEM; and several Miracles performed by them.*

A Fruitful source of prodigies and miracles are to be found in the history of *JOSEPH Ben Gorion*, who may very justly be called the ^q *Jacobus a Voragine* of the *Jews*: but without going thither for them, we shall barely confine ourselves to a few remarkable instances.

Maimonides is too noted an example to be omitted. The birth of this *Jewish* doctor in 1131, was owing to a resolution of his father to break thro' that celibacy in which he had before determined to live. However *Maimon*, the father of *Moses Maimonides*, would not venture upon any thing in so weighty an affair, without some particular express revelation. He flattered himself, that an order from heaven might well discharge him from a vow rashly entered into; and his hopes were not in vain: for he learnt in a dream, that he was from that time allowed to marry, and the daughter of a butcher was pointed out to him in his sleep, who was the mother of *Maimonides*, and died in bringing him into the world. The father, who had taken a liking to matrimony, soon brought young *Moses* home a mother-in-law of a very ill temper. He was beaten and ill used, whereupon making his escape to the top of the synagogue, he there fell asleep, and from a dull heavy lad before, became at his waking a man of parts and wit. Nor was this the first miracle of the kind. *Hesiod*, a mean shepherd of *Beotia*, had, eighteen hundred years before *Maimonides*'s birth, dreamt that he was become a poet, and upon waking found himself really so. This *Jew* had afterwards a share in the Sultan of *Egypt*'s favour, which drew upon him the jealousy of the *Mahometan* physicians. They forced him to drink poison, presuming that *Maimonides*'s skill must give way to the strength of it. He swallowed it without receiving any harm, and on his side killed ten of those physicians by forcing them to undergo the same trial.

He

^a In 1391. in the reign of *Wenceslas*.
Lib. IX. chap. xv.

^o See the citations in *Basnage's History of the Jews*, Lib. IX. chap. xiv.

^q Archbishop of *Genoa*, and author of the *Golden Legend*, he lived towards the end of the 13. century.

He was then accused of an attempt upon the Sultan's life, and thereupon ordered to have his veins opened; but he saved his life by a vein unknown to every body but himself, which none of our most skilful anatomists have since discovered. So long as this vein remains unopened, there can be no effusion of blood. Whilst *Maimonides* was going to the grave, a gang of thieves set upon the procession, which took to their heels, and left the dead corps, which the thieves endeavoured to throw into the sea; but the wretches little thinking they had to do with a saint, could not compass their design of carrying him away.

Rabbi Juda the Pious was very near dying before he was born, a hay cart having like to have crushed his mother, then with child of him, to pieces, who unfortunately happened to be between the cart and the wall; but God commanded the walls to give back, so that the big bellied woman had room to save herself in the hollow of it.

The *Jews* honour the memory of their saints and martyrs by a sort of *Diptychs*. Amongst these we meet with one *Isaac de Castro of Tartas*, whom the *Portuguese* burnt alive at * *Lisbon*, he suffering with great constancy. The *Jews* of that nation at *Amsterdam* look upon him as a saint. Of this number is reckoned one *Sylva* a physician, whom the *Spaniards* would have burnt too; but a violent tempest put out the fire. This miracle is one of those of the most modern. The chains fell from the feet and hands of another going to be burnt in *Portugal*, and he had the good fortune to escape, or rather vanish, by the help of an invisible power. Another named *Lopez de Vera*, who turned *Jew*, and afterwards called himself *Juda the Believer*, suffered burning with so great a constancy, and such strong assurances of his eternal salvation, that his judges were almost confounded at it. By these examples one may judge that the constancy of martyrs is not always the effect of divine assistance, and that strong prejudices often inspire men with a wonderful intrepidity. Wherefore it is no wonder to find martyrs of all religions. Shall we call it fanaticism, passion, obstinacy, or hypocrisy, that bestow on man a supernatural strength, and make him forget all tenderness for himself? Be it what it will, we shall not determine any thing in the case, that we may not seem to reflect on or weaken that famous decision, *that the cause, and not the suffering, makes the martyr*: but sure it is, that martyrs to morality are very rare, ^a whilst those to tenets regarded as the foundation of religions, are innumerable. However, let us see an instance or two more of the saints of the *Jewish* church, and of their miracles.

The uprightness of ^w *Jochanan* was very exemplary. He always took care not to be above four cubits distant from some house of prayer, when he was to make water. He celebrated all festival days with great devotion, and the better to solemnize the Sabbath, drank to excess. The irregularity of such a devotion is easily seen.

When ^x *Juda the Holy* was interred, day was prolonged, and night kept back, till each man was returned home to light the lamp destined for the day of their Sabbath. The *Daughter Voice* pronounced all that had attended the funeral, saved, except one single person who died of despair. This *Daughter Voice* was generally a good or bad omen, drawn from the first words spoken, by the first person that was heard, or met by the consulter in his way; these were respected as an oracle of heaven, and there have been *Jews* whose fanaticism has risen to such a pitch as to prefer such chance words to the prophecies of the Old Testament. It was in the same manner that the Heathens sought their destiny in the verses of *Homer* and *Virgil*, and that some superstitious Christians formerly enquired the success of their enterprizes in the bible, opened at a venture in two or three different places.

Ecclesiastical dignities and employments being naturally superior to all other, it is not difficult to conceive how the persuasion obtained, that God distinguishes them by certain

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particular

¹ He lived in the 12. century.

² At *Worms*.

³ This is the custom in several places.

⁴ In 1647.

^a It were no difficulty both in ancient as well as modern history to meet with persons, who have had very imperfect notions of their duty, and whose virtue has been very moderate; who yet on occasion have been sufficiently stored with blind faith and prejudices, to be able to suffer death with constancy.

^w He lived in the time of the Emperor *Vespasian*.

^x He lived under *Antoninus Pius*.

particular marks of his favour. To be a priest or a doctor is sufficient to be thought the depositary of the supreme Being, and what is still more, to be persuaded that one is so. Thence the miraculous operations ascribed to those religious functions. The *Traditionaries* were formerly among the *Jews* of the number of those privileged persons, being the conservators of their traditions, and having the care of handing them down to latest posterity. These traditions consist in an infinite number of holy trifles, and inconsiderable circumstances, which yet are so necessary to the faithful *Jew*, that without them, it is impossible for the law of God given to *Moses* to direct him in the path to heaven; it was but just, that the cares of so arduous an employment should be sweetened with many extraordinary prerogatives, and accordingly those excellent guides enjoyed that of working miracles; they had an absolute power over the Devil; they put a stop to and dissolved magical operations; they foretold or foresaw the death of the sick; but we shall purposely omit the names and miracles of these *Traditionaries*, they being to be found in the *Talmud*.

VII. *Sects of the JEWS.*

THERE are two sects which the *Jews* look upon as schismatics, heretics, and excommunicated, The *Samaritans*, and *Caraites*.

SAMARITANS.

WE shall make the following addition to what *F. Simon* has said of them in the preceding Dissertations.

If we may give any credit to the relation ¹ of a *Samaritan* of *Naplouse*, the ancient *Sichem*, "The *Samaritans* there consist of five or six families, who have perpetuated themselves in it, and notwithstanding the miseries and revolutions they have undergone, have still the satisfaction of seeing the religion they profess never wholly stifled at *Naplouse*. The *Samaritan* added, that he was in hopes that as long as mount *Garizim* stood, God would have adorers upon it; that indeed, by a just vengeance on the sins of his people, he had permitted the destruction of the temple there, to which their forefathers went up to sacrifice to the true God; but that the followers of his religion had never yet been deprived the pleasure of often visiting that mountain, there to send up their prayers and wishes for the re-establishment of this holy temple, and to offer to God at least a heart inviolably fixed in a religion, which he took to be the most ancient, as well as the most holy religion in the world." The author of the relation whence these words are taken, travelled in 1697, and 1698, and if the testimony of the *Samaritan* be true, it may be concluded, there is neither temple nor sacrifice on mount *Garizim*. However, we doubt whether it be exact.

1. The *Samaritans* curse *Mahomet*, which curse is at the end of a chronicle they call the book of *Joshua*, but *Mahomet's* name is written in *Samaritan*, that the *Turks* may have no knowledge of a curse so offensive to their religion.
2. They mortally hate the other *Jews*, which is returned upon them.
3. The name of ² *Jehovah* we know is not to be pronounced by a *Jew*. Neither is it by the *Samaritans*, who use the word *Sema* instead of it.
4. They have a confused idea of the Messiah, but we are informed they make honourable mention of him, without running into abuses against the Christians.

5. In

¹ *Travels to mount Sinai and Jerusalem by Morison*, printed in 1704.

² Formerly that *Jew*, who should pronounce the word *Jehovah*, ran the risque of his life, nor did the High Priest himself pronounce it but once a year in the temple at *Jerusalem*.

5. In their computation of years, they follow the *Mahometan Hegyra*.
 6. They deny the existence of angels, and explain such passages as mention them by the word *Command* or *Virtue*, ^a *God sent an angel*: that is a *Command*. *The angel of God did such a thing*, that is God's *Virtue* wrought, &c. Yet some of the learned insist that the *Samaritans* really believe the existence of them.
 7. The High Priest is judge of the people, and all things are decided by his opinion, and at this tribunal. Their High Priests too pretend to be descended from *Aaron*.
 8. They are more rigid observers of the Sabbath than the *Jews*.
 9. They prostrate themselves on the earth in their adorations to God on mount *Garizim*, which they call *The House of God*.
 10. They sacrifice their Paschal Lamb on mount *Garizim* only, and it is dressed with bitter herbs, and eaten with leavened bread.
 11. Their 7. month begins with the feast of *Trumpets*, and ten days after follows that of expiation. ^b Their fast is more strict than the *Jewish*.
 12. Their feast of *Tabernacles* is on the 15. of the same month, when they set up tents, and divert themselves for seven days, and on the eighth and last of the festival, a hymn is sung to the praise of God.
 13. They carefully examine whether the conjunction of the sun and moon be at night, or in the day before noon; and if it falls out before six a clock, that day is the first of the month; but if at six, or a little after, the month does not begin till the next day. If the conjunction be lunar, the month is but of 29. days, and 30. if it be solar. If the new moon falls on the 11. of the month ^c *Adar*, a month is intercalated, and they reckon 13. to that year, and the month immediately following is the first of it. But if the month begins on 12. of *Adar*, or some few days after, it is the first month of the year, which then consists of 12. months only.
 14. On the third and fourth day they pour what they call the water of separation on every thing that has been defiled by the touch of women; and this they do for seven days on a woman, who has any fluxion. She who has lain in of a son separates for 40. days, and 80. of a daughter.
 15. They believe a general judgment, which is to be a day of vengeance to the wicked, and of peace and reward to the good.
- Most of these remarks are taken ^d from some letters written by the *Samaritans* about the year 1690.

C A R A I T E S.

THERE are *Caraites* in the East, and in *Poland* and *Lithuania* too, whom the rest of the *Jews* often purposely confound with the *Sadducees*; and endeavour to make them odious under the name of ^e *Cutbeans* or *Samaritans*, *Epicureans*, &c. These *Caraites* are much less superstitious than other *Jews*.

1. They reject the pretended ^f Oral Law delivered to *Moses* on mount *Sinai*; and in this regard behave towards the *Jews* as the *Calvinists* do towards the Christians. This Oral Law of *Moses* is a commodious invention, contributing towards bearing up the yoke of so many trifling punctilio's, which their Doctors have introduced into the *Jewish* church, and which they have insensibly handed down and made to pass as essential to religion.

2. The consequence whereof is, that theirs is a more refined Judaism, adhering closely and even scrupulously to the text of the Scripture, upon pretence that ^g translations, how-

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^a *Basnage's History of the Jews*, Lib. II. chap. ii.

^b See above *F. Simon*.

^c It answers to *February*.

^d *Basnage's History of the Jews*; and *Dr. Prideaux's Connexion*.

^e *Buxtorf. Synag. Jud. Lib. I. chap. i.*

^f Or *Tradition*. *F. Simon* softens this article extremely, and pretends they reject only such as are false, or doubtful. See Art. iv. and v.

^g Yet they read the Scripture and their Liturgies in the language of the country where they reside; at *Constantinople*

ever just, still always weaken the force of the original, They require a blind faith, and allow of no doubts upon the existence of God, or the divinity of the law.

3. The *Caraites* insist that the High Priest or some Prophet (that is some man of skill and experience, for it does not seem consistent that prophecy should be here concerned) had the care of appointing the festivals and years, during the continuance of the *Jewish* state: whereas the rest of the *Jews* make it the proper business of the Prince of the *Sanhedrim*. The latter insisting upon the necessity of astronomical calculations to regulate their years by, and the former upon the first appearance of the new moon, rejecting all calculation and intercalations as not of *Moses's* institution; all this may be seen more at length in *Basnage's History of the Jews*, Lib. II. chap. xvi. It cannot be doubted, but that this conduct of the *Caraites* is owing to a ridiculous prejudice; for *Moses's* character could possibly have no influence to hinder the bringing a custom, of itself indifferent as to religion, to perfection. But many dangerous superstitions are to be ascribed to this blind respect paid to ancient errors, and founders of customs without knowledge or examination of them.

4. The *Caraites* differ from the rest of the *Jews* in some points of incest, and prohibited degrees of marriage.

5. It is their opinion, that God's attributes are God himself, and that as a cause he often produces different effects by one and the same operation; that he influences all human actions, and lends them his assistance, but so as it depends on themselves to determine. *Every thing is in the hand of God, except the fear of God.* Health and sickness, which they ascribe to the soul, as disposed to comprehend or not comprehend truth, is a notion of the *Stoics*.

6. They believe there are punishments and rewards after this life.

7. They expect the Messiah, but are against losing any time in calculating his coming, believing it may be delayed upon account of their sins, and of the slowness of Saturn's periodical revolution, which is ^h the star of the Sabbath, and of the *Jewish* nation. It is a question to be asked them, what relation there is between the planet of Saturn and the Messiah, and how they are sure that Saturn presides over their Sabbath, or sheds his influence over the *Jewish* nation?

8. They suffer no image, statue, or other figure in their houses, and are against all sorts of traffic.

9. In praying they turn their face towards *Jerusalem*. They compose themselves in their meditations, and at that time endeavour to avoid all distraction; and pray in *Hebrew*, imagining that tongue really holy.

10. They are said to practise morality much more strictly than other *Jews*.

11. They pay an excessive veneration to their masters, insomuch that disciples never sit down without their permission, and when they are going home, walk backwards with their face towards them. These masters are said to be very charitable, and to teach such as cannot pay them *gratis*¹.

The *Caraites* and *Rabbinists* (so are such *Jews* called as oppose the *Caraites*) curse each other heartily, and never make alliances by marriage, or any other way; and it is with great difficulty they admit any *Caraites* to become their proselyte; it is a common saying with them, that a *Caraites* must first turn *Mahometan*, or *Christian*, before he can be received as a *Rabbinist Jew*. Might not one say, they consider this mutual hatred as an article of their faith? So strictly do they observe it; and indeed in this point the *Christians* do not fall short of them.

Constantinople in Greek, at *Cassa* in Turkish, in *Persia* in Persian; and in *Arabic* in all places, where the *Arabic* is the vulgar tongue. See Dr. *Prideaux's* Connexion, Tom. IV. p. 72. *Amsterdam* Edit. 1722. and *Basnage's History of the Jews*, Lib. II. chap. xvi.

¹ *Basnage's History of the Jews*, Lib. II. chap. xvi.

² F. Simon has been exactly copied, in what relates to the *Samaritans* and *Caraites*, by Mr. *Joves* in his *History of all Religions*.

S A D D U C E E S.

ACCORDING to Mr. *Basnage* ^k the *Sadducees* began to appear 240. years before Christ, tho' their rise be of greater antiquity ^l. At first they distinguished themselves only by refusing to acknowledge the authority of tradition. It is pretended too, that they preferred the books of *Moses* to the rest of the sacred writings, looking upon the latter only as ^m composed by men venerable upon account of their sanctity.

1. They seem to have denied that Providence had any influence over human actions. The truth is, they set up absolute liberty.

2. They rejected the existence of angels, the immateriality of the soul, and the resurrection; imagining there was no other Spirit beside God.

They believed there was no other felicity to be expected, but that of this present life: that the rewards and punishments God had ordained, related to this only; and that no other motive to serve God was to be regarded except that.

Principles so seducing and proper to lay conscience asleep, drew over several persons of distinction to their party. However, their practical morality was not so loose as might be believed, since they punished crimes with great severity; and the *Jewish* history represents them as austere in point of manners. Thus their speculations can hardly be brought to agree with their practice.

This sect subsisted long after the destruction of the *Jewish* state, and seems even to have been confounded with the *Caraites* and ⁿ *Samaritans*. Be that as it may, according to Mr. *Basnage*, they are said still to continue in *Afric*; tho' he brings no voucher for it.

P H A R I S E E S.

ALL modern *Jews*, except the *Caraites* and *Samaritans*, may come under the denomination of *Pharisees*; Judaism holding traditions as divine commands, and observing them many times more strictly than the law given to *Moses*. *At present*, says one writer, *The Jewish religion is nothing more, ° than an edifice built upon Pharisaical tradition, and in no manner upon the foundation of the Law and the Propbets*. And indeed it is certain, that the *Jews*, who live amongst us, carry the merit of their traditions, and the glory of the *Talmud* containing them, to a prodigious height; but it is too great an hyperbole to say, ^p *It is become their Bible*, because the sacred writings are in continual use among them, and all their lessons, prayers, &c. are directly or indirectly taken out of the Bible; let us take the middle way. The modern *Jews* may pass for *Pharisees* in their respect for *Tradition*, and in their strict practice of the commands of their *traditionary* Doctors: but this strictness does not make them *Pharisees* in their tenets, since they declare in their confession of faith, *that the law delivered to Moses is unalterable, and that God is never to give them any other*. Besides there is a difference too in the practice of the modern *Jews* and the *Pharisees*; for generally they are far from affecting such an extraordinary sanctity, and there are few to be met with among them, who take the pains to put on the *Pharisaical* mask.

Another difference between the present *Jews* and the *Pharisees*, is the resurrection of the dead. The *Pharisees* ^q believed the *Metempsychosis*, or transmigration of the soul from one body to another, and this is what they called resurrection: ^r but denied this transmigration to men of the blackest guilt, and delivered over their souls to eternal sufferings

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^k History of the *Jews*, Lib. II. chap. xiv.

^m *Basnage's* History of the *Jews*, Lib. II. chap. xiv.

ⁿ Dr. *Prideaux* in his *Connexion*.

^p *Idem*.

^q See Dr. *Prideaux's* *Connexion*, &c.

^r *Basnage's* History of the *Jews*, Lib. II. chap. xv.

^s *Josephus*.

^t *Prideaux*, *Ibid*.

for the sins they had committed here: and that the souls of middling sinners received their punishment in the bodies into which they transmigrated. But the modern *Jews*¹ believe the same resurrection as the Christians.

The *Pharisees* have been charged with setting up a sort of fate or destiny, which made mankind necessary agents, but this notion has been softened by others, it being a sentiment which dishonours the Deity, supposing the *Pharisees* by such a fatality mean any thing else but God's Providence. They therefore say, the *Pharisees* believed, that from the beginning God had impressed a certain force upon all creatures, whereby they acted and moved, without any necessity for God continually to co-operate with them. Some accuse them with making second causes depend on the influence of the stars, and pretend that this is the sort of fatality which the *Pharisees* maintained. But in whatever sense this tenet be understood, it will be found to rob mankind of their liberty.

The ancient *Pharisees* practised several sorts of penance, which would be now no way inferior to those of the Monks of *la Trappe*, and many other penitents. For instance, they deprived themselves of sleep, a thing of such absolute necessity to life: they strewed pebbles, briars, and thorns in their beds; they fasted often and long; they whipped themselves 'till the blood followed the stripes; they tore their flesh; they affected walking with their eyes down, or shut, and without minding how they went, to the end they might beat their head against the wall. ^a They wore the law on their forehead, their sleeves, and the borders of their clothes. They visited the sepulchres of the saints of *Israel*, and adorned them with monuments of their piety; but notwithstanding all this, the Scripture describes them as a more flagitious race than the *Sadducees* their adversaries. And it is observed, that notwithstanding those austerities to which the *Pharisees* seemed outwardly to devote themselves, they were deep in the intrigues of the great men. To be plain they were great dabblers in politics ^w.

HALF-JEWS, SABBATITES or SABBATARIANS, ESSENES, HERODIANS, &c.

IT is pretended by some, that there appeared *Half-Jews* in *Silesia*, and other places, at the time of *Calvin's* reformation, and that there are some to be met with in several countries. ^x The world has given them one *Seidelius* for their head. These people maintain, that the Messiah does not relate to the Heathens, and that he was only designed for the *Jews*, they being the nation whom God really honoured with his alliance. *Seidelius* farther believed, that all religion consisted in the Decalogue. ^y He placed sacrifices and ceremonies in the number of rites particular to the (Jewish) nation, which might indeed be of service in the worship of God.

There are *Sabbatarians* in *England*, and elsewhere. They differ from the rest of the *Jews* only in a much more strict observance of the Sabbath ^z.

As for the *Essenes* and *Herodians*, their sects going no lower than the first ages of Christianity, we shall refer the reader to the learned, who have treated of them.

In

¹ Some of them hold the *Metempsychosis*.

² The modern *Jews* are strongly prejudiced in favour of this influence. Nor are they single; for many Christians have endeavoured to establish it; and indeed this doctrine must be allowed to be commode, for if it takes off the glory of acting well, so does it the shame too of doing ill.

^a By their *Totaphots*, and *Phylacteries*.

^w See what *Josephus* says concerning *Alexander Jannæus*.

^x *Basnage's* History of the *Jews*, Lib. IX. chap. xxxiv.

^y These are *M. Basnage's* words.

^z This we have said upon the credit of some of the *Jews*, to which we will subjoin what a sensible and judicious writer relates in his *Memoirs and Observations upon England*, p. 367. Edit. 1698. "There is a particular sect ---- of men known by the name of *Sabbatarians* (or seventh day men) they make profession of expecting the millenary reign ----- They are called *Sabbatarians*, because they will not rest on *Sunday* but *Saturday*. They leave off work early on *Friday* night, and are rigid observers of their Sabbath. They administer baptism to adult persons only ---- Most of them will neither eat pork, blood, nor any thing strangled ---- Their morality is severe, and all their outward behaviour pious and Christian like. These *Sabbatarians* therefore, are nothing else but Christians judaizing in certain points.

In *Holland* the *Jews* make two separate bodies, who are sworn enemies to each other^a. The *Germans* are divided from the *Spanish* and *Portuguese*, by a few ceremonies and arbitrary customs. The difference consists in the practice of them, and not at all in the œconomy of their religion; but is however a strong obstacle to their uniting. These *Germans* go much beyond the rest in their superstitions, but are withall extremely treacherous. The *Portuguese Jews* will not admit them into their synagogue, nor intermarry with them. One single family of *Benjamite Jews* has the privilege of a place in the *Portuguese* synagogue at *Amsterdam*; because they formerly received the fugitive *Jews* of *Spain* and *Portugal* with great charity, and by their intercession with the leading men of the republic contributed to their settlement there. The *Italian Jews* too are considered as *Benjamites*, but less despised than the *German*; and yet a *Portuguese* would refuse his daughter to an *Italian*.

CHINESE JEWS.

THESE may be looked upon as a particular sect. F. *Gozani* makes the difference between them and other *Jews*, consist in the following particulars.

1. Tho' they allow of neither statue, nor image, yet they place the frame, whereon is written the Emperor's name, in *Moses's* seat, which would be thought a profanation by the *Jews* of *Europe*.
2. They have incense pots to honour the memory of the holy patriarchs, &c.
3. They mix a great number of fables and ridiculous tales, with the true facts recorded in Scripture, in which perhaps they would not be outdone by the Rabbi's and other *European Jews*. It would be worth knowing whether it is in the commentary or the text, that they mix those fictions.
4. They honour *Confutius*, and appear among the *Chinese* at the solemn ceremonies performed in honour of him.
5. In spring and autumn they pay funeral honours to their ancestors, as the *Chinese* do, and set meat before them; but they abstain from swine's flesh.
6. They do not seem to have the least idea of the Messiah.

VIII. Confession of Faith of the JEWS. Other Articles of their Belief, not generally received.

THE faithful *Jew* must not depart from this profession of faith, including the thirteen following fundamentals of his religion^b.

1. I believe with a full and perfect assent, that God for ever blessed is the Creator and Preserver of all creatures; that he created every thing, and will create every thing to the end of all ages.
2. I believe, &c. that God is one; and that there is nothing like unto his unity; that he has been, is and shall ever be the only God eternally blessed.
3. I believe, &c. that God is incorporeal, impalpable, and not to be comprehended as matter is: in a word, that nothing existing is like unto him.
4. I believe, &c. that God is the beginning and end of all things.
5. I believe, &c. that God alone is to be worshipped, and that no other Being whatever is to be worshipped with him.

6. I believe,

^a Among the *Portuguese Jews* they are called *Benjamites*, or of the tribe of *Benjamin*.
^b Ex Buxtorfii *Synag. Judaica*, cap. iii.

6. I believe, &c. that all that the Prophets have said is true.

7. I believe, &c. the truth of the prophecies of *Moses* our master, (^c on whom be peace) I believe him to be the father and chief of the wise men his contemporaries, and of all that have succeeded him down to our time.

8. I believe, &c. that God delivered the law unto *Moses* ^d our master, such as we now have it.

9. I believe, &c. that God will never alter this law, nor ever give any other.

10. I believe, &c. that God penetrates into all the thoughts of man, and knows all his works.

11. I believe, &c. that God will reward the good, and punish the bad.

12. I believe, &c. that the Messiah is to come, and will always constantly expect him till he comes.

13. I believe, &c. that God will raise the dead. I know not the time of such resurrection, but yet it will be when it shall so please God eternally blessed. May his name be glorified for ever and ever. AMEN.

These articles are enlarged upon and explained in ^e *Basnage's History of the Jews*, and *Buxtorf's Synagogue*. To these may be joined what *F. Simon* says of it in the preceding Dissertations.

Besides these fundamental articles, there are others, which perhaps are not universally received, nor yet absolutely rejected.

1. The *Jews* have a great veneration for the angels, but neither worship, nor apply to them as mediators or intercessors, and yet address themselves to them on ^f certain occasions. There are some *Jews*, who, according to *Buxtorf*, ascribe great virtue to a prayer they call the 72. verses. These verses repeated with fervour have the power of bringing down the angels, and obliging them to assist the suppliant. *Rasi* tells us, "that the *Jews* believe there is a good and a bad angel before the synagogue, to observe who prays with most zeal and attention. These angels take care of the houses of such, wherein finding every thing clean and neat, they depart with joy." Thus the good man talks ^g in the translation of his book by *Thomas la Grue* master of arts and physician. But he should at least have told us the name of the author who supplied him with so remarkable a circumstance.

2. They pray to their faints, as a learned ^h *German* tells us. ⁱ The pilgrimage of the *Jews* to the tomb of the Prophet *Ezekiel*, and the miracles they place to the account of this Prophet seem to confirm it. *Such fables would never be published among the Jews*, says *Mr. Bayle*, did the Invocation of faints appear a thing forbidden them ^k.

3. They allow a Purgatory, and it is to release their relations out of it; that they for eleven months repeat the prayer called *Cadish* every day. See *Buxtorf's Synagogue*, and *F. Simon's* first Dissertation.

4. The church ^l prays for the dead. The relations of the deceased meet, and ^m pray for his soul amongst themselves night and morning, during the space of seven days. They likewise bestow ⁿ alms and make offerings in favour of the deceased's soul.

5. Their

^c *Qui requiescat in pace.* V. *Buxtorf*. *ibid.* This is an Oriental complement, constantly paid to the name of *Mahomet*.

^d *Qui requiescat in pace.*

^e Lib. IV. chap. i. *Synag. Jud.* cap. iii.

^f See a prayer addressed to the angels in *Buxtorf. Syn. Jud.* cap. viii. indeed it is not now in use.

^g *Amst.* Edit. 1672.

^h *Basnage's History of the Jews*, Lib. IV. chap. x. art. 7.

ⁱ V. *Bayle's Dictionary* art. *Ezekiel*.

^k This is not a tenet of religion with them. They have no prayer addressed to the holy patriarchs, but there is sometimes this form in their prayers: *By the merit of Abraham, Isaac, and Jacob we beseech thee to hear us.* And they use it, the more, as they say, to humble themselves before God, and not thinking themselves worthy to be heard upon account of their own virtue, they have recourse to that of *Abraham*, &c.

^l *Buxtorf. Syn. Jud.* cap. xxix. *Tota Ecclesia singulis Sabbatis pro defunctis orat, maxime pro illis qui aliquid ad usum pauperum vel synagogæ conservationem legarunt.* He inserts the burial service.

^m The reason why they pray in company, is their believing God to be ever present in an assembly of several praying together. These private assemblies are not to consist of above ten at most. If they exceed that number, the heads of the synagogue have a power to forbid them, upon account of the prejudice they might cause to public assemblies.

ⁿ These alms are bestowed with great ostentation and vanity. Some *Jews* have assured us, that the great profits arising to the synagogue by such offerings is the sole reason of its continuing in use among them.

5. Their traditions, the necessity of which they constantly admit, are a very full and abundant supplement to the law received from *Moses*. Perhaps these traditions are tacitly expressed in the 7, 8, and 9. articles of their confession of faith.

6. They are divided in opinion as to the *Messiah*. Some believe his coming delayed upon account of the sins of their nation. Some of the *Jewish* doctors tell us, there will come two, one poor and miserable, and the other powerful and glorious. The latter is to restore them to their former splendor, to destroy their enemies, and to reign for ever. In short, some of their doctors have written that the *Messiah* has been long come, and that it was in vain to expect him.

7. They do not always agree in their notions of paradise, hell, and the resurrection. Some flatter themselves that paradise will be a place full of all manner of delights, in which they include all sensual pleasures; where the conversation of women will be allowed and admitted as a fundamental article of real pleasure. We are convinced they speak as they would have it, and that an infinite number of people would beforehand taste a great pleasure in thinking they should be raised from the dead, would but religion secure this article to them as fact.



CONTINUATION
OF THE THIRD
DISSERTATION

CONCERNING

The Ceremonies of the *J E W S*, &c.

Containing an Explanation of the religious Ceremonies of
the modern *J E W S*.

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CONTINUATION
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the modern *J E W S*.

IN the second part of this Dissertation we propose, with as much care and exactness as possible, to shew the difference to be met with in the same ceremony amongst the *Jews* of different rites; and these ceremonies we shall throw into three distinct classes, The first of which shall include such as relate to ecclesiastical councils, places consecrated to devotion, officers of religion, and certain helps designed for prayer; In the second we shall treat of festivals and exercises of piety, both public and private; And the third shall be appropriated to such ceremonies wherein religion necessarily intervenes.

THE ANCIENT SANHEDRIM.

WE must look for the rise of this council in chap. xviii. of *Exodus*. *Moses* associated to himself 70 men to judge the people of *Israel*. This is the original of the great *Sanhedrim*, according to the opinion of many of the learned. However, others insist it is of later date by several centuries, and must be looked for in the time of the celebrated *Maccabees*.

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* This difference in ceremonies makes the difference in their rituals. And the different conjunctures, places, and people amongst which the *Jews* have lived, are the occasion of this difference. The *German*, *Polish*, *Bohemian*, *Lithuanian*, and *Russian Jews*, follow the same ritual; but the *Spanish* and *Portuguese* have another, which still varies from that of the *Levantine* and *Italian Jews*. All these still disagree with those of *Jerusalem*, *China*, and some other parts of the world.

This council had once an almost uncontrollable and supreme authority; and infallibility in all its decisions upon religious matters was ascribed to it; but a point so tender and essential, which would have subjected the belief of all the faithful to 70^b persons, is now contested. The power of judging sovereigns is likewise attributed to it; but this point too is as much disputed as the other. This council, besides the a of interpreting the law, and cognizance of ecclesiastical causes, had the power of life and death. *Gabinus* governor of *Syria* abolished all its privileges about 57 years before the birth of Christ.

The great *Sanhedrim* held its sessions in the temple at *Jerusalem*, and received appeals from the courts of justice of the other towns of *Judea*. These inferior courts were called little *Sanhedrims*, and were composed of 23 persons.

This is all that is necessary to be said upon the subject of the grand *Sanhedrim* and inferior councils, they being both abolished upon the destruction of *Jerusalem*, without ever being able to re-establish themselves since that time; nor is any thing related of them in the history of our time, except that council the *Jews* held in *Hungary* in the last century. The ceremony and particulars of it, as related by Mr. *Basnage*, Lib. IX. chap. xxxv. of his History of the *Jews*, are as follow, and which he had from an *Englishman*, who pretended to have been present at it.

This council, held in the plains of *Ageda*, thirty leagues from *Buda*, was called to enquire into all matters relating to the Messiah, and after a serious examination, to determine whether he was come or not. Three hundred Rabbi's formed this venerable assembly, who encamped under tents, the largest of which was appointed for the hall, wherein the assembly was to meet, into which none were admitted who could not speak *Hebrew*, and produce their pedigree. A president of the tribe of *Levi* was elected, who formed and proposed all questions, seated at a table over against the eastern gate, and surrounded by all the doctors of the assembly ranged in a circle.

The first day passed in civilities; they kissed each other, and excluded all such *Jews* as could not prove their descent. On the second day the proposition was drawn up in these terms; *We are to enquire whether the Messiah be come, or whether we are still to expect him?* Some of the Rabbi's were inclined to think he was come; but it was carried in the negative, and concluded that the true causes of so fatal a delay was to be attributed to the impenitence and sins of the people. The former were divided in their sentiments, some of them finding the marks of the Messiah in *Elias*, and others in *Jesus Christ*. One Rabbi insisted much upon the miracles wrought by the latter, but was sharply rebuked. The fathers of the council next debated on the manner of the Messiah's coming, and decided that he would appear as a conqueror; that he would make no alteration in religion, and would be born of a virgin.

The council had now lasted six days, when six ecclesiastics from *Rome* presented themselves before the assembly; and after endeavouring to prove to the *Jews* that the Messiah was come, entered into a pompous description of the magnificence of the ceremonies of the church, the dignity of its worship, the riches and authority of the visible head of the church, the vicar of the Messiah. But things so contrary to the spirit of *Judaism* were unanimously exploded, and a sort of curse was pronounced against their *God-man*, the intercession of saints, the worship of images, and the adoration of the virgin.

It is with pleasure we have related the history and ceremony of this council; but the authority of the *English* author is not of weight sufficient to gain credit to it upon his bare word. For is it probable, that so solemn an assembly as this should be allowed by any Prince? Or that the *Jews* could have the boldness to launch out into invectives against *Jesus Christ*, &c. in the presence of so many ecclesiastics come from *Rome*? That such an assembly should have made no noise in the world? And that we must rely on the integrity of a single man, upon so important an article?

After

^b 72 is the general opinion.

After the extinction of the *Sanhedrim*, particular tribunals for the decision of cases of conscience, and of disputes were set up in its room by the *Jews*. Those tribunals, afterwards called *Houses of Judgment*, were a very imperfect image of the *Sanhedrim*: yet they still subsist, but with an authority much more confined than formerly. Those whom they call *Parnasim* make up these inferior tribunals, who are laymen elected by plurality of voices, and have the care of collecting the money for alms and offerings, and distributing it to the poor: they are the regents of the synagogue, provide all necessaries for the church, determine some sort of differences, and even in disputes upon religion. In short, they thunder out excommunication against rebels and apostates; but this is very rare.

THE SYNAGOGUE.

Synagogues were settled at their return from the captivity. For their origin we must go up as high as the dispersion of the *Jews*, which made them necessary; for some of the people residing at so great a distance from *Jerusalem*, they found it impossible for them to go up to the temple of the capital, in order to pay their devotions in an exact manner; and therefore it was requisite to settle assemblies or synagogues in such places, where the Prince allowed them liberty of conscience. However, these first synagogues are not to be taken as temples; the law was explained, but no sacrifices offered in it; and they were obliged, as far as it was in their power, to go directly to *Jerusalem* to worship, which was the grand river of salvation into which the small streams were obliged sooner or later to carry their tribute. When there were men of a more than common piety in any town, the faithful met and paid their devotions at their houses. These were the assemblies which were really synagogues, tho' they did not bear that name. The rich sometimes took a director for their conscience; and the *Levite* mentioned in chap. xviii. ver. 19. of *Judges*, can be taken for no other.

At first the *Jews* built their synagogues without the city, and surrounded them with trees; but now they chuse some high ground in such cities as allow the exercise of Judaism. The building must be higher than the common houses; for, say they, *The House of our God must be lofty*. The inward part of it is very exactly described by *Leo of Modena* in his first Dissertation, chap. x. The doors of the synagogue must be so disposed, that the entrance may look towards the place of prayers: that is, if they pray towards the East, the door must stand West; and this is the custom, that they may bow towards ^d the ark at entering the synagogue.

The seats are let for money, which is a revenue set apart for the maintenance of the synagogue; but there must be no seats between the desk and the ark, because whoever should sit there, would turn his back upon the ark as he faces the preacher. Such a situation must needs reflect dishonour on the ark, and be matter of great scandal and offence to the faithful *Jew*.

The *Jews* must religiously observe the respect due to the synagogue, and forbear talking of business there ^e, or even to think of any worldly interests. They must avoid sleeping too, and throwing their eyes about; but must continue in a modest posture, and not suffer themselves to run into any impurity. We shall farther enlarge upon the duties of a true *Jew*, when we come to the ceremonies to be observed at prayer.

The *Jews* call the synagogue, *Beth Hakkeneesh*, that is, *The House of meeting*.

Father *Gozzani* a Jesuit has given an exact and fine description of the *Jewish* synagogue at *Cbina*, and this is what he says of it.

Their synagogue stands East, for the same reason that those of our *Jews* stand West; all of them equally looking towards *Jerusalem*, which is to the East of *Europe*, and the West

^e Vide first Dissertation upon the ceremonies of the *Jews*, chap. xiv.

^d The *Hechal*, where the books of the law are locked up. This *Hechal* is an imperfect representation of the place, where the *Ark* of the ancient *Jews* rested.

^e And yet it is usual with them to talk of business in the midst of their prayers.

West of *China*. It is divided into three parts, or naves, in which it resembles our *European* churches. The first and holiest in some measure answers to the *Hechal* of our *Jews*, and still better to the *Holy of Holies* of the Old Testament: and there are kept the books of *Moses's* law. The head of the synagogue, who answers to the ancient High Priest, has alone the privilege of going into that sacred place. F. *Gozzani* there saw 12 tabernacles made like arks for the 12 tribes of the *Jews*, and a 13 for *Moses*, placed upon tables, each with small curtains round it. Every one of those tabernacles had in it five books of the Pentateuch, which they call *Kim*, written upon parchments and fastned to rolls. The other part of this *Chinese* synagogue, where, according to F. *Gozzani's* relation, is seen a chair raised above the rest of the synagogue, answers pretty exactly to that part of our synagogues, where the law is read on the Sabbath, and other solemn days. This chair is appointed for the same use amongst them as the *Theba*. But it is very much otherwise as to the hall which F. *Gozzani* saw at his going out of the synagogue, and which makes the third nave; it very little resembling the place where the people assemble in the *European* synagogues, but is much more like the *Vestibulum* or portico of the ancient temple. There F. *Gozzani* saw a great number of incense pots designed for perfumes, with which they doubtless honour the memory of their great men.

This description is taken from the VII. *Collection of edifying and curious letters of certain missionaries*.

THE DEDICATION or CONSECRATION of the SYNAGOGUE.

WE are here to describe a particular ceremony, which must not be confounded with the festival called *Chanuccab*, which we shall speak to when we come to the *Jewish* festivals.

^f And this description shall be that of the dedication of the *Synagogue* of the *Portuguese Jews* at *Amsterdam*. This synagogue, which is the finest in the world, was dedicated with all imaginable solemnity the 10 of the month *Menabem*, in the year 5435, which answers to the 2. *August* 1675. The most considerable men amongst the *Jews* there, carried the law richly adorned, in procession, and distinguished the entry of their sacred books into the synagogue, by devotion and extraordinary alms. This piety of theirs was accompanied by a fine concert, and several pathetic sermons on the solemnity of a day to be ranked among the happiest which their nation ever saw since the destruction of *Jerusalem*. This festival lasted eight days, and its anniversary is celebrated on the 10. of *August* every year.

This synagogue stands East of the city; it is 150 foot long, and 100 wide, besides the court and outward walls; and its height is 70 foot to the dome. Two galleries for the women run to the right and left the whole length of the synagogue, and five rows of lamps give light to it on the Sabbath. The *Hechal*, and *Theba* or desk, are of a rare and precious wood called *Xacharanda*, that comes from the *Indies*. ^g Four of the best quality of the *Jewish* nation laid the four corner stones in the foundation of the synagogue.

^h They have made a collection of the sermons preached on this occasion, the texts of which were chosen according as they thought most suitable to the dignity of the subject, and exaggerations were not at all spared. The Rabbi's gave full play to their imaginations, and found miracles in this consecration. One *Jew* found the building of the synagogue, and the very name of *William of Nassaw Prince of Orange*, then Captain General of the seven United Provinces, in *Isaiab*ⁱ. This discovery was original.

ACADEMIES

^f See the plate.

^g Jeronimo Nunés d'Acosta, Antony Alvarez, Manuel de Pinto, & David de Pinto.

^h *Basnage's History of the Jews*, Lib. IX. chap. xxxvi.

ⁱ It is to be observed, that women are in *Hebrew* called *Nassim*. It is said in *Isaiab*, *that seven women shall take unto them a husband, saying we will eat our bread, &c.* Seven women (*Nassim*) are in allusion to *Nassaw*; and the bread those women were to eat was the Duke of *Villahermosa*. Never was any thing better hit off.

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B. Picart delinavit.

A. l'Échaf où on garde les livres de la Loi.
 B. Hebél ou Pupitre où le Hazzan et Acham lisent la Loi.
 C. Les 2 Galeries pour les femmes.

LA DEDICACE DE LA SYNAGOGUE DES



JUIFS PORTUGAIS, A AMSTERDAM.

La dédicace de la Synagogue et l'entrée des livres de la Loi, se célébra pendant 8 jours, le 10^e du mois de Menahem 5435, qui se rapporte au mois d'oct. 1675. on en fait la commémoration tous les Ans.

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ACADEMIES AND SCHOOLS.

THE *Jews* call their academies *Bath Hammidrash*, *Houses of Interpretation*, the law with its glosses and *Rabbinic* commentaries being taught in them. This institution of academies and schools amongst them is of long standing, in which the Prophets presided; but we are not to suppose, that the gift of prophecy was acquired^k there by human arts: but our opinion is, that the law was explained, virtue taught, and the mysteries of religion unfolded in them. Perhaps too music and poetry, two parts formerly essential to religious worship, were there taught.

The schools are generally in the neighbourhood of the synagogue, where all the trifling niceties of the *Talmud* are explained, and hot disputes upon matters of very little use held. Eating and drinking is allowed in the schools, tho' not in the synagogue^l; the desire or necessity of application being supposed to require a longer stay in them; and yet among the *Jews* they are reckoned more honourable than the synagogues.

According to the Rabbi's, they are to go to school^m with joy and diligence, after being first washed, and fortified with the *Zizith*ⁿ and prayer. They must run into it with eagerness, but go out of it with regret; it being the place where they learn how to serve God, and all the time they are strangers to that knowledge being so much time lost. We must not omit that holy trembling, which whoever enters the school or synagogue ought to be seized with, nor the iron fixed at the door of the *German* synagogues to scrape the dirt off their shoes; for, say they, according to *Moses*, *the ground whereon they tread is holy*. One may plainly enough perceive, by these strained applications and outside fopperies, affected even to impertinence, that after travelling much ground in this road to arrive at the essence of religion, a man is farther from it than if he had remained in perfect ignorance.

JEWISH RABBI'S AND DOCTORS.

THEIR *Rabbi's* are at the same time their teachers and preachers. The name of *Rabbi* is very ancient, the words *Rabbi*, and *Rabboni*^o, which is equivalent to it, being to be found in the Holy Scriptures. The *Pharisees* formerly arrogated this title to themselves, pretending to be the sole masters and doctors of the people: and carried this pretension of theirs to such a pitch of insolence, as to make the law subject to their decisions, for which Christ very sharply rebuked them.

It is very plain that titles are due to such only as deserve them, and that, according to the institution of them, the wise, the learned, and all other great men may assume them. Now a-days these titles are sunk very low in the world, and the names of Rabbi, Doctor, Master, &c. have very little or no credit. To assume them is almost a sign of ignorance.

The *Jewish* doctors not satisfied with the name of Rabbi, however glorious it ought to have appeared to them, afterwards endeavoured to gain others; and in the East, gave themselves that of *Mir*, *Mor*, and *Maran*, all three signifying *Lord*. In *Spain* they assumed the title of *Sage*, or *Wiseman*; but this is said to be inferior^p to that of Rabbi. In short, the heads of the academies entitled themselves the refuge, the asylum, ^q the bed of the

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law,

^k They learnt, says the *Discourse on freethinking*, p. 225. to play upon instruments of music, and to drink, "two qualifications, which they esteemed very conducive towards obtaining the prophetic Spirit:" that is, according to *Dodwell* in the same treatise, a holy enthusiasm.

^l *Buxtorf. Synag. Jud.* cap. x.

^m See below

ⁿ See *Buxtorf. Syn. Jud.* cap. x.

^o Or rather the same, for *Rabbi* is the contract of *Rabbenu*, our master.

^p *Basnage's History of the Jews*, Lib. III. chap. xxx.

^q *Marbitzi Tora*, that is, he that puts the law to rest.

law. These titles are no ways below the abilities of these doctors, who think themselves infallible in their decisions. But besides the privilege of preaching and teaching, the Rabbi's have that of *binding* and *loosing*, that is, of deciding whether a thing be forbidden or allowed. They create new doctors, and confer ordination by imposition of hands, but they limit the power of these doctors according to their good pleasure. One is confined to the explanation of the law, or of such questions only as relate to it, another to the judging of disputes arising upon those questions. With these shining privileges, the respect due to the function of doctor is not always paid them, and they have more than once been exposed to the derision of their own people. However, they easily sit down with comfort under the contempt of the world, imagining, that under the sanction of so sacred an employment, the gate of paradise must always be open to them, were they the greatest sinners in the world. And it is thus, that they who are at the head of religion easily flatter themselves, that heaven is at all times their own, and cannot conceive, that after labouring, by their instructions, at the salvation of such a number of people, it can be possible for God to exclude them themselves. And yet, methinks, the example of *Moses*, who was shut out of the land of *Canaan*, after conducting the *Israelites* to the very borders of it, is no very favourable circumstance to the *Rabbi's*.

ELECTION of the RABBI's, and the PRIVILEGES annexed to their OFFICE.

WE just now observed, that the Rabbi's lay their hands upon such as they receive into the orders of the *Jewish* church. The rise of this ceremony is to be found in the xxxiv. chapter of *Deuteronomy*. *Moses*, at his death, laid his hands upon *Joshua* his successor, and gave him his benediction. The ministers of the Reformed likewise lay their hands on the *Candidates*, whom they receive into the ministry. When the *Jewish* doctors have the power of *binding* and *loosing* given them¹, the five books of *Moses* with a key are put into their hands: doubtless supposing they would not venture to open those mysteries with arrogance, but at the opening them would banish all human prejudice and passion.

According to ¹*Buxtorf*, the Rabbi's are now elected without much ceremony. He that is to install the new Rabbi proclaims aloud to all the assembly, either on the Sabbath or some other solemn day, that such an one, for his learning and piety, deserves a place amongst the Rabbi's, exhorts the people to acknowledge and respect him as such, and denounces excommunication against such as shall not observe to do so. He then gives the candidate a certificate of his merit and capacity, and the ceremony often concludes with an entertainment given by the new doctor to the Rabbi's, and the rest of his friends. According to the author before cited, the young Rabbi need not be afraid of sinking under the weight of a rigorous examination. A little reading in the *Talmud*, together with some subtilty in disputing, and an assiduous application to the schools, qualifies a man for the dignity of a *Rabbi*.

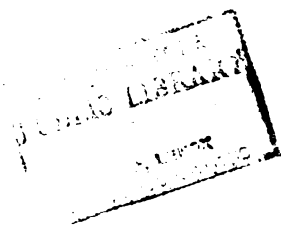
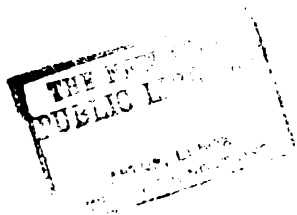
The *Chazan* is to call the Rabbi elect aloud, and invite him by the name of *Rabbi such an one, son of such an one*, to approach the sacred books of the law: to which invitation our young doctor is not immediately to yield, but must first excuse himself upon his incapacity, and the weight of the burthen. After these preliminary compliments, he is to approach the law, with solemn pace, his head being covered with the *Taled*.

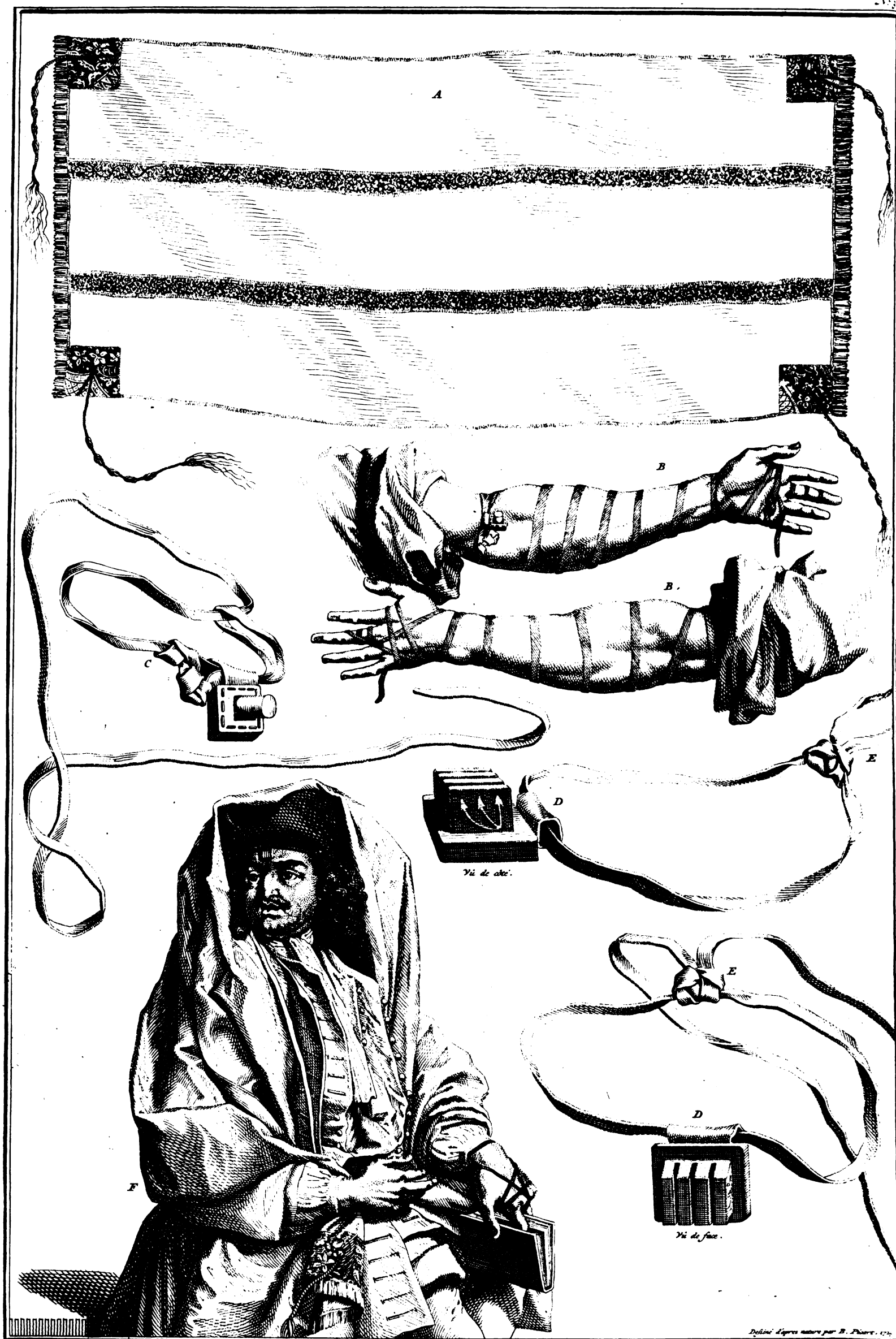
The *Moxenu* (a name signifying Instructor) is above the Rabbi's, and as it were President of them. This dignity, formerly unknown to the *Jews*, was invented in *Germany* about the 15. century.

The

¹ *Basnage's History of the Jews*, Lib. VI. chap. v.

¹ *Synag. Jud.* chap. xlv.





A.. **TALED**, ou Voile blanc qu'ils mettent sur leur tête à la Synagogue pendant la prière, aux 4. coins duquel pend le **SISTTH**, ou cordon à 5. nœuds.
 BB. Le bras gauche vu en dehors, et en dedans avec la **TEFFILA**.
 C.. **TEFFILA SCEL JAD**, ou la **TEFFILA** de la main, en grand, et le nœud en forme de 7

DD. **TOTAFOT**, ou **TEFFILA SCEL ROSC**, ou la **TEFFILA** de la tête.

EE. Nœud en forme de D derrière la tête.

F.. Jusq couvert du **TALED** & auant les **TEFFILIN** à la tête & au bras.

The duty of the Rabbi's is to preach up justice, virtue, and purity; to resolve doubts and difficulties, to excommunicate ill livers, and such as do not observe the Sabbath, and days of penance, to marry and divorce; to explain the law, &c. so that the function of a Rabbi is difficult to discharge, tho' of very little profit. There are few Rabbi's except him who at *Cologne* and *Francfort* is called the *first or grand Rabbi*, who make any advantage of his dignity, nor can the other Rabbi's create any new ones without his leave.

The privileges annexed to this office are to be free from taxes and contributions. If the Rabbi have any goods, he has a right to sell them first and before others, that the time he passes in trading, may not be a hindrance to his studies; in any law suit too, he is the first to be dispatched, and is allowed to sit upon the bench with the judges, &c. Some of those privileges are abolished, the *Jews* having now no sovereign authority.

The CHAZAN, the SCIAMUS, the SACRIFICATOR, the COHEN, or PRIEST.

LEO OF MODENA has already mentioned the two former; and the two latter are at present suspended or suppressed, there being now neither temple, victims, nor sacrifices. So that we have nothing to add to what *Leo of Modena* has said concerning them. The name of *Cohen* is little else but a title of honour.

The TALED or VEIL; the ZIZITH or TASSELS; the TEFFILIN or FOREHEAD-PIECES; and some other CUSTOMS relating to PRAYER.

THE *Taled* is a white square veil with strings and tassels. The *Jews* cover their head with it during their prayers at the synagogue, or twist it round their neck. When *Moses* came down from mount *Sinai* to the camp of the *Israelites*, after having had the honour of conversing with God face to face, the glory of the divine Majesty shone out upon the face of the Legislator, and the eyes of the people were dazzled with it^u. Whereupon *Moses* was forced to cover his face with a veil, and this, say the *Jewish* doctors, was the first rise of the *Taled*. It has been an opinion likewise, that the *Taled* was invented to prevent distractions during prayer; and indeed the devout cover themselves all over with them. But however that may be, the *Jews* formerly wore a square dress, to each corner of which hung a tassel, which served to distinguish the wearer for a *Jew*. In process of time the dress grew out of vogue, to which the synagogue veil succeeded; yet the square habit was not quite left off, but converted into a single square piece of stuff, of which *Leo of Modena* has given a description. The faithful *Jew* must never be without it about him, as being a preservation against temptation and sin. The strings and tassels that belong to this piece of stuff are called *Zizith*. Each string of the *Zizith* has five knots in it, upon account of the 5 books of *Moses*. In the putting it on, care must be taken that it hang before and behind, for the real *Jew* should be fortified and surrounded with the precepts of the law, as with a rampart. We shall omit the rest of the allegories^w. In the morning, when putting it on, they must say, *Blessed be God, who hath sanctified us by his law, and ordained us to wear the Zizith*. This benediction is to be said with the eye upon it, and concluded before it is quite upon the body. Some kiss it in saying the benediction.

The *Zizith* includes the 613 precepts of the law^x. This the *Jewish* sages have taken the pains to calculate, and from thence arises that absolute necessity they are under of being

^u V. the plate.

^w Exod. chap. xxxiv. v. 30. and fol.

^x Portuguese *Jews* observe not these practices so scrupulously as the *German*.

^y Buxtorf. Syn. Jud. cap. ix. the

^z V. Buxtorf. Syn. Jud. cap. ix.

being always covered with it, and making it a part of their devotion; for the *Jew* that is exact on this article, at the same time observes the 613 precepts, the consequence whereof is evident. We must refer to ^v *Buxtorf*, who gives proofs of the virtue of the *Zizith* taken from the writings of the Rabbi's.

Leo of Modena has given an exact description of the *Teffilin* or forehead-pieces, which the *Grecians* called *Phylacteries*. They are sacred among the *Jews*, who go up as high as *Moses*, for the institution of them, by virtue of what he says to the people; *Ye shall bind these words for signs upon your hands. They shall be unto you as frontlets between your eyes, and ye shall write them on the posts of your gates.*

The *Teffilin* for the arm is put on first, and then that for the head, but on the contrary, in taking them off that of the head first comes off, and then that of the arm. The ink used in writing the passages sewed up in them, must be black and extremely pure, and the letters separate and very distinct, and the passages written with the right hand, and without any rasure. In short, were there to be any defect in them, the prayer of him who should make use of them would be ineffectual, and God would not hear him. These *Teffilin* are generally used in a morning as soon as they are up, the mind being more free and disengaged, and in a better condition to pray without distraction: but if by mischance the *Teffilin* should fall off the arm or forehead, the *Jew* to whom such a misfortune should happen, as well as the bystanders (if they be *Jews*) must fast the whole day. When they are easing nature, they must put the *Teffilin* at least at four cubits distance from them, or, if they can find no better expedient, must wear them in a double purse, and lay them in their bosom over the heart. They must take care too, not to have them about them at a funeral.

Their women are not allowed the *Teffilin*, they being subject to certain infirmities; besides the doctors say, it is sufficient for them to say *Amen* to the prayers of their husbands. *Jews* of a piety above the common standard have sometimes carried the devotion of the *Teffilin* even into the bridal-bed; a wise and ingenious contrivance to sanctify an action, where sanctity seems very hardly practicable; and where too, the most solid piety runs the risk of falling into strange distractions.

Leo of Modena has already described the *Mezuzah*². The synagogue has none³, it being a place appointed for public prayer, and no ordinary dwelling-place. The parchment of the *Mezuzah*, whereon the passage is written, must be rolled from the end of the line to the beginning, that the passage may be read as the parchment is unrolled; and when it is putting into the pipe, God must be blessed, who hath ordained his people the *Mezuzah*. It is from time to time visited to see if it do not spoil; and when they go to another lodging, the custom is to leave it in the house they leave; for did they not^b the Devil would infallibly get into it. But this is a compliment they do not pay to the Christian, who takes the house after him; no, they carry the *Mezuzah* away with them.

The BENEDICTIONS and PRAYERS of the JEWS.

THE *Jews* have an infinite number of benedictions extending to all sensible things; for they are neither to undertake nor touch any thing whatever without lifting up their hearts to God, and blessing him. This is in itself a very laudable practice, and it is easily agreed, that the first of all devotions is that which suffers man to do nothing without blessing the supreme Being at the same time; and yet nothing more easily becomes a mechanic^c devotion. The hundred benedictions of the *Jews*, for instance, are said with great distraction and hurry, like that of a scholar hastening to the end of his task. And how comes this? Why because every thing reduced into system in the practice

^v Id. Ibid.

² Vide first Dissertation, chap. ii. paragraph 2.

³ Buxtorf. Syn. Jud. cap. xxxi.

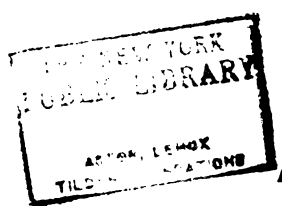
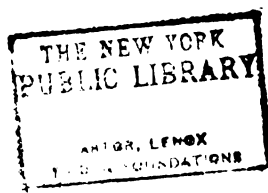
^b This is a superstition of the German *Jews*.

^c Vide *Leo of Modena's* first Dissertation, chap. ix.



A. Vêtement que les juifs portèrent autrefois, et qu'ils portent maintenant sous leurs habits ordinaires pour ne point choquer les manières des païs où ils vivent.
 B. Les Cordons qui sont aux 4. vents.
 C. Un desdits Cordons représente plus grand à 5. noœuds qui signifient le nom de Dieu.
 D. Lampe Sabbathique. E. Pain sans levain avec lequel ils font le Pâque.
 F. Pain ordinaire sans levain qui se mange pendant la fête.

G. Rameau de Palme, de Saule, et de Myrte joints ensemble qu'ils tiennent à la main gauche, et le Citron H. dans la droite qu'ils approchent l'un contre l'autre, et les agitent vers les 4. vents.
 I. Corne de Boeuf avec laquelle on sonne aux jours de l'An et aux autres fêtes.
 K. Baton, ou Canne creuse attaché aux chambranles de toutes les portes, au côté droit dans lequel est renfermé un parchemin où est écrit les passages du Deuté. chap. 6. vers. 4. etc. et chap. 21. vers. 13. etc.



practice of religion depends upon an order prescribed by the church, and afterwards voluntarily imposed upon oneself. However it may be, one insensibly accustoms oneself to the system, and devotion becomes a task which must be done. The mischief is, that men look upon this systematical piety as an equivalent for their disorders, and strongly persuade themselves that it will appease the wrath of God. Hence proceeds the zeal of your professed devotees for forms, as well as that exactness of great numbers of wicked people in appearing at places set apart for devotion.

We just now said, that the benedictions of the *Jews* extend to all sensible things; and we shall add, that they sometimes have a strong tincture of pride in them, and that many of these benedictions descend to the smallest trifles, which would tire the reader; but we shall give him an instance of the former. Among the *Jews*, the men bless God^d for being born of the male sex, which is injurious to God, who has comprehended both sexes equally under his covenant.

The first thing they are to do when they wake, is to bless and praise God, and to undertake nothing considerable till they have said their prayers. This too was a Heathen precept, which *Virgil* has not omitted in one of his Eclogues. They are to go to the synagogue early in the morning with eagerness, and in a body, according to *Psal.* lv. ver. 15. God enters the synagogue as soon as ever the door is open, and is in the midst of the assembly provided there be ten persons^f; at going in they say a few verses out of the *Psalms*, bow towards the *Hechal*, then say in a low voice, one verse out of chap. xxiv. of *Numbers*; and lastly, together with the rest of the assembly^g, repeat the prayers, which the *Chazan* or Chanter sings.

The reading of the ^h *Schewan* is performed in the manner *Leo of Modena* relates it. After this, ⁱ the whole assembly must rise, and pray to themselves standing. The *Chazan* generally begins. Then each man out of respect goes three steps back, and the *Chazan* begins to chant the eighteen ^k benedictions, which, according to them, are of great efficacy, and no other prayer can be named with them^l. They must be repeated standing with the feet equally joined, like those of the angels, of whom *Ezekiel* says chap. i. ver. 7. *that their feet were streight*. After these benedictions they bow their head to the ground, then raise it a little, and say their private prayers sitting or standing. A longer detail of the different prayers used by the *Jews* would be tiresome and useless, and may be seen in *Buxtorf's Synagogue*.

As to the posture during prayer, they are, as much as possible, to remain standing, and that without leaning, with their head covered, and body girt with a belt, to separate the heart from the lower parts which are obscene; and the face and hands are to be carefully washed before they go to the synagogue. Nor are they to touch any thing dirty at their prayers, and the mind must have been prepared at least an hour for their prayers, before they repeat them.

The suppliant must turn towards *Jerusalem*, with his feet joined, his hands on his heart, and his eyes on the ground. He must, as much as possible, avoid gaping, spitting, blowing his nose, or ^m breaking wind backwards. At home they may pray aloud, to edify the servants; but at the synagogue it is sufficient the prayers be said softly, provided the suppliant observes to move his lips; for it is necessary the congregation be convinced that he prays; two circumstances may be added to prove the ne-

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cessity

^d *Buxtorf. Syn. Jud. cap. x.*^e *Ab jove principium, Musæ, Jovis omnia plena.*^f Some of the *German Jews* do more.^g There has been for some years a hot dispute between the *Jews* of *Amsterdam* upon this question: whether, at their coming into the synagogue, they are privately to begin the prayers, which the congregation are repeating after the *Chazan*, or whether they are to go on with the congregation in the prayer then repeating.^h For this *vide* the first Dissertation of *Leo of Modena*, chap. xi.ⁱ *Bajnage's History of the Jews*, Lib. VI. chap. xviii.^k The *Jews* ascribe them to *Esdras*.^l *Buxtorf. Syn. Jud. cap. x.*^m If by mischance such a thing should happen, the prayer must be broken off, till the noxious vapours be dispersed; and when the devotee is much pressed by them, he must be so prudent as to go and discharge them at least four paces from the place where he is praying. When he has done he must offer this prayer to God, and say devoutly, *Lord, thou hast made openings to our body, which it is impossible to keep shut, &c.* This form of prayer may be seen in *Buxtorf's Synagogue*, chap. x.

cessity of this maxim. 1. A *Jew* who sees another praying may say *Amen*, and thereby contribute to make the prayer agreeable to God. The piety of the faithful must strike the people, and manifest itself to the view of the public. These *Pbarisaical* maxims are much to the taste of the modern *Jews*.

We shall omit some minute circumstances concerning the manner of praying, which may be seen in *Buxtorf's Syn.* chap. x.

As to the prayers of the *Jews* against Christ and Christians, and Apostates from Judaism, there are some examples to be met with in *Buxtorf's Synagogue*; but were there no better proofs, it would be easy to reject the accusation; they being forced applications owing to the hatred of some devotees. If it be true, that the *Jews* curse Christ and Christians, one may imagine it is done exceeding mysteriously^a.

In going out of the synagogue, they must avoid turning their back upon the *Hecbal*, which contains the sacred books of the law, but go out slowly, according to what is said in *Job*, chap. xiv. ver. 16. *Thou hast counted my steps*. Now God counts the steps of those who go out of the synagogue, and rewards them. They are also to avoid turning their eyes upon objects that may raise lustful desires, nor must they pass the gate of the synagogue without repeating an ejaculatory prayer to themselves.

The ALMS of the JEWS, their VOWS, CONFESSION, PENANCE, FASTS, and ABSTINENCES.

LEO OF MODENA has treated of the alms of the *Jews* pretty exactly, and we agree with him, that they are^o extremely charitable; and we shall only add one observation to what he says of their alms, which is, that they are not^p to receive any charity of Christians in public, nor of other strangers, nor even of Christian Princes. However, they receive them underhand, especially if what their own people give be not sufficient for the maintenance of the poor.

Of all things relating to religion, not one is so capable of leading piety astray as vows. A devout and zealous ecclesiastic shall suffer whole families to be robbed of their bread, under pretence of enriching a parish; without giving himself any concern about the injustice of such as devote their estates to the church. Convents flow in wealth, which the devotion of Monks have no occasion for, whilst the children of such as have devoted their patrimony to convents are begging alms. The jest is, that they consecrate to God such only as are useless to the world; and yet a maiden in the flower of her age, in high health, who probably might be tempted to have an inclination for her neighbour, is often forced to take the veil, because she has been devoted to God, whom she does not love, and whom probably she will have no thoughts of loving, at least till she begins to decline. The same thing happens to a vast number of young people, who are forced to make a vow of continence whilst very young, tho' they may have excellent talents for propagation; which they are either obliged to bury, or employ irregularly. Love and hatred are the occasion of very many rash vows. In short, vows generally create great abuses in religion. We shall add nothing to what *Leo of Modena* has said upon those of the *Jews*.

The *Jewish* forms of confession vary according to the country: besides which they have their great and their little confession, and both to be repeated standing.

After

^a All that *Rosse* has said in his treatise concerning the *Religions of the World*, of the manner wherein the *Jews* pray, is very confused and incorrect.

^o Of this we have a very fresh instance in the manner wherein they assisted their brethren of *Avignon*, during the plague in 1721. The *English* and *Dutch Jews* remitted considerable sums, and assisted them with all things necessary to life and health.

^p This is what *Buxtorf* says, *Syn. Jud.* cap. xlv. But *M. Basnage* on the contrary, says in his *History of the Jews*, chap. xix. *that they are to receive those alms publicly*.

After confession some of the zealots scourge themselves; this is called ^a *Malkut*, but is neither general nor prescribed. This ceremony is performed thus. Two of these devotees perform it by turns upon each other, and the patient lies along upon the ground with his face North and his back South, and never East and West, because it is the residence of God.

The penitent receives 39 strokes with a bull's pizzle, confesses himself during the flagellation, and smites his breast. The operator performs his office repeating the 38. ver. of the lxxviii. *Psalms*, and takes care to give a stroke at every word he pronounces^r. The thirteen words of the verse repeated three times make the number of 39 strokes. The patient then rises, and pays him who has disciplined him exactly in the same coin. This custom is founded upon a passage of *Deuteronomy*, chap. xxv. ver. 2. and mentions 40 stripes; but the reader may consult ^t *Buxtorf*, for the way in which the Rabbi's explain the reason of fixing them at 39.

^r *Buxtorf* too will furnish him with the particular circumstances of several private fasts, which the *Jews* voluntarily observe. On the eve of the fast, he who has made a vow to fast in private, offers to God *his blood, and the fat of his body* as a sacrifice, which this voluntary penance is to bring down. The Rabbi's, the doctors of the law, and all persons designed for teaching, are not obliged to these private fasts, repeated abstinences exhausting the body of its strength; but they are to observe those fasts which the church ordains. They are prohibited fasting on all festivals, on the Sabbath, and the day of the new moon.

The ABLUTIONS of the JEWS, and the care they are to take of the PURITY of their BODY.

THE *Jews* do the same thing upon a principle of religion, which physicians recommend by way of health. As soon as they are up, they ease themselves; and as it was at such time that the ancient *Jews* thought they stood most in need of the protection of their guardian angel, ^a when they sat longer than usual, they very civilly begged him not to be impatient, &c. After the discharge of nature, they are to avoid touching themselves with their right hand, this hand being appropriated to writing the law, and handling the *Phylacteries* or *Teffilin*. In this condition, they are not to think of God, or pronounce his name. He who goes to rid himself of his load must turn to the North or South, and never to the East or West, it being God's residence. All *Jews* do not think upon the particulars of this practice with the same exactness.

Immediately after they wash, and the basin is taken into the right hand, and by that given to the left, which is the other's servant. When the right is clean, it washes the left. They wash up to the wrist, and hold their fingers so that the water they have used may not soil them. There are other trifles to be observed, but we shall leave them to the enquiries of the curious, who will find them in *Buxtorf's* ^w *Synagogue*, and *Basnage's* ^x *History of the Jews*.

Such as affect devotion must have a larger dose of patience than the rest of mankind, for their punctilious regularity is never without some scruple; and the *Jews* (the *German* especially) are largely furnished with them. For according to them, the water they have washed with must not be spilt, nor must they walk over it; nor scratch themselves before the ablution, &c. They add, that the omission of any of these circumstances is terrible accidents. The face must be washed with the same care, and the particulars of liable to this ablution is in nothing short of the former.

ECCLE-

^a *Buxtorf. Syn. Jud. cap. xxv.*

^r *Syn. Jud. cap. xxv.*

^w *Syn. Jud. cap. viii.*

^r They are exactly 13. in the *Hebrew* text.

^t *Ibid. cap. xxx.*

^x Chap. xix.

^a *Ibid. cap. viii.*

ECCLESIASTICAL PAINS *and* EXCOMMUNICATION.

IT is the business of the *Parnassim* privately to censure such as live not according to the law; and if the criminal stands out against such censure, they are at liberty to make it public, which is done in a full synagogue on the Sabbath. The man who has conversed with a woman who is impure, must undergo the scourge, and fast forty days. A bare kiss of a woman in such a condition, or even a touch only, exposes the husband to a forty days fast, nor can he drink wine, nor eat any thing hot but on the Sabbath only.

The civil punishment for murder is banishment for three years; the ecclesiastical, scourging in the synagogue during the term of banishment, and crying out during the scourging, *I am a murderer*. This person is to drink no wine, nor eat meat all the time of the penance, to let his beard grow, to wear dirty linen, and torn clothes; to go with his head bare, or at least covered but once a month, and have the hand that committed the murder in a chain hung round the neck. There are some who wear a sort of iron doubled over their naked flesh, and others that lie at the gate of the synagogue, and expose themselves to be trampled upon by such as go thither to their devotions. A blow, theft, bearing false-witness, &c. are punished with a penance proportionable to the crime. But the adulterer is punished the most severely. He is to be put into cold water for several days successively in the depth of winter, and if the waters be frozen, he is go up to the chin in the ice, which is broke on purpose, and to remain so long till an egg is boiled hard. If the crime be committed in summer, he is to be exposed naked to bees or ants. These pains are repeated in proportion to the enormity of the crime; but if there be a complication of crimes, as, if the adulterer has returned often to it, &c. the penance continues for whole years.

¹ *Buxtorf*, from whom we have taken these particulars, does not tell us, whether these penalties still remain in full force; there is no doubt but they are inflicted, at least in part, if the case requires them. The instance of ² *Acofta* shews, that canonical penalties, tho' not so common as formerly, yet are not absolutely forgotten.

Excommunication was undoubtedly established by the *Jewish Sanhedrim* under the government of the *Maccabees*. And is a consequence of the cognizance of crimes, and punishment of the guilty, which that tribunal ascribed to itself. There is reason to believe, that excommunication is very different from that which is often mentioned under the old law, by the name of *Diminution or Retrenchment*. When the reign of *Tradition* began to be set up, the *Jewish* clergy neglected no means of crying up the authority of the church, and drawing a supreme respect to the decisions of its doctors. This last circumstance, perhaps, as much contributed to the birth of excommunication as the first. Excommunication appears to the eye of the devotee with the terror of hell flames, which make a much stronger impression upon consciences weakened by fear and superstition, than the sword of justice.

The *Jews* have their greater and lesser excommunication. The lesser is, as they say, but of thirty days; but they may be freed from it at the very instant it is thundered out against them, of which an example is to be found in the History ³ of the *Jews*. If a man is wanting in respect to God, he is excommunicated and absolved almost at the same time. Failure in respect to a doctor of the synagogue likewise brings upon them excommunication. In short, notorious and crying sins, prophanation, atheism, debauchery, schism, and apostacy have the same punishment.

According

¹ *Syn. Jud.* cap. xlvii.

² *Basnage*, Lib. VI. chap. xxi.

³ *Bayle's Dictionary* article *Acofta*.

According to the Rabbi's, excommunication is so quick and piercing, that it penetrates into the body of the excommunicated person at 248 limbs; nor must any one come near him by the length of six foot. He is refused all human assistance, and that even by those who belong to him; for if there be a corps in his house, or a child to be circumcised, none must help him. These are the surprising effects of bitterness of zeal^b! The death of him is not lamented, a stone is set over his grave, to shew he deserved stoning; and his relations are forbid going into mourning: no, on the contrary, they are to bless God for taking him out of the world, and the day of his death is a day of feasting and jubilee, and must be spent in entertainments and diversions; and by dressing themselves in the most splendid manner. They are to signalize their extreme joy at seeing the church delivered from so wicked a member. A conduct so violent, and so contrary to humanity, is authorized by a sentence still more cruel and inhuman, which fully justifies this truth, *that it is better to fall into the hands of God than of man*; "N. N. is excommunicated, anathematized, cursed to execration, and exterminated by the book of the law, by the precepts therein contained, by the curse of *Joshua* against *Jericho*, by that of *Elisha* against the children who derided him, by that with which he cursed *Gebazi*, &c." He is besides cursed by heaven and earth, all the powers of darkness are let loose against him, he is devoted to the maledictions of the angels; God is besought that nothing good may arise from him, that his destruction may be speedy, that all creatures may be his enemies, that a whirlwind may dash him to pieces, that a fever and all other human infirmities may seize him, that his death may be unexpected and violent, that he may die in despair, and after all, that he may go into darkness. This sentence is published with all imaginable solemnity, and repeated three times in threescore days; after which he is loaded with fresh curses, if it be possible to find any more grievous; but if he be an apostate, they have a right to carry him off and kill him.

Excommunication may also fall upon beasts. One of the *Jewish* Sages, but not yet arrived at that degree of patience which shews a man to be truly wise, excommunicated a dog, who had the insolence to gnaw one of his shoes; and the excommunication gnawed the dog's tail with all the violence of material real fire.

M. *Bayle's* dictionary will furnish us with almost speaking proofs of the evils that man is exposed to, who falls under this thunder. *Acoffa*, abovementioned, found by woful experience, that canonical punishments are sometimes accompanied with a fuller destruction, a more complete desolation, than those of the secular arm. It was nothing but incivility and rudeness from his brethren; the very children were encouraged to insult him in the open street, and throw stones at his house; they ran after him with hootings, and loaded him with curses; he was spit upon, and the little boys were exhorted to do the same; his relations fled from him as from one infected with the plague; and not a soul would go near him in his sickness. Let us admire the virtue of the excommunication thundered out against *Acoffa*; so long as the impiety of this excommunicated *Jew* subsisted, one of his brothers was thereby authorized to detain the unhappy man's effects. So that all these calamities constrained him to reconcile himself to the church, or at least to feign it.

The conditions on which he obtained his absolution were loaded with a penance insupportable to a man of honour. "He was obliged to mount the pulpit before a very numerous assembly, and read aloud a paper wherein he confessed he had deserved a thousand deaths. Being come down, he was ordered to retire to a corner of the synagogue where he undressed to the waist, and pulled off his shoes and stockings. The porter then tyed his hands to a pillar, and the Chanter gave him the thirty nine stripes; upon which the preacher came up to him, made him sit down on the ground, and declared him absolved from the excommunication, and paradise was no longer shut to

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" him

^b *Buxtorf. Syn. Jud. cap. xxix.*

^c *Basnage's History of the Jews, Lib. VI. chap. xxi.*

“ him as before. *Acofta* then put on his clothes, laid himself on the ground at the door “ of the fynagogue, and they who went out, walked over him.” This was the ceremony of the abfolution of this *Jew*, in Mr. *Bayle*’s own words.

The SOLEMNITY of the SABBATH.

THE Sabbath is of divine institution, and to prophane it, is fapping one of the foundations of the *Jewish* religion. Nor are the *Jews* content with thofe advantages which God has promifed to fuch as fhall exactly obferve the devotion of this day, but their docters have encreafed them confiderably. The Sabbath prayer, faid on *Friday* evening, gives a holy day to the fouls in purgatory, which lafts all *Saturday*, and during thofe 24 hours they haften to draw water to refresh themfelves; and for this reafon the fages have forbid drawing to the laft drop of water of a refervoir, that the fouls may not want it. The day of the Sabbath the damned are permitted to change their pofture. This day is begun ^d fooner than the others, on purpofe to diminifh the pains of purgatory. We defignedly omit many other advantages, which both the living and dead acquire by the obfervation of the Sabbath.

The Sabbath begins on *Friday* evening, half an hour before funfet, and the moft miserable *Jew* muft then have his lamp lighted, tho’ he were to beg oil to fupply it. It is the women’s bufinefs to light them; *Eve*, by feducing man to fin, *having extinguifhed the light of the world*; that is, not to talk in allegory, caufed the death of man. She, who lights them, ftretches out both her hands towards the luminary, after it begins to burn, and repeats a benediction appropriated to this ceremony ^e. The faithful *Jew* muft always with his own hands do fome work which may contribute to the glory of the Sabbath, tho’ he had a regiment of fervants at his heels. On *Friday* they pare their nails for the fake of the Sabbath, and this is the ceremony obferved in the operation. They begin with the left hand, and cut the little finger firft, and then fkip to the *middle finger*, then on to the *Index*, after that to the third, and fo laft to the thumb. In the right hand, they begin with the *second* or *middle* finger, from that to the little finger, &c. Nor muft they throw the parings on the ground, or trample on them; but hide them under ground, or burn them. At their *Friday*’s fupper, which is the beginning of their Sabbath, the father of the family, or mafter of the houfe, confecrates and bleffes the bread and wine; and begins with the wine, during which he looks ftedfaftly on the Sabbath lamp. The ftedfaft attention is a fort of remedy, which ferves to repair the diminution of fight fuffered during the whole week before, which is a lucky difcovery owing to fome of their fages. At the confecration of the bread, the father of the family holds it up on high, between his hands, whilft he pronounces the name of God. Two loaves are fet upon the table in memory of the double portion of manna, which they gathered on *Fridays*. They are ordered to enjoy themfelves on this day, but above all, not to forget the poor and afflicted, nor conjugal duty. Nay it is of great importance to acquit themfelves well ^f on the night of the Sabbath; and fuch confiderable advantages arife from it, that he that fhould refufe to pay the marriage tribute to his wife on this day, would almoft pafs for a madman. And we fhall point them out. Their fages have declared, that the work of marriage, warmly and zealoufly performed on the Sabbath, is a great honour to God, and as fuch rewarded; for it fhews a defire to pleafe God by enjoying themfelves always. They who have the good fortune to fee this labour of the Sabbath crowned with any fruit may affure themfelves, that what they bring into the world is a chofen member of the *Jewish* faith, a child of grace, an accomplished difciple of the wifemen, and who will infallibly become one himfelf; but ^g the mind and heart muft be lifted up to God, and remain fo all the while this conjugal homage is mutually doing.

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^a *Buxtorf. Syn. Jud. cap. xv.*

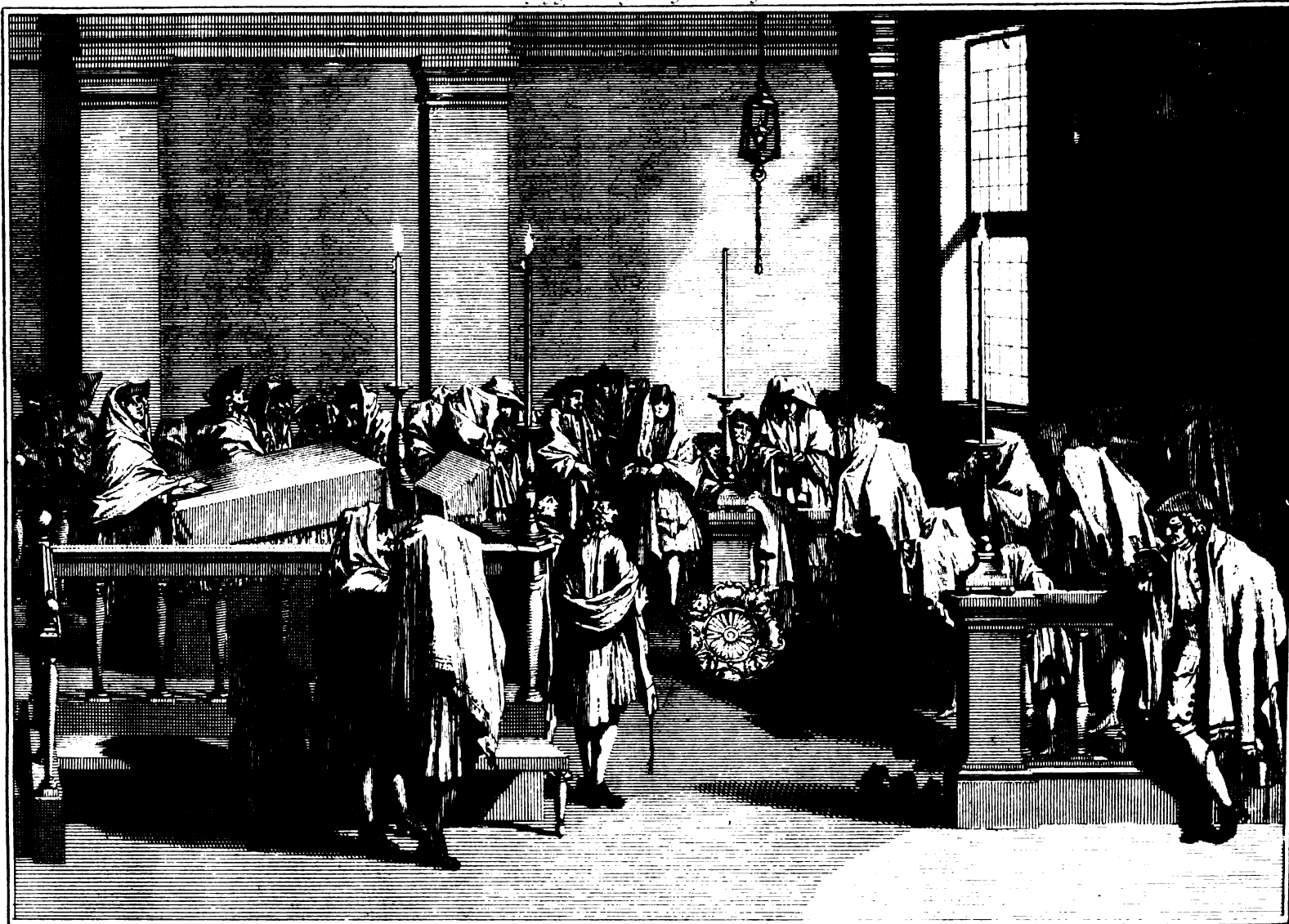
^b *Buxtorf. Syn. Jud. cap. xv.*

^c *Id. cap. xv.*

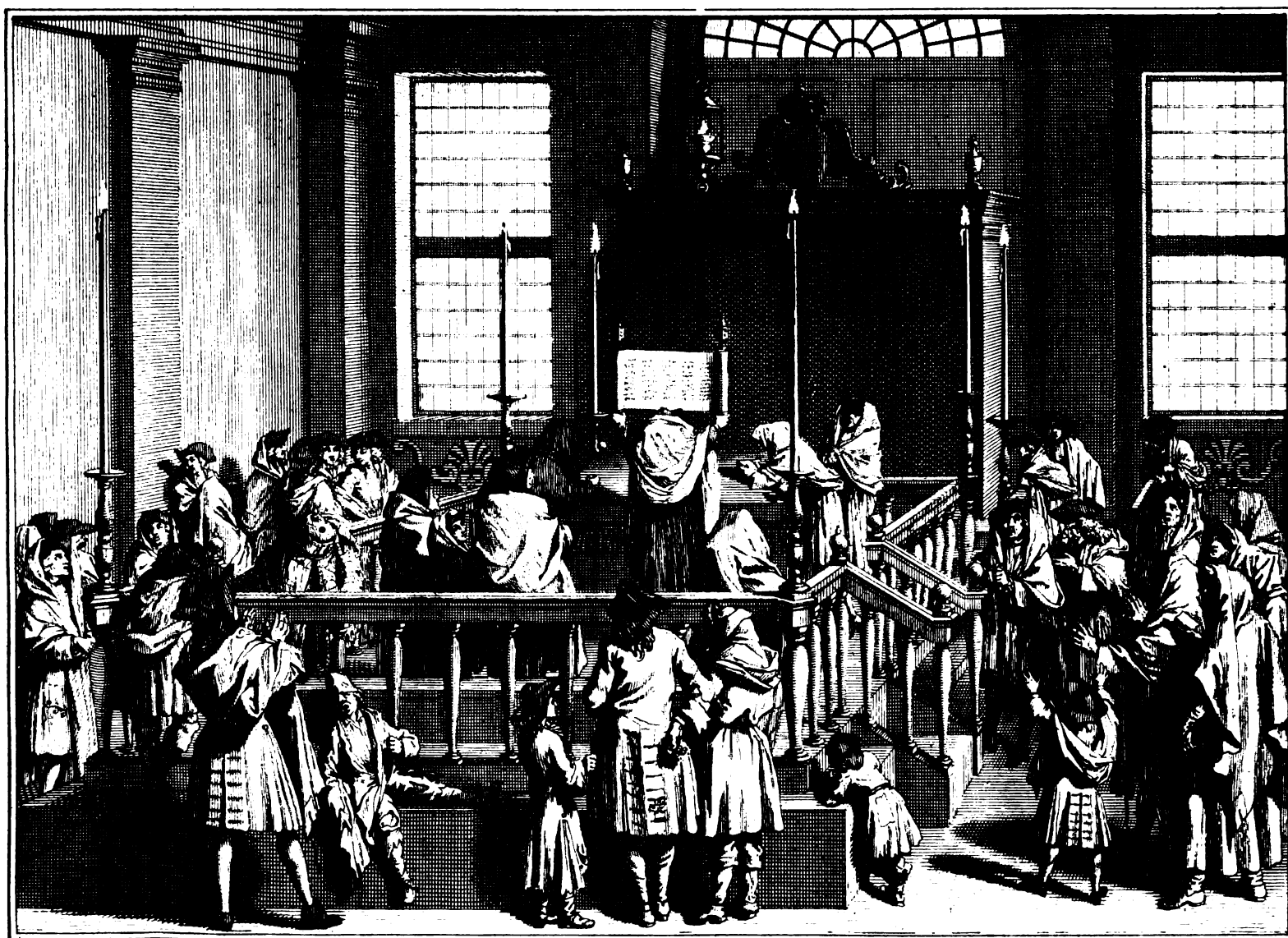
^d *Id. ibid.*

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A. Les PRÊTRES descendants d'ARON donnant la BENEDICTION au PEUPLE.



Dessiné d'après nature, et gravé par B. Ponce, 1795.

Manière d'EXPOSER la LOY au PEUPLE, avant que de commencer à la LIRE.

The prayers and benedictions of the Sabbath are more numerous than those of the week. It must be agreed, that they would in general be good and edifying, did not a *Pharisaical* pride mix with them; for the *Jews* thank God, that separating them from the rest of the world, he has reserved and chosen their nation singly from all others. Their prayers never omit this distinction; and however humble they may pretend to appear in the eyes of God, they look upon themselves as much superior to the rest of mankind^b. They may omit wearing their *Phylacteries* on the Sabbath.

¹ The grand ceremony of the Sabbath is the exaltation, or shewing of the law to the people; and this the *Chazan* performs, at the same time saying to the congregation, *Behold the law which Moses set before the children of Israel, the law of the eternal is perfect, &c.* Having thus shewed it, he lays it upon the desk, and calls out ^k seven of the congregation to read the section or lesson for the day. The *Cohen* begins, a *Levite* follows, and the seculars come after¹. An eighth person reads some passages out of the Prophets, and this is called *Haphtara*; and any but women are admitted to read. After all this, the *Chazan* lifts up the book of the law, and blesses the people; after which it is put up, and the prayers are repeated.

There is a sermon on the Sabbath, and all other solemn days, which is in the vulgar tongue, but all passages out of the Bible, or doctors of the law, are quoted in *Hebrew*, and these sermons are often crammed with impertinent citations. Fable and obscure ideas, much noise and agitation to express a piece of nonsense very difficult to guess at, is sometimes all the merit of the preacher and his sermon. This is to be attributed to the wrong method of study, which the Rabbi's have chosen.

On the Sabbath^m, they have a sort of commemoration of the dead, and sometimes too a prayer for them; after which many offerings and charities are bestowed. Some *Jews* of understanding and credit have assured us, that this custom is purely political, and has been introduced only to turn to advantage the vanity of wealthy and considerable men, who affect to be lavish on these occasions; and this is a snare into which the superstitious afterwards fall.

After evening prayer the benediction is again said, and the *Jews* unanimously return thanks to God. Whatever religious ceremonies are afterwards performed, are only to separate the Sabbath from the following week, and are called *Habdalla*. Though *Leo of Modena* hasⁿ described this *Habdalla*, we shall describe it once more after *Buxtorf*, who gives it according to the manner of the *German Jews*. The master of the house performs this ceremony, standing in the presence of his family and domestics at home. A lamp or flambeau is lighted, and he has by him a box of perfumes, and the most exquisite are never too good for the *Habdalla*. He takes a glass of wine or beer in his right hand, and says aloud, *God is my Saviour, I will not be afraid, &c. Salvation cometh from God; I will take the cup of salvation, &c.* After that he blesses the wine, and at the beginning of the benediction pours a drop or two upon the ground. The benediction over, he takes the glass in his left hand and the perfumes in his right, blesses and smells to them, and makes the company do the same; then takes the glass into his right hand again, goes up to the flambeau, by it examines the nails of his left hand attentively; he then clenches that hand, and opens it again immediately a second time, examines the nails of that hand very near the light, and pronounces a third benediction, in which he blesses God the Creator of light. He goes thro' the same ceremony with the right hand, and concludes with taking the glass into the same hand, and blessing God, who hath separated *what is holy from what is profane, light from darkness, the Jews from other nations, and the Sabbath from the other days of the week*. At repeating this benediction, he pours out a little wine, swallows a few drops, and then presents the glass to the company.

The

^a Id. cap. xvi.

^b On festivals, more or fewer persons are called; and the number depends upon the solemnity of the day. The first day of the moon, four are called, on the day of expiation, six.

¹ *Leo of Modena* above.

^m *Buxtorf Syn. Jud.* cap. xvi.

ⁿ *Leo of Modena* above.

The *Jews* ground the reason of this ceremony upon God's dividing the light from the darkness, and what he hath ordained in the 10. ver. of x. chap. of *Leviticus*, *to separate that which is holy, from that which is profane*. In short, this ceremony represents the distinction God has made between them and other nations, who are profane in regard to them. The perfumes at the conclusion of the Sabbath, and whilst the *Habdalla* is performing, serve to correct the ill scent of hell, whose gate is then open to receive in the damned souls*. This is the opinion of the *German Jews*, but some very learned *Jews* say with more reason, that light and perfumes are emblems of the law of God given to the *Jews*, and of that holiness†, which we are never to lose sight of in the course of our labours. As to the nails, they are considered as an image of fruitfulness, as they grow very fast; or as the emblem of strength. There are several other reasons given for this examination of the nails, which are more frivolous than the two former. The pouring out of the wine represents the plenty expected from our labours. Some *Jews* rub their eyes with it, and look upon it as an excellent remedy for strengthening the sight; and others make use of it as the catholics do holy water, sprinkling their house, beds, cradles, young children, and every thing else that may be exposed to the insults of Satan.

THE NEW MOON.

THIS festival exempts women from all labour; but men are allowed to work at their vocation as usual‡. The *Jews* pretend the new moon is in a particular manner the festival of women, as a memorial of their liberality in giving their jewels to contribute to the magnificence of divine service. This action, so glorious to a sex, who place all their pride and happiness in dress and appearance, and to whom nothing is so dear, was performed on the new moon of the month of *March*.

Some *Jewish* zealots fast on the eve of this festival, and beg of God, that the new moon may be propitious to them.

Some days after this, the *Jews*, being met by night on a terrace or open court, in some measure consecrate this planet by praising God, *who hath been pleased to renew the moon, and who will, in the same manner, renew the Jews his elect*, &c. The prayer ends with a benediction addressed to God, thro' the moon, his creature‡. Three leaps, which are to be looked upon as the transports of a sacred joy, accompany this benediction; immediately after which, they say to the moon, *may it be as impossible to my enemies to hurt me, as it is for thee to touch me*. These words are succeeded by imprecations against their enemies. However, this ceremony is not equally in use with all of them. As to eclipses, some of the superstitious imagine them ill omens, but they have pretty well got rid of this folly; at least such as live among Christians.

The PENANCE of the Month ELUL.

THIS month answers to our *August*, which the devotees pass in penance and mortification; they examine their whole past conduct, and from that time take a firm resolution to lead a better life for the future§. All this month the *Italian Jews* rise before day, to pray, and confess to God, and to perform other acts of repentance; but the *German Jews* do this only four days before the new year. As soon as *Elul* is come in, a horn is sounded night and morning in the synagogue, for which two reasons are given. † *Moses* went the second time, very early in the morning on the first day of *Elul*, to the top of mount *Sinai*, to receive the new tables of the law from God's hands,

* Buxtorf. *Syn. Jud.* cap. xvi.

commonly said of a man who has led a good life, that he died in the *Odor* of sanctity.

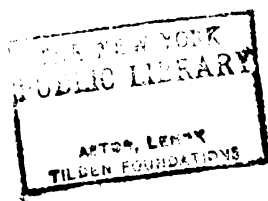
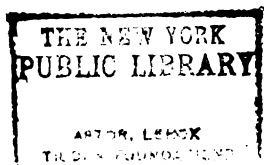
† Buxtorf. *Syn. Jud.* cap. xxii.

‡ Vide *Exodus*, chap. xix. and xxxiv.

§ An *Odor* is often taken in the Scripture for holiness. It is commonly said of a man who has led a good life, that he died in the *Odor* of sanctity.

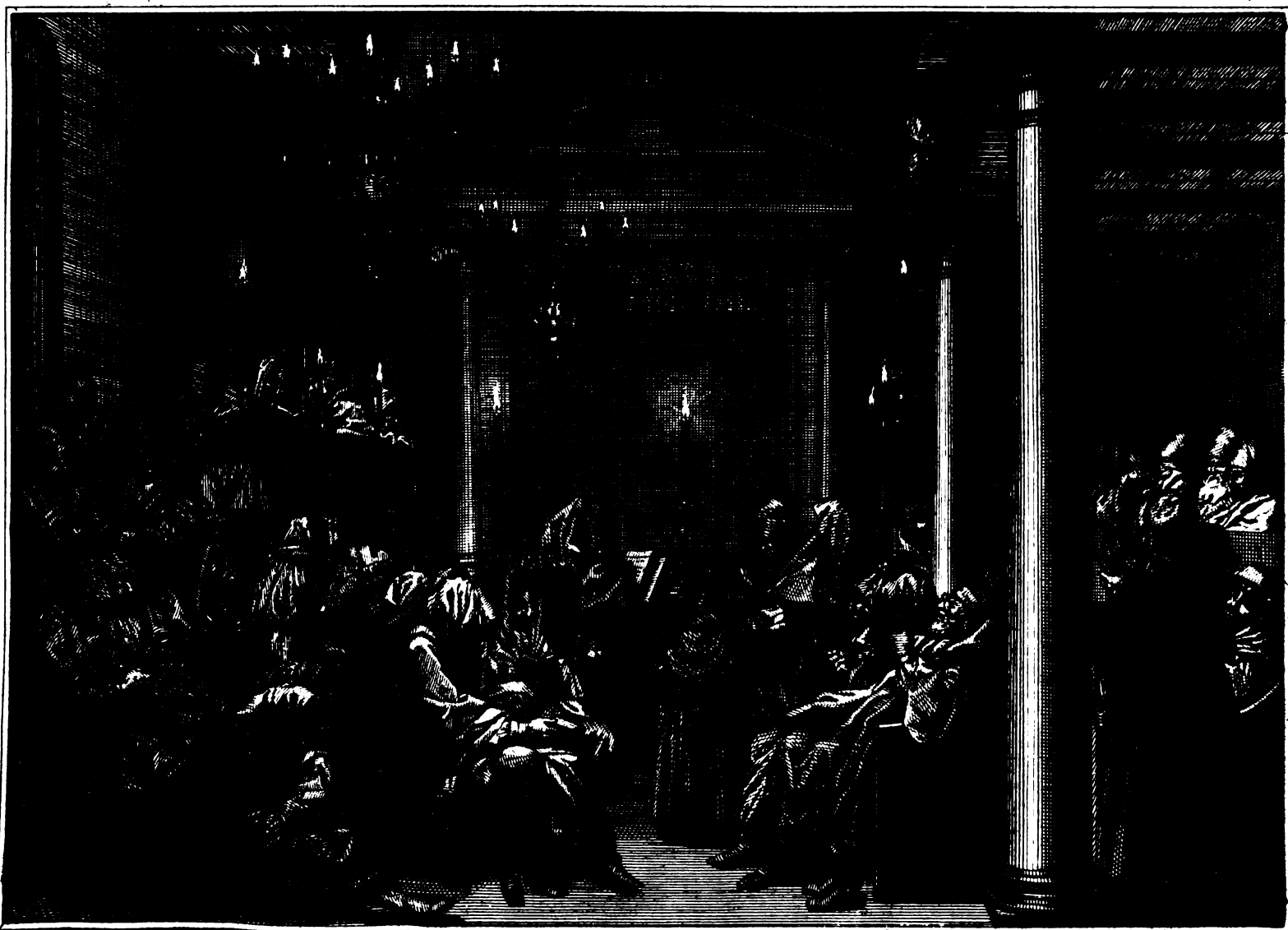
¶ Ibid. cap. xxxii.

‡ Buxtorf. *Syn. Jud.* cap. xxiii.





Le SON du COR au PREMIER JOUR de L' AN.



Dessiné d'après nature, et gravé par B. Ponce 1795.

Le CHIPUR, ou le JOUR du PARDON tel qu'il se célèbre chez les JUIFS ALLEMANDS.

hands, and did not come down till the 10. of *Tisri*, the day of celebrating the feast of *Expiation*; and they say, he ordered them to sound a horn in the camp of the *Israelites*, whilst he was going up into the mountain, to the end, that they might no longer say, *we know not what is become of this Moses*, &c. 2. The sound of the horn revives in the sinner's mind the fear of God's judgments, and inclines him to repentance^a. It is farther believed, that the sound of the horn stuns the Devil, and makes him forget that the new year begins so soon; which puts him out of a capacity of rising in judgment against them. However the sounding the horn is discontinued on the eve of the new year, nor do they celebrate the feast of the moon of *Tisri*, which is the first month of the year, or at least not till after the day of *Expiation*.

The penances of the month *Elul* consist in plunging themselves into cold water, confession, beating their breast whilst in the water with great blows of their fist, and disciplining themselves^w. Such as have a real concern for the *Circumcision* of the heart, and of an entire regeneration, accompany the austerities of their penance with alms. On the eve of the new year they say all their prayers^x fasting. The penitents persuade themselves, that God compounds with them, and forgives them at least a good part of their sins; for they are not of the same opinion as the *Calvinists*, that with all their repentance they are *unprofitable Servants*, but on the contrary, imagine, that their acts of contrition are exceeding meritorious.

The FEAST of the NEW YEAR.

ON new year's-day the horn is sounded, to advertise the *Jews*, that they are to hearken with attention and humility to the judgments of God, and thank him for his favours and support during the year that is just ended. This festival lasts two days, and the synagogue is to pray with a loud voice, and in humbler posture than usual. In *Germany* the *Jews* send their children to the *Grand Rabbi* to receive his benediction, and when they sit down to table the master of the house takes a bit of bread, and dips it in honey, saying, *May this year be sweet and fruitful*, and all the guests do the same. They seldom omit serving up a^z sheep's head at this entertainment, and if the Rabbi's are to be believed, who are excellent judges on such occasions, they will observe on this day to eat fennel, garlick, and some other things of the same kind.

We have already mentioned the sounding of the horn, which is performed standing in the place where the law is read, the whole congregation remaining in the same posture. This is made of a ram's horn, being a monument of *Isaac's* ram. It is crooked, as representing the posture of a man humbling himself. The time for blowing this horn is from sun rise to sun set.

The ancient *Jews* discharged their sins upon a he-goat, who afterwards was sent into the desert; but the^a modern *Jews*, instead of a goat, now do it upon the fish. They go after dinner to the brink of a pond, and there shake their clothes over it with all their might. They take this practice from a passage of the Prophet^b *Micah*.

^a Buxtorf. *Syn. Jud.* cap. xxiii.

^w The *Malkut*.

^x This devotion does not hinder the *German Jews* from eating; so Buxtorf says, chap. xxiii. of his synagogue.

^y See the figure of the horn in the cut.

^z This mystical head represents that of the ram, sacrificed instead of *Isaac*. *Genesis* chap. xxvii. Buxtorf. *Syn. Jud.* chap. xxiv.

^a The *Germans*. Vide Buxtorf. *Syn. Jud.* cap. xxiv.

^b Chap. vii. *ψ*. 19. *He will have compassion on us; he will subdue our iniquities, and cast all our sins into the depths of the sea.*

The EVE of the CHIPUR, or day of EXPIATION.

THE ten first days of the year are set apart for repentance, and returning to God by a sincere conversion. According to the *Jews*, the supreme Being, during the nine first days, examines the actions of men, and on the tenth pronounces sentence. They fast, pray often, afflict themselves, and shew visible marks of an extraordinary piety, to the end that on the day of the *Chipur*, they may be set down in the book of life, and blotted out of the book of death, wherein they might find their names without repentance.

The *Jews* have long practised the *Capara*, which was a ceremony performed on the eve of the Feast of Expiation. ^c The men chose a cock, the women a hen, and big bellied women both. The father of the family, or master of the house holding the cock in his hand, repeated some passages out of the *Psalms*, and the book of *Job*; after which they struck their head three times with the cock, at each blow saying; *This cock shall stand in my place, he shall expiate my sins, he shall suffer death, but I will enjoy life.* This ceremony thrice repeated, as representing the expiation of his own sins, those of his family, and those of his servants, was imitated from the ^d practice of the ancient High Priest. After the three blows given, he twisted the cock's neck, and strangled him, to shew the sinner, he had deserved to lose his life; he cut his throat, to shew he ought to have had his blood spilt; he threw him with violence against the pavement, to shew he had deserved stoning; and at last roasted him, that the sinner might thereby take the hint, do himself justice, and learn, he deserved to be roasted in fire everlasting. The animal's entrails were thrown on the top of the house, for which remarkable custom two reasons were assigned. 1. They believe, that sin proceeds from the heart and other entrails, so that a thing so detestable was to be left to the birds of the air; and it was for this reason, that the *Egyptians* formerly threw the entrails of the dead into the *Nile*. 2. It is possible, they endeavoured to imitate their ancestors, under the ancient law of sending a he-goat into the desert loaded with the iniquities of the people. This cock was to be white, as most proper to be charged with sins; for they supposed a cock of any other colour had his load already. After the cock was killed, they went to prayers in sepulchres, and gave away the value of the cock, thus sacrificed, in money to the poor. Formerly they left them the cock; but the poor afterwards reflecting on the quality of the flesh thus covered with iniquities, refused it ^e.

They likewise prepare themselves for the day of *Expiation* by ablutions, order tapers or candles for that day, and every one carries his own to the synagogue ^f. In *Germany* every man has one, but not the women; in other places the women have them too. Zealots carry two, one to light the body, and the other the soul. They generally reconcile themselves with all their enemies, and even seek them in order to make their peace, and ask pardon of them, if they are the aggressors; and if the reconciliation is refused, they protest against such refusal before three witnesses, and return three times to the charge; after which the penitent's conscience is discharged from all rancour, and indeed such a proceeding is very proper to procure peace and union. However great the offence may be, they have not always the courage to refuse a reconciliation so importunately demanded; but may it not be insincere, and may they not think they have a good right to discredit it, under pretence of patching it up again on the tenth day of another year? Be that as it will, two things contribute to make this method very useful; the effect it has on the consciences of men of probity, and reparation to which it obliges the pride of others ^g.

The

^c *Buxtorf. Syn. Jud. cap. xxv.*

^d *Leviticus*, chap. xvi. v. 17.

^e This ceremony is very rarely practised.

^f *Buxtorf. Syn. Jud. cap. xxv.*

^g *Rosse*, Author of the *Religions of the World*, in his description of the ceremonies performed on the Eve of the *Chipur*, is, as usual, very confused and careless.

The FEAST of EXPIATION, or the CHIPUR.

THIS is the festival spoken of in the book of *Leviticus*, chapters xvi. and xxiii. ver. 17. When the festival begins, they meet in the synagogue, where every man lights his candle, and sings out the prayers and anthems in a loud, but mournful tone. We ought to do the *Jews* that justice which is due to them; they observe every thing that may be called the outside of repentance with extreme care, and as imitation is prevailing on such occasions, the spectator himself can hardly forbear feeling a sharp remorse for his own sins, at the sight of so many external ^a signs of contrition at once appearing in a *Jew*, who is going to complete his repentance, and solemnly condemn himself before God, by a long enumeration of his sins. This confession is disposed alphabetically, each sin has its letter, and thus rises more easily to the sinner's memory.

The women too light up candles at home, and presage good or bad luck, according as the light burns.

The *Jews* explain the affliction of the soul, spoken of in the xxiii. chap. of *Leviticus*, by a total privation of every thing that can recreate the body, or agreeably amuse the mind; but children under eleven years of age; women with child, or newly delivered, or that suckle; sick persons, and old men; all these are excepted.

On the first evening of the festival, people of an irregular and scandalous life are admitted amongst the congregation, and even invited; they being among the faithful, as *Galbanum* ⁱ among perfumes; and two Rabbi's who stand, one on the right and the other on the left of the Chanter, perform this solemn invitation, declaring to the congregation, *that they allow them to pray with the wicked*. After which the Chanter goes and opens the *Hechal*, and sings a pretty long prayer, which the congregation say to themselves; and which annuls all rash vows, oaths, and resolutions of the foregoing year, provided they were made freely and voluntarily.

Some penitents pass the night, and sometimes all the next day standing, without shifting place, perpetually in prayer and meditation; but such as pass the night at home, must be again by break of day at the synagogue; and go on with their repentance. At the close of the day, the Rabbi stretches out his hands towards the people, and gives them the benediction ^k of *Moses*, which the people receive with great humility, covering their face with their hand, believing that God is behind the Rabbi; and that therefore man ought not to have the boldness to look at him. It was thus that the hand of God covered the face of *Moses* whilst that holy Legislator ^l humbled himself before God for the sins of the *Israelites*; which is very probably the real origin of this custom.

After the benediction the *Chazan* goes up into the pulpit, and sounds the horn, and the new moon is kept, as soon as the solemnity of the *Expiation* is over. Some *Jews* prepare their tents for the Feast of Tabernacles immediately after the *Expiation*.

That *Jew*, who has perfectly performed the task of repentance, which the synagogue enjoins on account of the *Chipur*, may without fear treat common devotees with contempt, since God's own word assures him, that ^m *from thenceforth he may eat his bread with joy, and that God accepts his good works*. This is pure *Pharisaism*, but some are to be excepted, whose devotion is more nice, and who are for repenting so effectually, that the divine mercy might never be exposed to any return to it in 24 hours.

The

^a These signs are dirty ragged clothes, mourning, or shrouds; a contrite and dejected air; a long beard; eyes cast down, which penance has made languid, and disposed to weeping; an holy eagerness determining the penitent to press thro' the croud of devotees, and be first in the synagogue; and so total a distraction, as to rob him of the use of his senses, whilst he is going over the alphabet of his sins. In short, an exact diet that exhausts the animal spirits, leaving him but just enough to support the body, during the meditation of the soul.

ⁱ *Exodus*, chap. xxxiii.

^l Vide *Buxtorf. Syn. Jud.* cap. 26.

^m *Buxtorf. Syn. Jud.* cap. xvi.

^k *Numbers*, chap. vi.

The Festival of the Passover.

THE *Jews* observe this festival with great punctuality. The grain necessary for the unleavened bread is prepared at least thirty days before, and the precaution taken in the choice and preservation of it is altogether extraordinary. ^a For instance, it is never carried to be ground upon a horse's back that has no saddle on, for fear of heating it; and the sack, that has held this grain from one Passover to another, must be unfewed, washed, and sewed again. The examinations of the leaven are innumerable, and the scruples, it gives to *Jews* of the least delicacy in religion, are in no small number^o. The sun itself is not bright enough to give light into those creeks and corners of the house, where unluckily any crumbs of leavened bread may be slipt in; not content with the sun's light they take^p a candle, and if the master of the family has the least suspicion that his sight is weak, he makes no difficulty of taking his spectacles, the better to look into the cracks and interstices of the walls. But he is still dissatisfied with so strict a search; for after ferretting every where, by night, by day, by the sun, by candle light, and with spectacles, he beseeches God that he would please to make up the defects of his search: *That all leavened bread in the house, as well what he has found, as what he has not, may become like the dust of the earth, and be reduced to nothing.*

This Sabbath preceding the Passover^q is called the *Grand Sabbath*; and there is then a sermon upon the *Paschal Lamb*. Two days at least before the Passover all their utensils are cleaned, and even very often bought new. Nor are the *Jews* less scrupulous as to the composition of their unleavened bread, than in their search for the leavened bread, and in the preparation of the grain. The water for the paste of their unleavened bread is examined and preserved with all imaginable care; nor would it be amiss for him who draws it^r, at the same time, to lift up his heart to God, and if he said a prayer half aloud, the water would only be better for it; and the master of the house, or father of the family would do well, some way, to have a hand in making the unleavened bread; if he cannot, or must not set his hand to the paste, at least to stand by during so pious an operation; to give^s free course to such small bits of paste as fall off from the great lump, and full liberty to the cats and mice to eat them, still as they roll down upon the ground; and to encourage the labourers at it by pious exhortations.

She who makes the paste takes a lump, and makes a cake of, and burns it, which cake was, under the old law, the right of the priest. Care must be taken, not to make the paste in any place exposed to the sun, and to knead without intermission, lest it should ferment. This unleavened bread is made flat, generally round, and is very insipid and full of eyes^t; but wealthy people, and such as cannot bear with any thing miserable, mix eggs and sugar with this *bread of affliction and tears*.^u

All the leaven found in the narrow search that has been made, and the vessel too whereinto it was put, are both burnt. This is founded upon a passage in *Exodus*^v.

The table at which they sit to eat their Passover, is covered and adorned by their women; and the master of the family with his children and servants sit down to it. On this table are unleavened loaves, and a plate covered in which are three mysterious cakes, one for the High Priest, one for the *Levites*, and a third for the people, the shoulder-bone of a lamb, or at least a part of one^w. The shoulder, when served up whole at this ceremony, has a hard egg with it, to which is added a meat representing the bricks their ancestors were formerly forced to make in *Egypt*, and is a composition of apples, almonds,

^a *Basnage's History of the Jews*, Lib. VI. chap. ix.

^o The *German Jews* observe these things with much more care than the rest of them.

^p It must be wax.

^q *Buxtorf. Syn. Jud.* cap. xvii.

^r *Id. Ibid.*

^s The father on this occasion says, *let all the bits of paste, broken off the mass, be free*; but all *Jews* are not so scrupulous as to the composition of their unleavened bread.

^t *Exodus*, chap. xii. v. 12.

^u The *Portuguese Jews* have this bone on the table during the whole eight days of the Passover.



L' EXAMEN du LEVAIN &c.

A. La Maitresse de la maison, qui met du PAIN LEVÉ en divers endroits, afin que son Mari qui en fait la recherche en trouve.

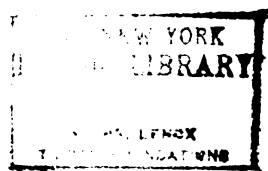
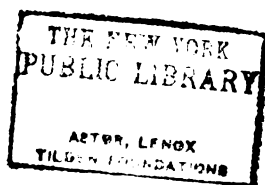


Dessiné d'après nature et gravé par B. Ponce 1795.

1. Le Plat, ou est un Os d'Agneau, avec un Oeuf dur.
2. Plat ou sont les Herbes Amères.
3. Plat de Figues, Pommes, Amandes, Canelle &c. hachés et cuits ensemble, représentant la matière dont ils faisoient les Briques en Egypte.
4. Plat avec la Sauce pour tremper les Herbes Amères.

Le REPAS de PAQUES.
chez les
JUIFS PORTUGAIS.

5. Moitié du Gâteau des Levites, dont le Père de Famille rompt des morceaux, qu'il distribue à tous ceux qui sont à table. M. tous les Domestiques Juifs sont à la même Table, avec lui.
6. Serviette, sous laquelle le Gâteau a été caché.
7. Panier ou sont les Matsot, ou Pain de Pâques.



almonds, nuts, figs, &c. dressed in wine and seasoned with cinnamon broke into pieces, to represent the straw that was used in their brick making. Another plate holds lettuce, chervil, cressies, wild succory and parsley, which are the bitter herbs, to which they add a vinegar cruet by them.

^v They are to sit down to table with the air of people in haste. After the consecration of their Passover, a glass of wine is served round to every one in company, and even to infants in the cradle: and they wash their hands either before or after the consecration. The master of the house must sit at table in an easy chair, with his left elbow on the table, the guests being in the same posture; this is an air of liberty they give themselves, to shew that which their forefathers recovered by their departure out of *Egypt*. The glass being drank off, each man dips a few of the bitter herbs in vinegar, whilst the master at the same time repeats a prayer agreeable to the circumstances of the ceremony. He then breaks the *Levites* cake in two, hides one of the pieces under his plate, to shew the manner in which the *Israelites* escaped, in hastily hiding their unleavened bread, takes the other, and holding it up over the shoulder of the lamb, bespeaks the family, who are likewise to lay their hands upon the same piece, in these words; *behold the bread of misery and oppression, which our forefathers did eat in Egypt; let him that is hungry draw near and eat. This is the sacrifice of the Paschal Lamb, &c.* The shoulder of the lamb is then again set upon the table, and wine again filled out, but the plate or basket wherein the cakes were is set aside^{*}. This shoulder, say they, represents the *powerful arm of the Lord, who delivered them from the oppression of the Egyptians.*

After this ceremony the father of the family orders an hymn to be sung, consisting of a pious recital of the miraculous deliverance of their ancestors, which is begun by a young child, whose business it is ^v, likewise to put the questions concerning the ceremonies of the Passover, which the father explains the particulars of, giving a reason for each respective mystery. When they come to that part of the hymn, where the ten plagues of *Egypt* are mentioned, they spurt a little of the wine out of the glass with their finger, thereby signifying their wishes *that those plagues may be removed far from them*; at the same time raising their voices, which they had before lowered, they drink off the wine, and go on with the hymn. The master of the house washes his hands a second time, there being reason to believe, they may be soiled since his sitting down to table; takes one of the cakes, and after consecrating breaks it, and presents a piece to each of the guests; but leaves the others untouched, because *in this night of tears and sadness* they are to be content with a morsel of bread. This bread and the bitter herbs are to be eaten with the paste already mentioned, after which they come directly to the ² lamb. The meal being almost over, the master of the house takes half the cake which he had hid under his plate, eats a bit, and breaks off small pieces for the rest of the family². This is the last thing they are to eat, but they drink a third or fourth glass of wine. At the fourth, the master taking the glass, begs of God *to pour out his wrath over those nations, who acknowledge him not.* ^b These four times they drink are so many mysteries. The Rabbi's have been careful in multiplying ties so proper to keep the vulgar in awe and admiration.

Many differences are formed amongst the *Jews* between the ancient way of celebrating the Passover, and the modern^c. 1. Formerly the lamb was eaten roasted whole; but since their sacrifices have ceased, which could not be offered any where but at *Jerusalem*, they roast one part and boil another, or even cut it in pieces, which is enough to prevent its being sacrificed. 2. The want of sacrificing, obliges them now to suppress se-

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^v This is particularly observed by the *German Jews*.

² Buxtorf. *Syn. Jud.* cap. xviii.

¹ In imitation of what is written, *Exod.* chap. xii. *v.* 26. and other places. *When your children shall say unto you, what mean you by this service?*

² That is, where it is served up to the Passover meal.

^a Buxtorf. *Syn. Jud.* cap. xviii.

^b Hereby are typified four benefits conferred by God on the *Jews*, and which are contained in the vi. chap. 6, and 7, *v.* *Exod.* Vide Buxtorf. *Syn. Jud.* cap. xviii.

^c Basnage's History of the *Jews*, Lib. VI. chap. ix.

veral hymns relating to *the Paschal Lamb*. 3. The dispersion of the *Jews* likewise obliges them to beseech God for the re-establishment of *Jerusalem*, of the Temple, and its sacrifices, and to deliver them now, as he formerly did their forefathers from the tyranny of the *Egyptians*. 4. The modern *Jews* end their meal with the unleavened bread, whereas they formerly ended it with the lamb. 5. At eating the lamb they now omit girding their loins, taking a staff in their hands, pulling off their shoes, all which was practised under the ancient law; but however, they take care to preserve that humility and attention which are due to this religious ceremony. They hold their head down during the whole time of their eating, and such *Jews* as are eminent for their piety, carry nothing to their mouth, without contemplating on the mystery with veneration.

The FESTIVAL of PENTECOST.

THE *Jews* call the 50 days, reckoned between the Passover and the Pentecost, *Homer* days. The reason of this name of *Homer* is found in the xxiii. chap. 10. and following verses of *Leviticus*.

At the Pentecost the sacrifice of the day is read by five persons; together with the history of *Ruth*, because it frequently mentions the harvest. They at this time regale with all sorts of delicacies made of milk, which they look upon as the symbol of the law, upon account of its sweetness and whiteness; and as the *Jews* value themselves upon having, as far as is possible, the most express and sensible images of every remarkable circumstance that happened at the birth of their religion, they never omit at this time to serve up to table a pretty thick cake, which they call the *Cake of Sinai*, which is to put them in mind of mount *Sinai*, whereon God gave them the law.

This is what is most remarkable in this festival besides what *Leo of Modena* has already said upon it. It was formerly called the feast of the Harvest, because the first of their grain and fruit was then offered, which was the end of this solemnity: but this cannot be in *Europe*, harvest falling much later than *Whitsuntide*. But it might bear this name in the land of *Canaan*, *Arabia*, and the neighbourhood of the *Red Sea*. Some institutions, and even religious ones, at their rise depended on times, places, and other circumstances; and all of this sort should by degrees be abolished, tho', on the contrary, mankind religiously adhere to them, even at a time when they are grown wholly useless. It plainly appears, that their uselessness makes them ridiculous; and yet they will be continued to the dregs of time.

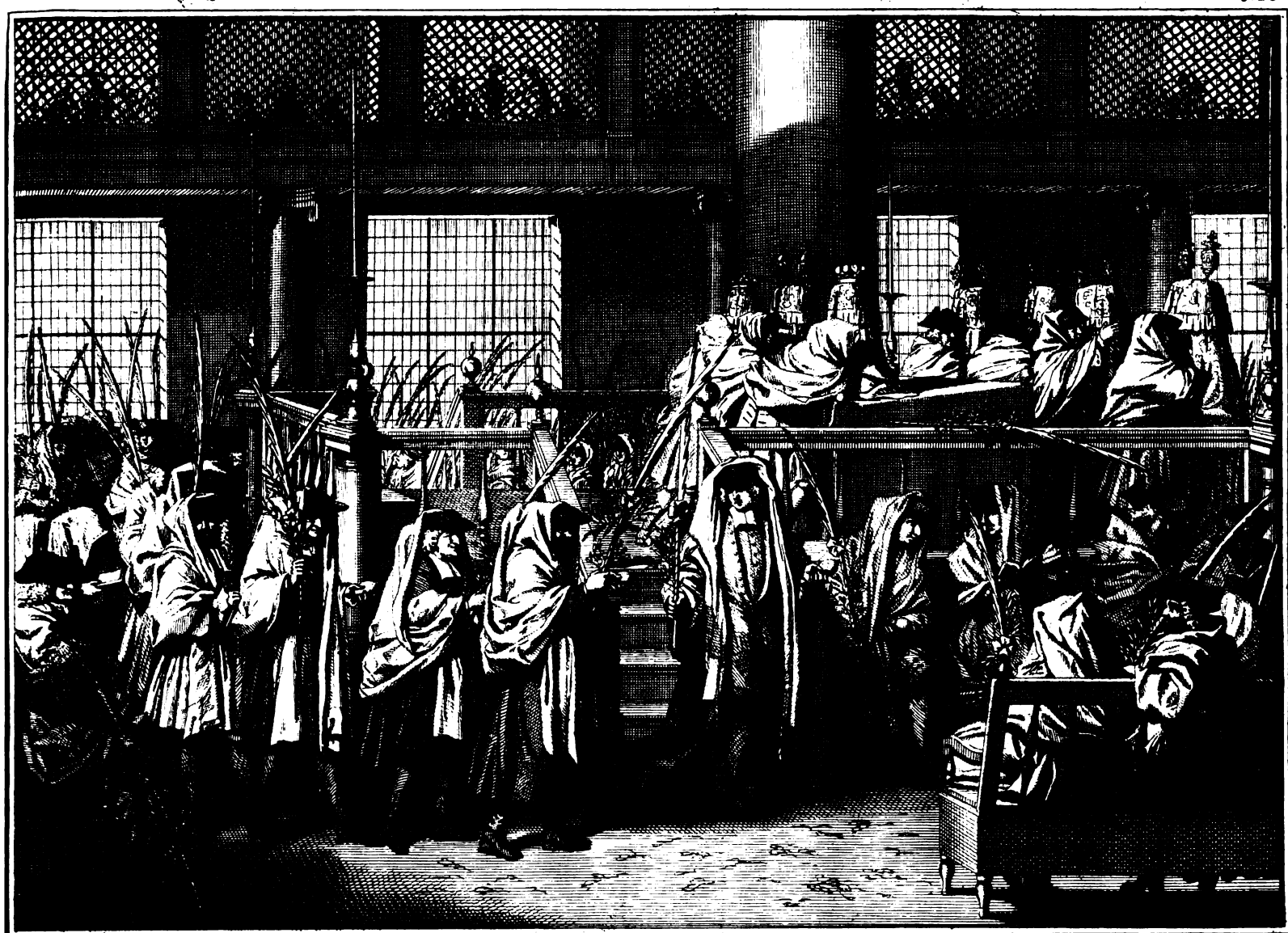
At the Pentecost the *German Jews* adorn their candlesticks, lamps, and the Pulpit of the *Hechal* with flowers and odoriferous herbs. The *Portuguese* did so formerly, and the *Italian Jews* still do so.

The FEAST of TENTS or TABERNACLES.

THIS festival is the image of the journey and sufferings of the *Israelites* in the wilderness of the *Red Sea*, and of the uninterrupted cares of Providence, which preserved them for forty years, in frightful and barren plains, without houses, always exposed to the injuries of the air, but without their being ever incommoded by them.

The *Jews* pass the time of this festival under tents set up either before or behind their houses, either in the court-yard, or the garden^d. The tent must be no more than twenty cubits, nor less than ten spans high, and must, as far as they are able, be built in an agreeable airy place, free from all ill smells. The rich adorn them with tapestry, over which they hang boughs of trees loaden with fruit: sometimes oranges, limons, &c. some-

^d See the cut.



PROCESSION des PALMES chez les JUIFS PORTUGAIS.



REPAS des JUIFS pendant la FÊTE des TENTES.

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sometimes only boughs of barren trees, such as gourds, or even no more than willow. The tents are hung with leaves on the outside to the top, but not covered with them: nor must the leaves be suffered to die. In short, they must neither be set up under any house nor tree.

During this festival, they appear at the synagogue with one ° branch of palm-tree, three of myrtle, and two of willow all tied together, which they carry in their right hand, and in their left hand a branch of limon-tree with its fruit. These they bring so near as to touch each other, and as they turn them round shake them first towards the East, then to the South, afterwards towards the West; and lastly, towards the North. There is a mystery contained under each of these branches. The palm, bearing an insipid fruit, is the emblem of the hopycrite; the myrtle, which tho' barren, has a most agreeable smell, is that of such as perform good works without the law: the willow is the symbol of the wicked, and the limon of the just. They go in procession round the desk with these branches in their hands, which was formerly performed round the altar at *Jerusalem*.

The seventh day is a grand day. They then lay aside all but the willow bough, and go seven times round the desk. The prayers are repeated faster than usual, for which they give this reason, * that during their journey in the desert, they were obliged to be quick in every thing, even in divine service. Seven copies of the law are taken out of the *Hechal*, the desk set out with flowers; and because this and the succeeding day, which is the eighth day of the festival, are days of rejoicing for the synagogue, they abandon themselves to such excess of joy, as surprizes those who do not penetrate into the mysterious part of the *Jewish* ceremonies. They move and toss themselves too and fro with great agitation, repeating their prayers with much noise and haste, and strike the benches with their willow branches. The mind of man, always forward to make a disadvantageous judgment of that which shocks him, and the mystery of which he is ignorant of, can scarce refrain giving sentence against religious acts where gravity is wanting. The coolness of piety agrees but ill with such devout sallies, and people little used to figure and mystery, are indiscreet enough to ask those who are pleased to serve God in that manner, whether it be allowable to jumble the worship of God with ceremonies that expose religion to the raillery and diversion of wits and scoffers. The seven turns round the desk are performed, as they say, in memory of *Joshua's* procession round the walls of *Jericho*.

This festival begins at home with the blessings succeeded by a supper, and they divert themselves at table in the best manner they are able. Private devotion must succeed the public; and the father of the family does not begin the consecration of the festival, till after he has been at prayers in the synagogue till night. During the whole festival, they ought to lodge in their tents, but in the manner they are built, devotion could not be able to bear out against the weather, especially in cold countries.

They leave their tents at the end of the eighth day towards night.

The FESTIVAL of the LAW.

THIS festival is on the ninth day from that of *Tabernacles*^b, is instituted by their Rabbi's, and celebrated on the 23. of *September*. The *Jews* rejoice at this time, because God has been so good as to allow them once more to read and meditate on the law. It is well known, that the sacred books of *Moses* are divided into ⁱ 52. sections or

* See the figure of these branches in the cut.

^b This is performed by the *Parnassim*, and the rest of their clergy; and this is the manner of the *Jews* of the *Spanish* Rite.

^c *Basnage's History of the Jews*, Lib. VI. chap. xvii.

^d *Basnage's History of the Jews*, Lib. VI. chap. xxix. called xxxiv.

^e *Buxtorf. Syn. Jud.* cap. xxvii.

or lessons, and that one is read every Sabbath; thus the last section falls upon the ninth day from the feast of *Tabernacles*, or the *Sunday* next to it.

The night on which the 9. day commences, after a few prayers, all the ^k books of the law are brought out of the ark, and carried in procession round the desk, at the head of which procession the Chanter walks. The same ceremony is performed the next morning, and all those books are carried back into the *Hechal*, except three¹. Out of the first is read the end of the law, out of the second the beginning, and out of the third, what concerns offerings in the xxix. chapter of *Numbers*. This is what *Buxtorf* says, but in general they only read the beginning and the conclusion of the law out of two different books. The two persons appointed to read them, are called *Spouses of the Law*. This is done in the midst of the people's acclamations, and the Rabbi's pretend it is ^m an excellent preservative against the calumnies of the Devil.

On the day whereon this ceremony is performed, all ecclesiastical officers are appointed, and chiefly such as relate to their law; which are sold to the best bidder, and the money arising from such sale is appropriated to the maintenance of the poor, and the repairs of the synagogue. *Buxtorf*, to whom we are obliged for the particulars, such as he had actually seen them in the *German* synagogues, tells us what the offices are.

1. That of lighting the synagogue lamps.
2. That of distributing the wine, for the consecration of the Sabbath and all other solemn days, to such poor as are not able to buy themselves.
3. That of rolling and unrolling the books of the law.
4. That of lifting up the books of the law, and presenting it in this manner to the congregation.
5. That of touching the wood and strings, used in rolling up, and fastening the volume of the law. This wood is called the *Wood of Life*, and the young folks gladly purchase this office, flattering themselves that by the touch of this wood, their life will be prolonged, their health preserved, and themselves made wise and prudent.
6. That of reading something out of the law on solemn days.
7. That of officiating in the room of such as acquit themselves ill in any of the above functions.

The Sabbath succeeding this festival is called the *Sabbath* ⁿ in the beginning.

The FEAST of LIGHTS, in HEBREW, CHANUCCAH or DEDICATION.

LEO OF MODENA ^o has let us into the original of this festival. They not only light up lamps in the synagogue, in the order he observes^p, but at home too; and regularity of worship has prescribed the light shall be on the left of him who comes into the house. The *Mexuza* is on the right, as is above observed; so that they walk between two ^q commandments. Their women light their lamps.

The commemoration of the *Dedication of the Tabernacle* is likewise celebrated on this festival, and the vii. chapter of *Numbers* read.

There are particular prayers for this festival, and among the rest one in praise of God, *who hath ordained the lighting up of lamps on solemn days*. This festival lasts eight days, because in the time of the *Maccabees*, those famous champions and deliverers of the *Jewish* nation, the circumcision, which is to be performed on the eighth day, was suspended, or suppressed by the enemies of Judaism.

The

^k The representation of one of these books of the law may be seen in the cut, wherein are the instruments for circumcision. ¹ *Buxtorf. Syn. Jud. cap. xxvii.* ^q *Ibid.*

^o *Sabbath Bereishith*, on account of this last word, which is the beginning of *Genesis*.

^p I. *Dissertation*, Part III. chap. ix.

^r Lighting up of lamps is one, the *Mexuza* is another.

² *Buxtorf. Syn. Jud. cap. xxviii.*

The FEAST of the PURIM.

THE word *Purim*, from whence this festival takes its name, is *Perſian*, ſignifying *Lots*. It is the plural of *Pur*, and the two days ſet apart for this ſolemnity are ſo called by the *Jews*, becauſe *Haman* their enemy had *caſt lots* to deſtroy them on one of thoſe two days.

The faſt kept on the eve of this festival is of the institution of the Rabbi's; but probably the festival was appointed by one of the Prophets, who lived near the time of *Haman*. However that may be, the *Purim* is, in a manner, the *Jewiſh Carnival*, and celebrated at the time of the *Chriſtian*; only the *Jews* have their ſorrow and repentance before it. The faſt ſhould laſt three days, and the devout of them obſerve it ſtrictly, but it is in general reduced by them to one day of mortification. “ In the morning the poor have “ given them wherewith to enable them to make merry at night, and often diſhes from “ the tables of the rich, that they may enjoy themſelves the better; the half ſhekel “ formerly paid to the temple, is collected and diſtributed to ſuch as go in pilgrimage to “ *Jeruſalem*, in order to avoid the pain of a long journey at the reſurrection, and to be “ nearer the valley of *Jebosaphat*.

“ At night they go to the ſynagogue, to hear the book of *Eſther* read, which the *Chazan* afterwards explains to the congregation. The reader may ſit at this leſſon, where- “ as at reading the law he muſt ſtand. After unfolding the volume, he ſays three prayers “ in thanks to God, in that they are called to have a ſhare in this ceremony, in that they “ are delivered (from the hand of *Haman*) and in that they are ſuffered to live to this “ festival. He then reads the hiſtory of *Haman* and *Eſther*, (during which) he in five “ places raiſes his voice in a manner enough to frighten the women and children, and “ this to awaken ſuch as may ſleep, or (rather) to ſhew his joy. He is obliged to read “ the names of *Haman*'s ten children without ſtopping to take breath, and the name of “ that perſecutor is pronounced in the ſynagogue with a prodigious noiſe ----- In ſome “ places the name of *Haman* is graved on a ſtone (or on wood) and the moment it is read, “ they ſtrike (that whereon the name is engraved) hard againſt another, crying out, *let “ the name of the villain periſh and be blotted out*. They conclude (theſe acts of piety) with “ curſes on *Haman*, and his wife, and bleſſings on *Mordechai* and *Eſther*, and with praiſes “ to God for preſerving his people. They (then) go out of the ſynagogue in order to ſit “ down at table, and return the (next) morning, to hear the book of *Eſther* again read “ ----- After which begins ſo great and general a debauch, that this festival was “ (formerly) confounded with the *Bacchanalia* of the Heathens.” This is the deſcription of that festival, taken word for word from *M. Baſnage*, except a few expreſſions corrected.

Joviality is ſo cloſely connected with the *Purim*, that there is not a ſtanch *Jew*, but what gives a looſe to mirth and good humour. One would think a good deal of pains were required almoſt in one and the ſame moment to paſs from the moſt rigorous penance to the moſt extravagant tranſports of joy, and at once to make a leap from the one to the other. But nothing is more common. Theſe extremes meet, and the two different characters men appear under on theſe occasions will juſtify our comparing them to a very ſupple plate of ſteel, which bends eaſily, and in a moment as eaſily recovers its former figure.

There are particular prayers and benedictions for this day, as well as for all the other ſolemn festivals of the *Jews*.

The names of the ſons of *Haman* are written in a very ſingular manner in the *Magilab*, ranged like ſo many bodies hanging on a gibbet.

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The

* *Eſther*, chap. ix. * *Haggai*, or *Malachi*, according to *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. chap. xvii.
 * Hiſtory of the *Jews*, Lib. VI. chap. xvii. * This name the *Jews* give to the book of *Eſther*.
 * Vide *Buxtorf. Syn. Jud.* cap. xxix.

The FASTS appointed by the SYNAGOGUE.

LEO OF MODENA has treated * of all the fasts of command. That of the 17. of *Thamuz*, answering to *June*, has several causes. The tables of the law broken in pieces, the Idolatry of the golden calf, the ceasing of the daily sacrifice, the temple prophaned by the idolatry of *Manasses*, are all at that time part of the subjects of their affliction.

Their fast upon account of the destruction of their two temples is extremely remarkable. The meal before it must be managed with great sobriety and modesty, and one single kind of meat composes the service of such, who sincerely bewail *the bruises of Jerusalem*. Such will neglect every thing that is able to flatter their taste or their vanity, and will eat little and drink still less. The *Germans* at this time eat nothing but herbs and eggs, therein fancying they see the image of mourning and sadness; and they formerly eat nothing but bread steeped in water, first adding a little salt to it. This sorrowful meal was eaten on the ground before the hearth, clothed in sackcloth, sometimes covered with ashes; but always weeping and groaning. A cruse of water stood by to quench the penitent's thirst, and repair his strength worn out with affliction. His silence was uninterrupted unless by sobs, his Feet bare, and to crown his affliction his bread was frequently mixed with ashes and gravel.

* The night of this fast was to be spent with all possible inconvenience. The bed was to be hard and ill made, the bolster very low, and sheets very rough and coarse; and some chose a stone for their pillow. The next day they are not to read the law, because *that rejoices the heart*: nor do they salute each other. The day succeeding that of the fast is a day of sadness too, on which they abstain from meat and wine; and tho' it is not quite so solemn as the first, yet has it strong and visible signs of sorrow and affliction. On the eve of this day they enter the synagogue without shoes, sit down on the ground, and read the *Lamentations of Jeremiab*, by the light of a lamp much dimmer than usual; and at each verse beginning with any *Hebrew* word equivalent to *how*, they raise their voice in a very moving tone. To conclude, they who commemorate the destruction of the temple with the greatest devotion, carefully practise at their houses every thing capable of inspiring them with grief.

Leo of Modena has treated of the other fasts of the *synagogue*; but besides them, some are observed which are not generally received. The calendar which we have annexed to these explanations, will give the names of these fasts and of some other festivals.

The DEVOTION of MONDAY and THURSDAY.

Buxtorf furnishes us with a * description of this devotion. One of *Esdra's* ten precepts to the *Jews* of the Captivity, according to the *Talmud*, was every Monday and Thursday to read publicly in the synagogue something out of the law, in a certain manner, and with all the devotion due to the majesty of the subject; and another of those precepts appoints Monday and Thursday for the trial of all causes. *Moses*, add they, went on a Thursday up to Mount *Sinai* the second time, and returned the Monday following with the same tables of the law; and the *Pharisee* ^b in the Gospel doubtless chose these two days to fast twice a week on. In short, there are particular prayers for Mondays and Thursdays.

Some

* *Vide* I Dissertation, Par. III. chap. viii.

[†] *Id.* cap. xxx.

[‡] *Id.* *Ibid.*

^a *Syn. Jud.* cap. xiv.

^b *Luke* chap. xviii. §. 10.

Some remarkable ceremonies go along with their exposing and reading the law, of which *Buxtorf* will help us to the description, agreeable to what he had seen practised in the *German* synagogues. There are two sticks fastened to the volume of the law wherewith they take hold of it, that the book itself may not be touched, which might often be polluted by unclean hands; and those sticks are called *the wood of life*. *Leo of Modena* has given us an exact account of the scrupulous care of the *Jews* in the choice of the vellum on which the law is to be written, of the ink, the character, the method of writing, of the ark wherein it is locked up, &c. wherefore we shall be silent on all these heads. The book of the law is wrapped round with a sort of band or broad ribband, embroidered with needle-work. Each child brings his own to the synagogue. On this band is generally embroidered the name of the child and his parents, his age, and birth day. The child's father gives it to him, who has the care of *the wood of life*, and he gives it to him who rolls and unrolls the law. This person covers the book with these ribbands in such a manner, that the letters embroidered thereon shall turn towards the law, and even touch it if possible; besides which, the law has a very neat silk covering, to which a silver plate is fixed by a small chain of the same metal. This plate, which is hollow, encloses several lesser, whereon are graven the names of the festivals and other solemn days, which require the reading of the law. On the great plate are these words, *the crown of the law*, or these, *the holiness of the Lord*.

When the *Chazan* takes this sacred book out of the ark, the congregation say, *let God arise, and his enemies shall be scattered*; and the moment he shuts the ark a benediction is repeated. When he takes the book into his hands he pronounces a benediction suitable to the action, and the congregation answer by another. When he carries the law to the desk, the devout that are near enough come forward in order to kiss it; the rest endeavour at least to touch it with their hands.

The law is laid upon a silk carpet spread upon the desk, after which the *Segben* unties the ribbands, opens the book, and orders the *Chazan* to appoint the persons for reading it.

When the lessons are over, he, whose business it is to lift up the law, takes, opens, lifts it as high as he can, and thus opened and raised, turns it towards the four winds; upon which the congregation say; *behold the law which Moses gave to the children of Israel*.

After this ceremony, they who have purchased the privileges of rolling up the law, and touching the *sticks of life*, draw near in order to perform their office: the whole congregation likewise come forward in order to kiss, or at least to touch the sacred wood. Two fingers have the honour of touching it, which must immediately be laid upon the eyes, that touch having given them a vertue to strengthen the sight, and cure sore eyes. This wood too confirms health, recovers the sick, and facilitates the labour of women who look upon it. As to the women they are excluded from all religious ceremonies, and remain shut up in their galleries without being capable of having any share in them; they are content to look at a distance, and to enjoy their zeal by pious glances cast thro' their lattices, and by coming as forward as they can upon the edges of those lattices where they stand in the synagogue.

Benedictions likewise accompany the law when it is to be carried back into the *Hechal*, whilst it is carrying, and lastly, whilst it is replacing in it; after which they make an end of their prayers, and go out of the synagogue; in the instant of going out, they lift up their heart to God.

JEWISH CALENDAR for the Year 1722.

BELIEVING this calendar of the history of the *Jews* of ^c M. *Bafnage* would be agreeable to the reader, we have given it him, fitted for the year 1722.

^d EXECUTE THE JUDGMENT OF PEACE AND TRUTH IN YOUR GATES.

Year ^e 483^f From the creation of the world.

1722 Of the Christian æra.

3887 From the DELUGE.

3535 From the birth of our father ABRAHAM,

on whom be peace.

3245 From the going down into EGYPT.

3115 From the birth of MOSES our master,

on whom be peace.

3035 From the DEPARTURE out of *Egypt*, and the publication of the LAW.

2995 From the entrance into the land of CANAAN.

2555 From the building of the TEMPLE.

2279 From the CAPTIVITY of the TEN TRIBES.

2145 From the DESTRUCTION of the FIRST TEMPLE.

2075 From the building of the SECOND TEMPLE.

2030 From the CESSATION of PROPHECY.

1655 From the RUIN of the SECOND TEMPLE.

1582 From the COMPOSING of the MISCHNA.

1244 From that of the *Babylonish* TALMUD.

1232 From the birth of MAHOMET.

1128 From the beginning of the FAITH of the ISHMAELITES, i. e. of MAHOMETANISM.

327 From the BANISHMENT out of FRANCE.

231 From the BANISHMENT out of SPAIN.

223 From the BANISHMENT out of PORTUGAL.

Let us beseech God, that he would rebuild his temple and altars. The Saviour shall come in Sion, and plenty of good things to the house of Israel. AMEN. May it be God's will.

1. It must be observed, that the *Jewish* year is of 354 days, and that every three years a month is intercalated, which makes a year of 13. months.

2. Their civil year begins in *Tifri* or *September*; their ecclesiastical, in *Nisan* or *March*.

3. M. *Bafnage* thought proper to insert the festivals, which are abolished, in his calendar, whom we have followed. And it is this.

I. Month Civil.

VII. Ecclesiastical.

Days.

Month of *Tifri*, *September*.

I. New-year's-day. The Feast of Trumpets, *Levit.* ch. xxiii. ver. 24. *Numb.* ch. xxix. ver. 17.

They found the trumpet for many reasons. 1. Because *Isaac* being laid upon the altar, a ram, which stuck by the horns in a thicket was offered in his room. 2. Because *Moses*, being returned to Mount *Sinai* to beg of God fresh tables of the law, commanded trumpets to be sounded through the whole camp, to prevent the people from relapsing into idolatry. The trumpet, they say, is to be founded

^c Lib. VI. chap. xxix.

^d *Zachar.* chap. viii. v.^{f} 16.

the thousands in this calculation; thus the year 483. is 5483.

^e The *Jews* cut off

^f We omit the Epochs of less note.

Days. sounded every day from the 1. to the 28. of *August*, night and morning after their prayers, in memory of this action of *Moses*. 3. Lastly, The people are thereby admonished to prepare for the day of judgment, which is the first day of the year, because at that time God judges all the *Israelites*.

They have a thousand scruples both as to the trumpets they use, and the manner wherein they are to use them. It must be the horn of a ram; that of a cow or a calf is unlawful. It must be rather crooked than straight; and tho' it were stolen, yet however they would use it, because the command to sound the trumpet, and the prohibition to steal, are two different precepts. But should the horn have been used in any idolatrous act, it must be thrown away. It must be adorned neither with gold nor any other ornament of value. Should there be any crack across it, it is still good; but the least crack length-ways makes it unfit for use. They are to make as great a noise as possible, and even the women are allowed to blow it.

They rise early on new-years-day, go to the synagogue, and say their prayers, and then the books are taken out of the chest. Five Priests, a *Levite*, and three *Israelites* are appointed to read the law on this day, one of whom reads a lesson out of the prophets, which is the first and second chapter of *Samuel* to the 10. verse. Then he who is to sound the trumpet rises, and taking the horn pronounces these words.

Blessed be thou, Lord God, King of the world, who hast sanctified us by thy laws, commanding us to listen to the sound of the trumpet. Blessed be thou, my God, who hast caused us to live, who hast strengthened us, and made us to attain to this day.

Whereupon he sounds the horn, of doing which there are three different ways, which must be strictly observed by sounding three times each way. These are called *Tischrath*, *Taschiath*, and *Tarath*.

When that is over, this prayer is said: *Remember the covenant of Abraham, and the sacrifice of Isaac.* The form used by the *Spanish Jews* is something different; for they begin with these words; *Blessed are the people who know what joy is:* after which they remind God of the covenants he made with their forefathers. They begin to blow the horn, and say a prayer composed by *R. Amnon*: *Give strength to holiness;* after which they begin to blow again, and say the prayers, called the trumpet prayers, because the word *שופר שופר* *Shopparoath*, is often repeated in them, and after they are over; conclude with sounding the horn again.

III. A fast day for the murder of *Gedaliah*, governor of *Judea*, and of the *Jews* left there after *Nebuchadnezzar's* conquest of it. Many of those *Jews* were killed by *Ishmael's* treachery, *Kings Lib. II. chap. xxv. verse 25.* On the same day there was a festival appointed in the time of the *Asmoneans* to celebrate the memory of a miracle wrought by God in time of persecution. They pleaded in writing, and the debtors were obliged to set the name of God to their notes: *Such a day, such a year of John the high priest, and servant of the living God.* Thereupon their wise men ordered them to pay their debts the next day, and cancel their notes; which was accordingly done; but they were surprised to see that the name of God was effaced. They thought that the notes were void, and that a festival ought to be appointed in memory of the miracle, *Selden's Calendar.*

V. Fast day for the death of 20. *Israelites*, and that of *Hakkiba*, *Joseph's* son, who had been taken prisoner.

VII. Fast day, for the sin of the golden calf, and God's command to destroy the people in the desert by sword and famine.

X. Day of propitiation. We have already explained the manner wherein it is celebrated.

Days.

- XV. Feast of Tabernacles. This has been spoken to above.
- XX. Octave of the Feast of Tabernacles.
- XXIII. Day of rejoicing for the law. *שמחת תורה*. Hereby is understood those benedictions with which *Moses* blessed the people before he died; wherefore the two last chapters of *Deuteronomy*, and first of *Joshua* are then read, together with the book of *Ecclesiastes*.

II. Month *Marchesvan*, of XXIX Days; XV. October.

Days.

- VII. Fast, for the calamity that befel *Zedekiah* and his children, who were massacred in presence of their father, and he himself had his eyes put out by *Nebuchadnezzar's* order.
- XX. Fast, for expiating the sins committed during the Feast of Tabernacles. This fast begins again the XXII. and XXVI. of the same month.
- XXIII. A great festival instituted in the time of the *Asmoneans*, when the altar profaned by the Gentiles was pulled down, and the stones hidden, till a prophet should decide what was to be done with them. Hereupon a new altar was built, the court and polluted places were purified, and sacrifices offered with great joy and solemnity. *Selden's Calendar*.
- XXV. Day of rejoicing, in memory of the *Jews*, upon their return from the captivity of *Babylon*, retaking several places from the *Cutheans*, which they had seized upon in their absence. *Selden*.
- XXVII. Day of rejoicing, in memory of the victory of *R. Johanan*, son of *Zabai*, in his dispute against those Heretics, who were for eating of that which was offered to God, instead of letting it be consumed upon the altar, *Levit. chap. xiii. verse 15*.

III. Month *Cisleu*; November, even XXX. Days.

Days.

- III. Day of joy, for the *Asmoneans* removing out of the court the statues and images which the Gentiles had set up there during the persecution. This day was consecrated as a solemn festival. *Selden*.
- VII. Fast, for *Jeboiakim's* burning the prophecies of *Jeremiah* which *Baruch* had copied: but there is a difference as to the time of this fast; which some observe the III. and others the XXVIII. of this month.

On the same day, is commemorated the death of *Herod the Great*, son of *Antipater*, he being an enemy to their wisdom, and a disturber of their discipline. The Rabbi's have determined that there is joy in heaven at the wicked's leaving the world: and here they apply several passages of the Scripture, and the example of *Adonijah* whom *Solomon* put to death, *1 Book of Kings, chap. ii. verse 25*. *Selden*.

- XXI. The day of *Mount Garizim*. The Rabbi's say, that the *Samaritans* sent ambassadors to *Alexander* upon his arrival in *Judea*, to ask leave to destroy the temple of *Jerusalem*; and the better to attain their end at first obtained that of purchasing part of mount *Moriab*. But *Simeon the Just*, High Priest, going out to meet that Prince, the majestic air of the High Priest astonished *Alexander the Great*, who asked the subject of their deputation. *Simeon* answered, that it was to hinder the *Samaritans* from destroying their temple. *They are in your hands to do with them as you shall think fit*, said *Alexander*; and in an instant the *Jews* seized upon the *Samaritan* deputies, bored their heels, tied them to horses tails, and dragged them over briars and stones as far as mount *Garizim* which they

Days. plowed up, and sowed with tares as the *Samaritans* intended to do by mount *Moriab*: and this day is appointed a festival in memory of that triumph.

XXIV. *The Feast of Dedication*: when the altar, prophaned by *Antiochus*, was purified. This is a very solemn festival, and continues eight days, 1 *Book of Maccab.* chap. iv. verse 52. 59. 2 *Maccab.* chap. ii. verse 16. It is likewise called *The Feast of Lights*.

To this day some have added the *Feast of Judith*, upon account of the addition made to her history in the Vulgate: *The festival for this victory is by the Hebrews placed amongst their solemn days; and is celebrated by the Jews ever since.* *Sigonius* and *Torniel* inserted it in the calendars of the *Jewish* festivals. But the words of the Vulgate are not in the *Greek*, so that it is an addition foisted into the text by some impostor, zealous of the honour for *Judith*, or rather for the truth of her history. Her festival is not in the *Calendars* made by the *Jews* themselves, nor even in *Selden's*, tho' much fuller than any of the others. *Sigonius* made his out of his own head.

IV. Month, *Teveth*. December, odd XXIX. days.

Days.

VI. Fast, upon account of the translation of the LXX. made in the reign of *Ptolemy*. The *Jews* imagine their law prophaned by this version, tho' done by *Jews*; and insist that God to shew his displeasure at it, spread a terrible darkness over the earth for three days. But the *Hellenist Jews*, and they of the dispersion held this translation in great esteem; it being absolutely necessary to them, as well as to the fathers of the Christian Church; they not understanding *Hebrew*.

IX. Fast, for which they know no reason.

X. Fast, upon account of the siege of *Jerusalem* by the *Babylonians*.

XXVII. Festival of the reformation of the *Sanbedrim*: of which this, according to the *Jews*, is the rise. *Alexander Jannæus* extremely favoured the *Sadducees*, and brought so great a number of them into the council, that hardly one, except the president *Simeon*, the son of *Sharash*, was orthodox; and these *Sadducees* were so ignorant, that they could not back their opinions with any proofs from the law. This put the president upon making an order, whereby none should have a place in the council, but such as could give a reason for his opinion, and ground is upon the law. The next day he proposed a difficult question, which a young priest offered to decide; but being incapable of doing it, he required a day's time to consider and study it. He deliberated upon it; but being ashamed of his inability to answer it, did not dare to appear amongst them. *Simeon*, Prince of the council, made advantage of the opportunity to fill up the vacancy with an orthodox member; the number of LXXI. being never to be lessened. By this contrivance he turned all the *Sadducees* one after another out of the council. And this festival was appointed in memory of this expulsion as soon as completed. *Selden's Calendar*.

V. Month *Scebath*; January, even XXX. Days.

Days.

II. Festival in memory of the death of *Alexander Jannæus*, who was an enemy to the *Israelites*, that is the *Pharisees*. One day when he was sick, he arrested LXX of them, in order to have them imprisoned, and, in case he should die, ordered the jaylor to cut all their throats. The King died; but the Queen took his ring, and sent it to the jaylor, ordering him to be told that the King had had a dream; which obliged him to set the *Israelites* at liberty; and that his ring was the mark and seal of his pleasure. The wisemen were thereupon set

at

Days. at liberty, and the King's death published; which the Queen had concealed till her design was executed. For this a festival was appointed. *Selden's Calendar.*

VIII. Fast, for the death of those just *Israelites*, who lived in the days of *Joshua*, *Judges* chap. ii. verse 10.

XXII. Day of rejoicing, because *Niskalemus*, who ordered images to be set in the temple, died at the intercession of the *Jews*; who then began to break to pieces the images he had caused to be set up. Therefore it was likewise resolved that a festival should be appointed in memory of this deliverance. *Selden's Calendar.*

As it is hard to guess who this *Niskalemus* was, and as the *Jerusalem Talmud* tells us, that *Simeon* the just heard the *Batkol*, or daughter voice, which, issuing out of the holy of holies, said; *Galychus is dead, and his decrees have now no force*: *Selden* concludes that this event happened in the time of *Simeon the Just*; and that *Galychus* and *Niskalemus* were the same person: but it is more probable that it was *Caligula*, who would have had his statue set up in the temple, and that the deliverance they celebrated, was a deliverance, from his brutality.

XXIII. Fast, upon account of the assemblies and battles of the *Israelites* against the tribe of *Benjamin*, to revenge the violence offered to the concubine of a *Levite*, *Judges* chap. xx.

XXIX. Festival, for *Antiochus's* death. *Selden's Calendar.*

VI. Month *Adar*; February, odd XXIX. Days.

Days.

VII. Fast, for *Moses's* death.

VIII. Fast, for the schism between *Hillel* and *Shammai*, and the division of their schools.

VIII. Day of trumpets, for rain.

And IX. As the Holy Land was very mountainous, and the drought often caused a dearth, rain was earnestly prayed for; and two successive days were kept upon this account, one for the present year, that is to pray for it for their present uses, and the other for the next year. For they provided against the future, and before-hand prayed to God for the following year. *Selden's Calendar.*

XII. The feast of *Tyrinus*, or *Turianus*, who having caused *Lollianus* and *Papus* two brethren, and proselytes to Judaism to be arrested at *Laodicea*, would have forced them to offend against the law. The crime they were to have been obliged to commit is clearly expressed; they being ordered to receive the water, to be poured upon them for washing, from a vessel consecrated to idols, and whereon people stood to look at the images of the Gods; but they refused, and suffered martyrdom; and these two days are set apart as a festival in honour of them. In the *Extravagancies*, *Semacoth*, added to the *Babylonian Talmud*, *Tyrinus* is affirmed to be *Trajan*, and he is there called by his name טרניאנוס *Trajanus*. In the *Ghemara* of the *Jerusalem Talmud* this festival is likewise fixed on the 12. of this month. But *R. Jacob Bar Acha* says, that the festival of *Tyrinus*, or the day whereon *Lollianus* and *Papus* were martyred, had been dropped and laid aside. *Selden's Calendar.*

XIII. The fast of *Esther*, and at the same time the death of *Nicanor*, who was killed by an *Asmonean*, is commemorated, 1 *Book of Maccab.* chap. vii. verse 43. This fast is taken notice of in the *Babylonish Talmud*. *Selden's Calendar.*

XIV. The feast of *Lots*, *Purim*; or the deliverance of the *Jews* by *Esther*.

And XV. We have already treated fully of this festival.

XVII. The flight of the wisemen. *Alexander Jannæus*, a favourer of the *Sadducees*, and enemy to the *Pharisees*, had resolved to massacre the latter; but they fled into *Syria* (or the East) and went and dwelt at *Koslikus*; the inhabitants, who were idolaters, intended

Days. intended to kill them; wherefore they again fled in the night, and this festival is observed on the day of their flight. *Selden's Calendar.*

XX. For rain God sent in a great drought. This appears to have happened in the reign of *Jannæus*, whilst *Simeon* the son of *Sbarach* was Prince of the *Sanbedrim*, who appointed this festival, because God never sends rain but for the merits of *Israel*; wherefore it is written, *God shall open his treasure for thee. For thee, that is, upon account of thy merit.*

XXVIII. A feast day, because when the *Grecian* Princes had forbidden the *Jews* to circumcise their children, or observe the Sabbath, and at the same time commanded them to worship their idols; the *Jews* astonished, addressed themselves to a woman whom the *Romans* frequently consulted, and said to her, *Are we not of the same father, and children of the same mother? Wherefore then oppressest thou us with such rigorous Edicts?* Upon which they obtained their request, and therefore appointed a festival for this deliverance. *Selden's Calendar.*

VII. Month *Nisan*; March XXX. Days.

In this Month begins the Ecclesiastical Year; wherefore the sacred Writers always call it the First: and on the XIV. of the Moon of Nisan the Passover is celebrated.

Days.

- I. Fast, upon account of *Nadab* and *Abihu*, sons of *Aaron*, who were devoured by fire from heaven, for having put strange fire into their censers. It is wonderful that the *Jews* fast so long in remembrance of those whom God miraculously punished for a public prophanation. But it is still more surprising, that they should be so ignorant in their own history, as to place this fast on the 1. of *Nisan*, when sacred history tells us it happened on the 8. of the month.
- X. Fast day, for the death of *Mary*, *Moses's* sister, and because there was no water in the desert of *Isra*, where she died, which made the people murmur against their Legislator, *Numb.* chap. xx. verse 1. and following.
- XIV. Feast of the Passover, which lasts seven days.
- XV. The Feast of *Azuma* or unleavened bread, with which begins their grand festival, or festival by way of excellence; for they were not then allowed to act as on the former day.
- XVI. The Feast of the First Fruits, offered unto God; as grain, &c.
- XXI. The seventh day of *Azuma*, and the last of the Passover.
- XXVI. Fast, for *Joshuab's* death.

VIII. Month *Iar*; April, XXIX. Days.

Days.

- X. Fast, to repent for the sins committed in celebrating the Passover, as also for the death of *Eli*, the High Priest, and the taking of the ark under his government, *1 Sam.* chap. iv. verse 11.
- XVII. Fast, as the former.
- XXIII. Fast, for the death of *Samuel*.

IX. Month *Sivan*; May XXX. Days.

Days.

- VI. The Feast of Pentecost, called שבועות, *The Feast of the Seven Weeks.*
- XII. The second day of Pentecost is a festival too.
- XXIII. Fast day, because *Jeroboam* having separated the Ten Tribes, forbade the carrying of the First Fruits up to *Jerusalem*.
- XXV. Fast, for the murder of *Rabban Simeon*, son of *Gamaliel*.

Days.

XXVII. Fast, because on this day *Chanina*, the son of *Thradion*, was burnt together with the book of the law.

X. Month *Tammuz*; June XXX. Days.

Days.

XVII. The most solemn fast of all: for *Moses* broke the tables of the law, the perpetual sacrifice ceased, and *Jerusalem* was taken on this day.

XI. Month *Ab*; July XXX. Days.

Days.

I. Fast, for *Aaron's* death.

IX. Fast day, God having then sworn that the *Israelites* should never enter into the land of *Canaan*, but die in the desert.

XVIII. Fast, for that in the reign of *Abaz*, the lamp of the western branch of the golden candlestick went out.

XII. Month *Ehul*; August XXIX. Days.

This month they by washing, purification and prayer, prepare themselves for their new-year's-day.

Their MANNER of receiving PROSELYTES.

WE shall not enter into a particular account of the different orders of proselytes, or of the figure they made in the ancient *Jewish* church, this article having been already largely treated on by several of the learned; ^s Mr. *Basnage* having given us an extract of what they have said thereon in his history of the *Jews*, chap. vi. and vii. of the 6. book.

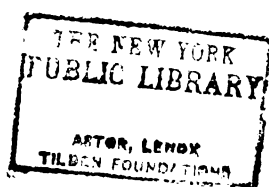
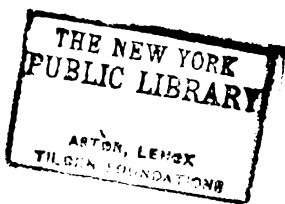
This was the ceremonial of a proselyte's admission. After declaring his design, ^h he was to make profession of the *Jewish* religion, and take upon him the observation of all its rites ⁱ. Three persons instructed him in the law, examined him carefully, and admitted him by circumcision, baptism and sacrifice.

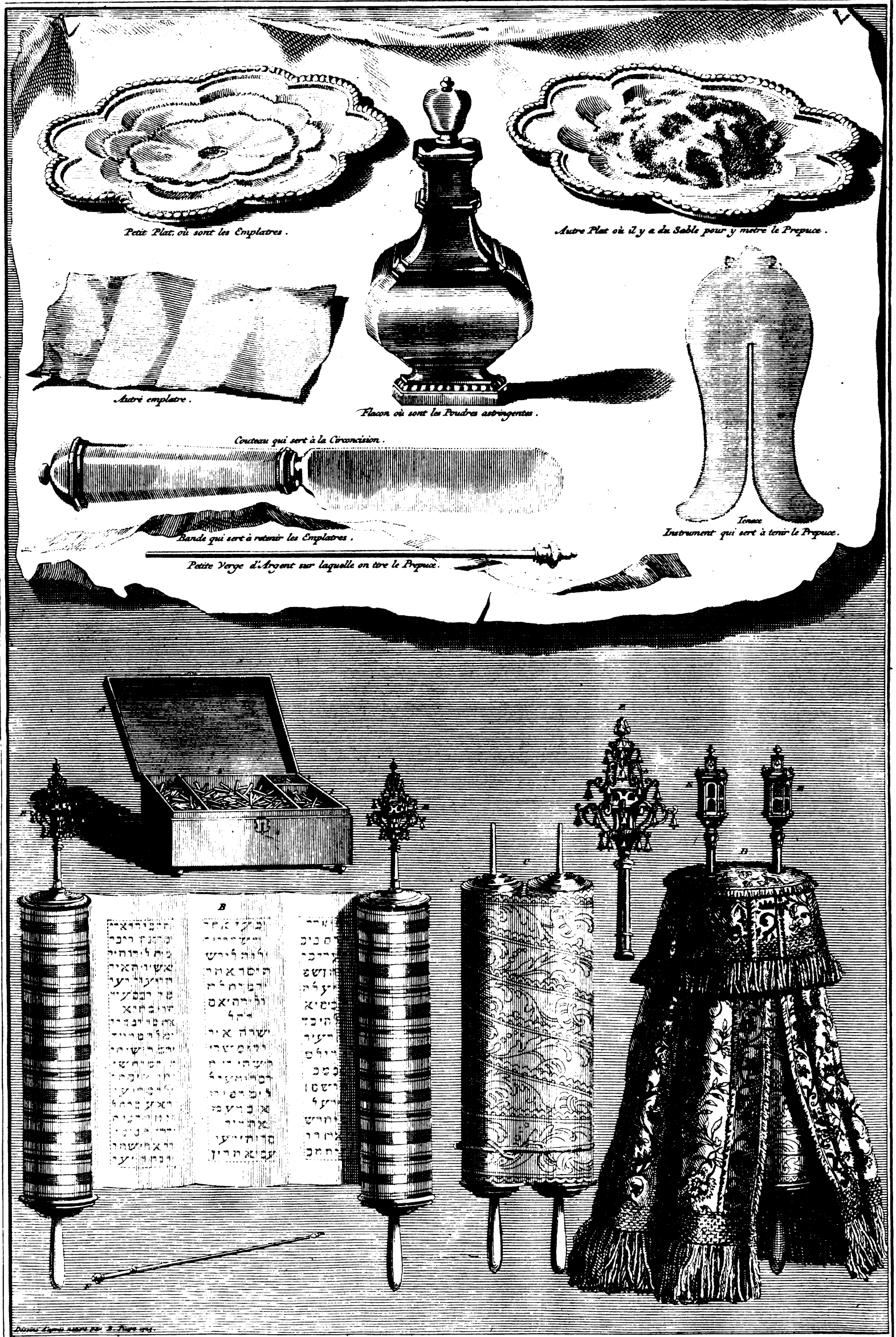
The proselyte then was circumcised, unless he happened to be born among such people as observed the practice of it, such as the *Ethiopians*, the natives of *Colchis*, the *Idumeans*, &c. for then they only drew a few drops of blood from the part that was to suffer circumcision, and such blood was called, *The Blood of the Covenant*. Three witnesses were to be present at the ceremony, to make it the more authentic, and when the wound was healed, the proselyte was baptised. This custom, however ancient, or from whence-soever it might take its rise, certainly signified that the proselyte was pardoned as to his past conduct, and was under a necessity of living better for the future. The three witnesses were to be present at his baptism as well as circumcision: but when a woman was baptised, they were to retire, turning their back towards her as she came out of the water. The water was to touch all the parts of the body, without which the baptism was irregular. A sacrifice completed the new convert's admission into *Judaism*, after which
he

^s What Dr. *Prideaux* says hereon, Part II. Lib. V. of his *Connexion*, &c. is sufficient to satisfy the reader's curiosity.

^h *Basnage's* History of the *Jews*, Lib. VI. chap. vii.

ⁱ The *Jews* had two sorts of Proselytes. Those called Proselytes of the *Gate* were under no other obligation than that of quitting idolatry, and following the religion of nature, as laid down in the vii. precepts of *Noah*. But those called Proselytes of *Justice* were bound to observe the law of *Moses*, and were initiated by circumcision, baptism and sacrifices, and partook of all the privileges of the natural *Jews*; *Prideaux's* *Connexion*, Part II. Lib. V.





Petit Plat, où sont les Emplaîtres .

Autre Plat où il y a du Sable pour y mettre le Prepuce .

Autre emplaître .

Flacon où sont les Poudres astringentes .

Couteau qui sert à la Circoncision .

Bande qui sert à retenir les Emplaîtres .

Petite Verge d'Argent sur laquelle on tire le Prepuce .

Touche Instrument qui sert à tenir le Prepuce .

A. Petit Coffre où sont les noms de tous les Membres de la Synagogue d'où l'on tire au sort les noms de sept personnes destinées à porter et à lire la loi. Ce petit Coffre est divisé en quatre parties, la première marque 1. contient les noms des Levites, 2. est pour inscrire les noms des Levites à mesure qu'ils ont lu, 3. les noms de tous les autres Membres de la Synagogue, 4. place pour mettre les noms de ceux d'entre ces derniers qui ont déjà lu.

B. SEPHER TORA, ou le Rouleau de la Loi ouvert.
C. Le Rouleau de la Loi fermé & entouré d'un ruban fort large.
D. Le Rouleau de la Loi avec ses ornemens.
E. RIMONIM Ornement d'argent à Sonnettes qui se met aux deux extrémités d'en haut du Rouleau.
F. Touche qui sert à guider celui qui lit.

he was declared and reputed a *Jew*; he renounced his temporal interest, and even changed his name; he was *a new man, a new creature*.

This is a ceremony rarely seen now-a-days; for policy does not allow the *Jews* to widen the narrow bounds of *Judaism* by conversions; and it may be said in their praise, that they avoid troubling the consciences of men, by scruples which generally are the effects of controversy. A quiet life, and flourishing trade are now the sole objects of their ambition.

CIRCUMCISION.

WOULD decency allow us to go to the bottom of this ceremony, it might be evinced as well by citations from the ancients, as by reasons ^k drawn from physic, and the nature of the part whereon circumcision is performed, that this operation was looked upon as conducive and necessary to cleanliness and health. And in some of the southern countries, even ^l the women are obliged to undergo a sort of circumcision, to rid themselves of certain inconveniences.

The ceremony of circumcision, by God's will, is become the sign of the alliance which he made with the *Jews*, and is an image of that purity of heart, without which the worship paid to the supreme Being cannot be kept up. But before we enter into a description of this ceremony, let us see what passes from the moment of a woman's labour to the moment of the circumcision. During the labour, especially if there be any danger ^m, a Rabbi is sent for, to repeat the psalms and a prayer for the lying in woman: and the joy is extraordinary in case of a boy, but very moderate for a girl. In the first case, the father is congratulated, vows are made, and the new comer's health is drank, and from that moment preparations are made for introducing him ⁿ eight days after into *Judaism*, by the way of circumcision. But on the night before the circumcision their joy is doubled, and visits are made to the lying in woman, who begins to be in a condition to bear the gaiety and noise of company. All the guests must be of age, that is, full thirteen years old. On the day of the ceremony the *Circumciser* is sent for, and no women are to have any hand in the affair, they not wearing the livery of *Judaism*; the utmost they are allowed

^k It is certain that circumcision owes its birth to the warmer climates. The people of the North never thought of it, the coldness of the climate making it unnecessary; and the sharpness of the humours of the body much less dangerous, and not corrupting so easily. The Mahometans have borrowed it from the *Jews*, or retained it as a national custom, and since made it the test and seal of their religion. The ceremonial of it is at some times and places extremely odd and whimsical, as will appear by the following instance.

The inhabitants of *Macassar* cause the person, to be received by circumcision into the number of faithful *Mussulmans*, to sit down upon the head of a buffalo or wild ox; and whereas the *Turks* circumcise at the age of 12. or 13. years, in memory of *Ishmael*, whom they acknowledge as their patriarch, these begin it sooner, viz. at 7. or 8. Before the child is seated upon this sacred head, he is bathed for some time; after which the priest brings the head, sets it upon a mat, covers it with a piece of white linen, and places the child upon it, who sits gravely between the two horns, with his two hands cross upon his breast, whilst the Priest makes a discourse extremely *Mussulman*, wherein the *Macassarian* eloquence is not at all spared, and the child encouraged patiently to bear the pain of this religious operation. He has laid before him the great and innumerable blessings and pleasures which are both here and hereafter to be the reward of his submission to the law of the *Mussulmans*; but at the same time that these eternal felicities are exposed to his view, the infallible consequences of holy circumcision, if he appears unwilling to undergo it, he has denounced against him, the intolerable evils he will be loaded with both in this and the other world, and which are the infallible consequences of his disobedience. All this pomp of eloquence is seldom within the child's capacity. But this being over, something more sensible than these promises are necessary. Therefore after this exhortation, the priest stains the child's forehead with the blood of the head whereon he sits, and makes him pronounce the confession of the Mahometan faith. Then three of the priests come forward; and one takes the left hand, and the two others the feet. A skilful operator advances, holding in his hand two sticks very thin and smooth, with which he draws the skin, part of which is to be cut off with a very sharp knife which he holds in his right hand. The prepuce is put into a basin, and at the same time buried at the foot of the stairs of the houses. This is taken from M. *Gervaise's description of the kingdom of Macassar*; but we have here abridged it, referring for a more particular account of it, to the *Religious Ceremonies of the East-Indies*. We must not omit observing, that this ceremony is very beneficial to the priests and physicians of *Macassar*, and that *priests of all religions are the same*.

^l In some parts of *Afric*, where, if we may believe *Leo Africanus*, there are men whose trade it is to circumcise the women, whose cry is, *who will be cut?*

The inhabitants of *Macassar* likewise circumcise their girls.

^m *Buxtorf. Syn. Jud. cap. iv.*

ⁿ The reason for chusing the eighth day is explained several ways. Vide *Basnage's History of the Jews*, Lib. VI. chap. viii.

lowed is to cut off the prepuce, in case of wanting a man to perform it; and even in such case there must be the strongest proof of their capacity and experience.

To the performance of this ceremony, the most skilful and expert are appointed. Nor is the office of circumciser fixed^o: yet a long sharp thumb-nail is the mark whereby he, who actually is in possession of that place, may be known.

This ceremony, and the instruments proper to it, are represented in the two cuts subjoined to this description of it. A piece of glass, a stone knife, or a razor may be indifferently made use of in the operation, but the modern *Jews* generally use a razor. The child to be circumcised must be fomented in a warm bath; and care is taken to have him neatly dressed in swaddling clothes and his clouts clean; ^p for should he by chance dirty them, he must be cleaned before he can be circumcised. The godfather holds him on his knees, seated on a stool with an empty one near him, ^q which is the place of honour appointed for the Prophet *Elias*. A preparatory hymn is ^r sung whilst the implements for the ceremony arrive. One carries a candlestick with twelve tapers in it representing the twelve tribes of *Israel*; two more hold each of them a cup full of red wine; a fourth generally carries the razor, and a fifth the dish of sand, ^t into which the circumciser throws the prepuce, which together with the sand is left to the Devil, to the end, that the curse against the serpent conceived in these terms, *Dust shalt thou eat*, &c. may be fulfilled. Others say, with some appearance of reason, that the part thrown into the sand is an allegorical representation of the numerous posterity promised the *Jews*, whereof it is said, that it should be as the sand of the sea: lastly comes one with a bason wherein is the oil, lint, &c. among the *German Jews* it is commonly some friend of the family who carries the dish. They continue singing till the godmother comes, who goes no farther than the door of the room where the circumcision is performed. After this, the ceremony is completed in the manner described in this figure. *Leo of Modena* has given so exact an account of it, as to leave us nothing farther to add thereupon.

As soon as the wound is washed and bound up, the father returns thanks to God, and begs him to bless the child, in which the company joins: the circumciser too prays for the young *Jew*, after washing his hands, and taking wine, &c. in the form described^u by *Leo of Modena*. The circumcision of a sick child is put off till it is grown well: and yet none can be esteemed a *Jew* without circumcision, as none can be a true Christian without baptism. If the child dies without circumcision, such *Jews* as are scrupulous take off the prepuce before it be buried, and give it a name, that the parents may claim him at the resurrection.

In some places all the company, except the godfather, stands during the whole ceremony.

There is some difference in the benediction given to bastards newly circumcised, who are thought not to deserve those given to legitimate children.

Some children come into the world circumcised. On these a slight incision is made, in order to draw at least a few drops of blood from the part.

It is with this ceremony, as with all others: They insensibly gain an absolute power, which degenerates almost into tyranny, and at length step into the place of virtue and religion, and are esteemed as such.

^o *Buxtorf. Syn. Jud.* cap. iv.

^p *Id.* *Ibid.*

^q Some one expressly cries out, this is *Elias's* seat.

^r *Basnage's History of the Jews*, Lib. VI. chap. vii.

^t In some parts of *Germany* the *Jews* hide the prepuce, and sand wherein it is put, under the *Almemar* of their synagogue (so they call the desk) but before they proceed to that, the circumciser sucks the wound three times; and as often spits it into the sand. Among the *Portuguese Jews*, the *Mobel* or circumciser carefully preserves all the prepuces of such as he has circumcised in his lifetime: and when he dies, they are put into his coffin, and buried with him.

^u *Dissertation upon the ceremonies of the Jews*, Part IV. chap. viii.



A. Le Père de l'Enfant.
B. La Mère dans une autre chambre, avec la Marraine car
les femmes Juives, n'assistent pas à cette Cérémonie.
C. celles qu'on voit ici, sont des Chrétiennes.

**La CIRCONCISION
des
JUIFS PORTUGAIS.**

C. Le Perrain tenant l'Enfant, sur ses genoux, pendant l'opération.
D. Un Siège vuide pour le Prophète Elie.
E. Le Mèl, ou celui qui fait la fonction de Circoncir.
F. Le Rabin, un Parent, ou un Ami, tenant la Coupe.



A. Un Sacerdote, ou descendant de la Famille d'Aron, empor-
tant l'Enfant.
B. Le Père offrant de l'argent, pour le Racheter.

**Le RACHAT,
du
PREMIER NÉ.**

C. La Mère de l'Enfant. D. La Sage Femme.
E. La Nourrice, Les autres sont des Parents, et Amis,
invités à cette Cérémonie.

J. B. P. delinavit. 1733.

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Women's BATHING for their PURIFICATION.

LEO OF MODENA has spoken^a of the purification of *Women*; we shall therefore only give a few instances of the caution and scruples they are to use, that the bath that is to purify them may not be useless^w. The water must absolutely cover their whole body, and it is better still if it penetrates into it. They are to take care every now and then to open their mouths, extend their arms, open their fingers, to raise and fall their two breasts, that nothing unclean about them may escape: and should any accident happen to them in bathing, they are not to be touched by one whose hands are not washed. The woman who bathes is to have another with her as an evidence of the regularity of her bathing. This ablution is accompanied by suitable benedictions. It is observable that the *Germans* in some things differ from the *Portuguese*.

The REDEMPTION of the FIRST BORN.

THE first born were formerly consecrated to God, and they belonged to the supreme Being, who had the goodness to spare the *Jews*, when he destroyed the first born of the *Egyptians*. *Leo of Modena*^a has described this ceremony, whereof the reader has here a cut. We shall only add one particular circumstance taken from *Buxtorf*^y.

Whenever the father of the first born dies before the thirtieth day, the time appointed for his redemption, the mother is not obliged to do it: but hangs a small piece of silver about his neck, whereon some words are engraved, signifying that he is not redeemed, but belongs to the priest: however, when he arrives at age, he must redeem himself.

The EDUCATION of CHILDREN.

THE^a children of *Jews* must not go bareheaded. They must use themselves from their infancy to wear the girdle that divides the heart from the lower parts. The heart is not to take notice of what passes below it: and the child is besides oblig'd in his prayer for the morning to say, *Blessed be God who bath girded Israel with strength*. If he should unluckily forget his girdle, this is a prayer lost. It is thus that the most indifferent customs degenerate into religion.

The *Jews* instruct their children betimes in the study of the law, and of the whole Scripture. They are taught to pronounce the name of God with reverence, to honour their parents and superiors, and religiously to observe the precepts of the synagogue.

^a At thirteen years and a day old the child is reputed of age, and from that time begins to sin upon his own account; for before it was upon his father's. He is declared of age in the presence of ten *Jews*, and the father gives them a particular account of the care he has taken of the child, and concludes by a declaration, that he washes his hands

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^a *Dissertation on the Ceremonies* ----- Part IV. Chap. v.^w *Buxtorf. Syn. Jud.* Chap. v.^a *Dissertation on the Jewish Ceremonies*, Part IV. Chap. ix.^y *Syn. Jud.* Cap. vi. The father gives 7. fl. 10. pence at least, which amounts to the 5. shekels of the old law.^z *Buxtorf. Syn. Jud.* Cap. vii.^a *Idem Ibid.* They who are for making discoveries on those lands, that *Venette* has so learnedly described in his *Tableau de l'Amour*, may make very useful ones by the help of the *Mishna*. There one may find at what age a child is bound by any vow, or by marriage; the signs of being arrived at age; what proofs we are to look for on the body of him or her so at age; by what height, &c.

from all iniquity which the youth may be guilty of. The witnesses ratify this declaration, after which the father says a prayer.

At eighteen they must marry such as are of age, nor are they allowed to go beyond twenty without it. They, whose early inclinations are too forward that way, are married sooner. Tho' this precaution is very just, yet it is not always successful.

The ESPOUSALS of the JEWS.

THE laws of Christians now-a-days oblige the Jew to marry but one only lawful wife, but in the East, where *Mahometanism* countenances polygamy, he may have several, and lie abroad without punishment, or fearing the reproach of carrying his tribute elsewhere. It is true indeed, that in our climates the husband does not always pay his tribute to her who has the right to demand it, but at least religion does not countenance the fraud. Polygamy opens a door to great inconveniences, it is not easy to imagine how the families of the Jews kept out discord: indeed it could not be prevented, but by reducing their women to a very great subjection, not to say a kind of slavery. But be that as it will, it is most certain that in those countries where polygamy reigns, the women have very little to say.

The promise of marriage is made in presence of witnesses, and the intended husband says to his intended wife, *Be thou my spouse*, and at the same time puts a ring on her finger; but this is not every where observed. Sometimes months, and even whole years pass away, before they come to a conclusion, and in the mean while they visit, they court, they ogle, and make vows. These are little toyings which must vastly tire their patience who know no more of matrimony than the theory. But however high a soldier's courage may beat, he must not attack the enemy's lines till his general commands him. The day which the Rabbi's have appointed, are Wednesdays and Fridays for maids, and Thursdays for widows. *This is as Leo of Modena says*, and this day, if possible, must be in the first quarter of the moon.

During the espousals, the bride's portion is settled, and the day fixed for conducting her home. ^b A writing is drawn up, whereby the bridegroom promises to give her a sum of money by way of jointure, and to this engages all his effects, to his very cloak; but this cannot be demanded till after the husband's death. This kind of portion is the same for all maidens, as well rich as poor; and the Rabbi's have fixed it at about fifty crowns; which they have done, as they say, to facilitate the marriage of poor maidens. This does not hinder every thing which may descend to her by inheritance from her father from falling into her husband's hands. What the husband settles on her being not to be paid till after his death, is to be looked on only as the acknowledgment of a jointure assigned to the widow.

When the parties have regulated the portion and the jointure, and given their consent to the marriage articles, a short blessing is said, and the young people on both sides break pots or pitchers, which, says *Buxtorf*^c, is a token of plenty and prosperity; but we can find nothing in it, but what may as well presage discord and misery. We shall chuse to say, that the company's joy breaks out in honour of the bride and bridegroom. Irregularity and disorder are then allowable, and give a grace to nuptial ceremonies.

^d The eight days preceding the marriage are grand days: they laugh, sing, dance, give a loose to pleasure, and cast away care. It is at such a time as difficult not to meet with perfect enjoyments, as it is easy at another to find subjects for melancholy. The intended husband and wife stay at home during these eight days; so *Buxtorf* says.

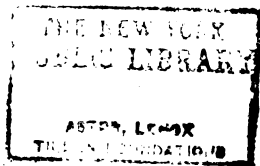
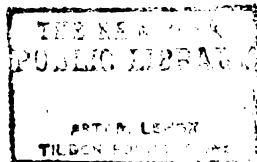
On the evening before the wedding day the bride bathes with all that regularity before specified in the article of purification; and the women accompany her to the bath.

^e The

^b *Basnage's History of the Jews*, Lib. VI. Chap. xxii.

^c *Buxtorf. Syn. Jud.* Cap. xxxix.

^d *Id. Ibid.*





A. le Marié cassant le verre .
B. le Marié voilé .
C.C. les 2. personnes servant de Maraines a la Mariée .

CEREMONIE NUPTIALE
des
JUIFS PORTUGAIS .

D.D. les 2. Personnes servant de Parrains au Marié .
E. le Rabbin . F. les Chantres .
G. Celles qui ont écrit les Mariages que les Affiliés promettent .



A. le Marié donnant l'Anneau à la Mariée, tous deux sous le Tabalet.
B.B. les 2. Maraines de la Mariée .
C.C. les 2. Parrains du Marié .

CEREMONIE NUPTIALE
des
JUIFS ALLEMANDS .

D. le Rabbin . * le derrière de la Synagogue .
E. le Chantre tenant la Bouteille pour faire Boire les Epoux .
F. deux garçons avec des Batons ornés qui marchent devant les Mariés .

* The bridegroom sends the bride a wedding girdle, and she sends him another; but the bride's has gold in it, and the bridegroom's only silver. We dare not give the unlearned reader an explanation of this mystery of the gold and silver in the two girdles, but have given it him below in *Buxtorf's Latin*†.

The WEDDINGS of the JEWS.

THE plate relating to the explanation of this ceremony contains two figures, one of them representing a wedding of *German Jews*, and the other the same ceremony among the *Portuguese*. We shall add a few particulars, to *Leo of Modena's* description of a *Jewish* wedding and of what passes after it. The glass broken by the bridegroom, who throws it on the ground, and the ashes in some countries, thrown on the new-married couple, according to some, represent the ruin of *Jerusalem*: but it is thought, and with greater foundation, that these two actions represent the frailty of life, and the little solidity there is in riches.

On the wedding day the bride and bridegroom dress in all the magnificence they are able, and the bride is conducted in pomp to the house designed for celebrating the nuptials, by such maids and married women as are her friends: but this is not a general custom. Two old women are to stand, as it were, for her godmothers, and her friends are not to leave her, but are to comb, and dress her, curl her hair, and put her on her veil: for modesty must not allow her to look her intended husband in the face; herein imitating the chaste *Rebecca*, who, not being able to bear *Isaac's* looks, covered her face. At *Venice* they make the bride a sort of curls or favourites, which they call *Benetes*, in imitation of those with which God himself adorned *Eve's* head, when he married her to *Adam*. We here talk after the Rabbi's.

The bride thus adorned and veiled^a goes and sits down between her two godmothers, under a canopy supported by four young boys, or else by four pillars. The nuptial throne is generally in some garden or court, there the nuptial blessing is to be pronounced, and thither the bridegroom comes conducted by his bridemen and friends, and the bride too conducted by her friends. All the company cry out, *Blessed be he that cometh*, and afterwards the young people sing *Epithalamiums* all the while, holding flambeaux in their hands. The bride goes three times round the bridegroom, and he^b twice round his bride; which turns of the bride are grounded upon what^c *Jeremiah* says; *that a woman shall compass a man*. The company throw some grains of corn at them (this seems to be in *Germany*) and at the same time say to them, *increase and multiply*.

In the figures representing the marriage of the *German Jews*, the bride is at the bridegroom's right hand, according to what the *Psalmist* says; ¹ *Upon thy right hand did stand the Queen*, and they are both covered with the same veil, to signify that conjugal society, which was represented among the ancient *Mexicans* by the two ends of the bride and bridegroom's robe tied together in a knot. But this ceremony is not absolutely the same in all countries; for *Buxtorf* tells us, that the Rabbi pulls the bridegroom's *Taled* over the bride's head, in imitation of *Boaz*, who^m *threw the skirts of his robe over Ruth*. This ceremony might likewise represent the strict conjunction of marriage, conjugal modesty, &c. after this the Rabbi presents wine to the new married couple, and says the marriage benediction; and the bridegroom having drank, puts the ring on the bride's finger, and says, *Thou art my spouse*, &c. then wine is brought a second time, of which they both drink a little, throwing the rest on the ground. It is to be observed, that where it is a maid,

^a Id. Ibid.

^c *Mibi causam querenti respondit Judæus argento semen virile, ut pote album, innui, auro vero semen muliebre, &c.*

^b *Buxtorf. Syn. Jud. Cap. xxxix.*

^m Id. Ibid. and *Basnage's History of the Jews*, Lib. VI. Chap. xxii.

¹ *Basnage* says twice, *Buxtorf* once.

² Chap. xxxi. §. 22.

³ *Psalm* xlv.

ⁿ *Ruth*, Chap. iii. §. 9. according to the *Geneva* translation.

maid, the glass is narrow, but where a widow, wide, which mystery the reader will explain to himself, and for the rest of the ceremony we shall refer to *Leo of Modena*.

Poultry of some kind is served up at the wedding entertainment, which is sanctified by seven Benedictions. The first meat presented to the bride is a hen together with an egg, after which the guests fall upon the rest of it. The hen is very significant, as presaging to the Bride her future fruitfulness, and that her delivery shall be easy as that of a hen of her egg. The entertainment is succeeded by diversions generally to be met with at weddings. The bridemen wait on the bridegroom to his chamber, and this is the last act, or catastrophe of the play.

After the new married woman has passed from the condition of a maid to that of a wife, her husband leaves her, and comes near her no more till after a certain number of days.

We shall not venture into the inside of the new family, nor descend to any particulars of all the several duties. The *Jews* have doctors to instruct them exactly on this article. It is the husband's business to discharge his duty, and as to the women, their first care will be to bring forth chosen vessels for the *Jewish* faith.

D I V O R C E.

AFTER marriage we place divorce: and the later would often follow close upon the heels of the former in life, did not the laws of civil society prevent it, without which constraint few perhaps would have religion or honour enough, patiently, and to the end of their days to bear the disgusts and defects they meet with in each other after a few months co-habitation.

Adultery and fornication are the first and grand causes of divorce, and almost the sole legitimate ones. These crimes were formerly punished with a much greater severity than now-a-days, tho' notwithstanding, they very frequently escaped the law, instances of which are to be met with throughout ancient history. In *Switzerland* adultery in either sex is still capital; and indeed husbands have in the general a sufficient latitude to revenge the affronts of the marriage bed themselves: but why then has not the wife the same liberty against a libertine husband, who outrages her by his debauchery? And if the husband be permitted in *Italy* to raise ^a entrenchments to secure his wife's honour, why has she not the same privilege?

We shall in the sequel of this work, in treating of *civil customs*, give a description of the pains and punishments inflicted on adulterers, &c. Nor will this be the least agreeable part of it.

The *Jews* are now deprived of the standing miracle of the *bitter waters*; sad loss! to the jealous and revengeful, who would with all their soul see her, who dishonoured the brow of her husband, burst with them; and to their great grief, their wives are no longer exposed to that fatal swelling, which those waters caused, and may make love in full security; for the ignominy of divorce is much too slight a punishment for a wife of an amorous constitution. It is pretended, that as soon as the miracle of the bitter waters ceased (which possibly happened about the time of the captivity) divorces grew much into fashion, there being no method of discovering the coquetry of the *Jewish* ladies, who disengaged from the effects of a miracle, which was often fatal to them, perhaps gave a loose to gallantry, and forced their husbands to have recourse to a separation. But by degrees divorces grew too frequent and licentious, a bare suspicion caused them, and the women in their turn took upon them ^o to part with their husbands.

In process of time, the *Jews* being obliged to live under the laws of Christian Princes could not repudiate their wives so easily; stronger reasons were required, and the Rabbi's themselves multiplied difficulties in order to bring divorces to be less practicable.

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^a The girdle of chastity.

^o *Joseph. Antiq. Lib. XV, Chap. ix.*

We should not here add any thing to what *Leo of Modena* has said upon this head, were it not necessary to describe this ceremony as performed by the *German Jews*. It is done at the gate of the synagogue, at the entrance of which the presiding Rabbi places himself, with his face towards the East. Besides the parties concerned, there are two other Rabbi's, a notary and two witnesses, the elder of whom stands on the presiding Rabbi's right hand, and the other on his left; and the notary, the husband and wife face the president; the two other Rabbi's making, as it were, the two wings. The president asks the husband if his intention be real in breaking, &c. and after the husband has answered all the question, the president and witnesses read the bill of divorce, and the names of the two latter at the bottom of it: and the Rabbi addressing himself to the clerk, asks him if he writ the bill, and upon vellum given him by the husband, with his ink and pen, &c. after which he speaks to the two witnesses, puts the same questions to them, and asks them very particularly whether they signed, and how. Then the wife is interrogated, and she is ordered to receive the bill of divorce, with her hands open, and the palms of them joined at the wrist, and if she have any rings on, she must pull them off. The Rabbi folds up the bill, gives it to the husband, and bids him keep it till he orders him to put it into his wife's hands, and exhorts the witnesses to be attentive to what passes, and at the same time dictates to the husband the compliment he is to make to her, who in a few moments will cease to belong to him, which he repeats word for word. This compliment consists in letting her know in few words, that he will have nothing more to do with her; and as the less said on such occasions is the better for both parties, the *Jewish* doctors have been so prudent as to cut off every thing useless in it. The husband at concluding this compliment gives the writing to his wife, who immediately by the president's order closes her hands, and hides it either in her pocket, or some where under her clothes, which the next moment the president calls for, and reads a second time, and a second time interrogates the notary and witnesses. Nor is this circumspection of his blameable, for perhaps he endeavours to give them time to repent. But remorse is very rare on these occasions, and after going so far it is not in order to retract. If no opposition be made upon this interrogation, the Rabbi pronounces sentence, cuts the bill into the form of a cross, and forbids the women thus divorced to marry in less than three months: but sometimes he keeps it by him without cutting it.

The woman's face must be covered till the moment the president addresses himself to her.

The TAKING OFF the SHOE.

THIS ceremony with all its circumstances are described by *Leo of Modena*. We shall only add some of the questions of the Rabbi, who performs the ceremony, that the reader may see on what they turn. He asks the parties, whether it is three months since the husband's death, whether the widow was the deceased's wife, and whether she be full twelve years of age. (This last question to be sure is never asked but where the woman is very young, it being ridiculous to put it to a widow of forty.) Whether the deceased, and he to whom the widow has a right to make claim were brothers, and children of one father, and lastly whether the widow be fasting. As soon as the brother-in-law has refused to marry her, the ceremony goes on, and the shoe of ceremony is put on his right foot, the man generally leaning against the wall. Then the woman by the Rabbi's order comes forward, takes off her brother-in-law's shoe with her right hand, holds it up to the view of the spectators, then throws it against the ground with indignation; and lastly, spits directly at the feet of her brother, who has not the jest

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¹ *Buxtorf. Syn. Jud. Cap. xl.*

² *Buxtorf. Syn. Jud. Cap. xli.*

on his side; for the spectators begin to hoot at him, and nothing is heard but one shout after another to his shame.

* The *Talmud* puts the question, how a woman, who wants her right hand, can perform this ceremony? And it is resolved, that she may take off the shoe with her teeth.

The JEW on a VOYAGE.

WE are now to consider the *Jew travelling*. 'At whatever distance he may be from the place whence he sets out, he is to say a prayer turning that way, and repeat some passages from Scripture relating to travelling, in which, superstition has very often a great share. There is a form of prayer on purpose to draw down the assistance of the angels. *May the angel Michael, say they, be on my right, may Nemuel go before me, Shaatfiel behind, and the majesty of God rest on my head, &c.*

They have a form of prayer for such as travel by Sea.

The JEW SICK or DYING.

WE are here speaking of a journey of greater importance infinitely than those on this earth, I mean that of eternity. One who is dangerously ill, ought, in the beginning of his distemper, to consider, that the hour of death is approaching; and yet to look on the dissolution of his being with steadiness, a good degree of courage is necessary: for it is as it were annihilation to such as are engrossed by the pleasures of life.

The *Jew* who finds himself dangerously ill makes an humble confession of his sins before ten witnesses, which extends to all his sins, dissimulation being of little import in such a condition. 'The form of this confession is disposed into alphabetical order, doubtless to ease the memory of the ignorant and superstitious: for a man of sense addresses himself to God in a manner different from the vulgar, and if he sins against a greater light, he repents with more knowledge. The sick are prayed for in the synagogue as well as in the churches of Christians; and the man changes his name as well to cheat the Devil, as to shew he bids adieu to his old sins; makes vows, gives alms, piously considers his condition, as well to prolong his life by devoutly returning to God, as to prevail with the divine mercy, and obtain salvation in the world to come.

At *Venice* the Rabbi, who visits the sick, reads the xxx. xxviii. and xci. *Psalms*, to which he adds a pretty long prayer to implore the divine mercy for the sick person, and in general for all who are afflicted, and then pronounces the absolution.

When the sick person is under the agony of death, and that fatal moment, which is to divide the soul from the body, draws nigh, some take their leave of him with a kiss; but this is not to be looked upon either as a duty, or consequence of Judaism: it being a very ancient custom, and depending at least as much upon a tenderness for the agonizing person, as upon custom. The Heathens received the last breath of such as were dear to them.

At the moment the dying person is giving up the ghost, they are to rend some part of their clothes, which is a relic of the ancient custom observed among the primitive *Jews*. This rent is generally made * on the right side of the fore part of the clothes, and must be

* Id. Ibid.

* Buxtorf. *Syn. Jud.* Cap. xliii.

* Of these there are two forms

in Buxtorf's *Syn.* Cap. xlix.

* Id. Ibid.

* *Virg. Æneid.* Lib. IV.

Et si quis super balneis erret, ore legam. Stat.

Herentemque animam non tristis in ora mariti transtulit.

* From top to bottom, whereas that of the ancient Priests was formerly from bottom to top. In *Holland* the *Jews* make it on the top near the buttons, and at the expiration of seven or eight days have it sewed up again. In some parts of *Germany* the *Jewish* women who lose their husbands are to tear their head-dress. It is said, that if the widow intends to marry again, she is only to pretend to do it, for if she actually tears them, it is a certain sign that she intends to remain a widow.

be about half a quarter of a yard long: but when it is for a father or mother, all the clothes on the right side must be rent, whereas when it is an ordinary mourning, only the left side of the outward garment is torn. We omit such particulars as are to be found in *Leo of Modena*.

FUNERAL CEREMONIES of the JEWS.

THE eyes and mouth of the deceased being closed, he is wrapped up in a sheet, his face covered, [†] his thumb doubled close to the palm of his hand, and tied with the strings of his *Taled*, for he goes to the other world with his veil. The thumb thus doubled forms the figure of *Shaddai*, one of the names of God: this is the motive which the *Jews* give for a custom, which saves the body from the clutches of the Devil. This single part excepted, the deceased has his hand open, as a proof that he relinquishes all the goods of this world. The body is to be thoroughly washed, by this ablution to shew that the deceased purified himself by a sincere repentance from the pollutions of this life; and put himself into a condition to receive a better from God. *Buxtorf* says, [‡] that they burn wine with an egg in it, and with them anoint the head of the corps: this some do at home, and others at *the house of the living*. (It is thus that the *Hebrew* justly stiles the church yard.) He adds, that after this ablution all the apertures of the body are stopped up.

The *Jewish* zealots are buried in the clothes they wore on the day of *Chipur*. However, the body dressed in clean white linen is put into a coffin, with earth, which they call holy, and a stone under the head, or a bag of earth, according to *Leo of Modena*.

They, who during the lifetime of the deceased neglected to be reconciled with him, [‡] are to touch his great toe and ask pardon of him, that the deceased may not accuse them at God's tribunal. The corpse is laid on its back.

Buxtorf, who gives us this ceremony according to the practice of the *German Jews*, says, that when the coffin is carried out of the house, a brick, or broken pot is [‡] thrown after it; as much as to say, that by sending the body out, they at the same time drive away all sorrow.

At the grave a benediction, or rather a kind of harrangue is made for the deceased; ^b *Blessed be God, say they, who fashioned thee, &c.* O ye deceased, he knoweth, *in which number ye are, and shall one day restore ye to life, &c.* after the benediction, and panegyric upon the deceased, in case he was worthy of one, the prayer called the *Justice* of the judgment is said.

The coffin being nailed down, the relations and friends of the deceased, to the number of ten chosen persons of the most considerable among them, go seven times round the coffin, all the while offering up their prayers to God for the soul of the departed. This is the practice in *Holland*, where the cut, representing this ceremony, was taken from the life. When the coffin is let down into the earth, all possible care must be taken, not to place it too ^c near any other coffin, and as soon as it is in the grave, every one covers it with earth, either with a spade, or barely with their hand, as represented in the figure.

There is hardly any mourning for such as destroy themselves, or die excommunicated. Far from regretting the loss of them, ^d they set a stone over the coffin, to shew they deserved to be stoned to death.

For the rest we refer the reader to *Leo of Modena*.

[†] *Buxtorf. Syn. Jud. Cap. xlix.*
History of the Jews, Lib. VI. Chap. xxvii.

[‡] *Id. Ibid.*

^a *Tessa.*

^b *Basnage's*

other, but there ought to be particular graves for each corpse.

^c The coffins must not only not touch one another, but there ought to be particular graves for each corpse.

^d *Buxtorf. Syn. Jud. Cap. xxix.*

The Mourning of the Jews.

THE food of *Jews* in mourning may be rightly called *The bread of affliction*. At meals during the depth of their mourning every word and action serves to revive their sadness of heart. They eat on the ground barefooted. Consolations are incessantly bestowed on them, but such which might possibly be called bitter, the impertinent and frequent repetition of them only contributing to augment their sorrows. The three first days must be spent in perpetual sighs and tears; at least they must pretend to do so, tho' the heart were to have no share in it. The seven succeeding days they still lament, but their grief begins to settle a little: yet ten several persons come night and morning to pray with and comfort the afflicted, to praise the deceased, and pour out their grief for the loss of him, and pray for his soul. Lastly, At the expiration of seven days the mourner goes to the synagogue to prayers, and has lamps lighted, * and distributes alms for the deceased: but yet he can neither shave, bathe, nor perfume, under thirty days. Greasy nasty clothes, an affected slovenliness as to the nails, beard, and hair are the visible and loathsome signs of this thirty days mourning, and paint out the *Jew* as a man just come from the grave. After all this, their mourning is regulated according to the custom of the country where they live; but one material circumstance in this mourning is the *Cadish*, or prayer which the son is to say every day for eleven months to ease his father's soul, which during that time suffers in † purgatory.

Muretus in his *Funeral Ceremonies of all Nations* has given a tolerable account of those of the *Jews*. As to *Rosfe*, he is hardly worth naming on this subject, he is so confused and inexact. This author has nothing in him to please a discerning reader, and the ignorant translator of him has completely disfigured the original.

The Commemoration of the Dead.

THE remembrance of death, and the respect due to the faithful who are departed, have given rise to this ceremony. The sight of tombs, skeletons, and funeral preparations, tell us how very little remains of man. From thence proceeds that veneration for them mingled with a sort of fear and devotion, in a manner engraving the virtues of the dead in the hearts of the living, and striving to keep up the memory of those, who have long been consumed by the worms, through all generations.

The *Jewish* devotees from time to time go and pray at the tombs of their relations and friends. Such as have a real respect for their deceased parents celebrate the anniversary of their deaths by a yearly fast.

CUSTOMS in LIFE wherein RELIGION has a SHARE.

WE shall touch upon those customs no farther than as they have a dependence on religion, that we may avoid confounding what is civil, from what is purely religious: tho' Judaism unites them in a stricter manner † than any other religion; this may be ascribed to their strict adherence to tradition, which has consecrated a vast number of indifferent things, and to the stile of the people of God chosen from among

* The *Jews* in *Holland* place six candlesticks on the rail of the *Hochal*, three on one side, and three on the other in honour of the dead.

† The *Talmud* calls it *Gebenna*.

‡ This is an Error. The *Mahometans* grounding all their civil as well as ecclesiastical policy on one basis, the *Alcoran*.

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among all other nations, which they have assumed. And this has obliged them to distinguish themselves from the rest of the world by particular usages, which they have melted down into their religion.

They are to let no day pass without reading a portion of the law at home, nor must any affair be undertaken till they have first prayed to God to bless it, and to remove all wicked thoughts far from them. It is well known how carefully the Jews avoid eating of any thing which the law has declared impure: and yet some of their zealots carry their scruples still farther, and believe, that in order not to defile what they eat, nature must make a regular discharge once a day. Washing the hands is likewise a thing of the utmost importance. ^a One Rabbi has given his opinion, that there is no difference between eating bread without washing the hands, and conversing with a prostitute.

ⁱ The German Jew sets bread and salt upon the table, and the loaf whole, if possible, which he cuts without separating it, takes it up with both hands, sets it down again upon the table and blesses it, to which the guests answer *Amen*; he then rubs it with salt, and during the time of eating it, is as silent as a *Carthusian*, after which he distributes the bread thus consecrated to all who are at table. If he drinks wine, he blesses it in the same manner as the bread, takes it into his right hand, lifts it up, and pronounces the benediction over it; and all other drink is consecrated in the same manner, provided it be not plain water. The master of the house concludes the ceremony with the *xxiii. Psalm*, after which they fall too in good earnest.

The salt is a type of that of the ancient sacrifices: so far religion. Meat is insipid without salt, which is proved from a passage in *Job* chap. vi. ver. 6. This is civil policy confirmed by religion. The ceremony of cutting the loaf without separating it has the same foundation; and a passage from *Psalms* x. ver. iii. is a voucher for its solidity. The father of the family holds the bread in both his hands in remembrance of the ^kten precepts concerning corn: and every finger is to represent one of them.

Modesty at table is much recommended: nor is temperance and sobriety less. ^l Bread must be kept in a very clean place, and preserved with care. They must talk little and with discretion at table, because, according to the Rabbi's, the prophet *Elias*, and every guest's guardian angel are present at all meals, the latter of whom retires, and gives place to a wicked angel, whenever he hears any thing improper said. Nor is it a principle of cleanliness alone, that tells them they are not to throw down bones of flesh or fish upon the ground, but of fear lest they should hurt any of these invisible Beings. The same knife must not cut meat, and what is made of milk. Every thing to be eaten or drank, every thing that strikes the senses in any manner must be blessed. At rising from table something is always left for the poor; but the knives must be taken away before *returning thanks*, because it is written: *Thou shalt set no iron on the altar*. Now a table represents the altar, at begging a blessing, or returning thanks. After this they wash their hands.

A glass of wine began the meal, and ought to conclude it, before returning thanks, a glass full of mere wine is prepared, and taken into the right hand, and then a benediction said.

At night they are to say their prayers with exactness, and first be reconciled with their enemies; or at least use all their endeavours so to do. When they undress to go to bed, the left shoe must come off before the right, decency must be scrupulously observed, and they must speak no more after saying an ejaculatory prayer: and if they cannot sleep, they must entertain and nourish their soul with holy pious thoughts. Married people who lie together are to do what they please; ^m but however let them lift up their hearts to God, and pray for virtuous children. The head or bolster of the bed must stand South,

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and

^a *Buxtorf. ex Talmud.*

ⁱ *Id. Ibid. Cap. xii.*

^k *Id. Ibid.*

^l If we are to believe the *Talmud*, an angel condescends to perform the office of guarding the bread. Vide *Buxtorf. Cap. xii.*

^m *Syn. Jud. Cap. xiii.*

and the feet North, but never East or West. This situation must be observed out of respect to the temple and city of *Jerusalem*.

We shall say nothing of dreams, nor of conjugal duty: a particular detail on so ludicrous a subject might prove offensive to the reader, tho' diverted at the same time.

There is something remarkable as to the stuffs the *Jews* wear; for instance, they are forbidden to wear a mixture of woollen and linen in the same stuff. Their women are likewise forbidden to disguise themselves like men, as the men are to dress like women. A *Jew* must avoid every thing that may make a man appear effeminate: jewels, pomatums, paint, patches, *Spanish* white; all this must be banished far from the toilet of the *Jew*, who pretends to the least modesty, and left to the ladies and the fops, together with the glass, and all the childish affected airs it teaches. The faithful *Jew* is to learn to be upon his guard, he is to shew a great soul, and patiently suffer the fine black hair he had at 25. to turn white at 45. He is not to know the use of nippers, or such compositions as serve to discolour the beard, to take out wrinkles, to fill up holes in the face, or to fasten in false teeth. This is the duty of a devout *Jew*: but we do not say, that all of them inviolably perform it.

One word as to the beard, which has its laws and rules. The *German Jews* wear their beard from the extremity of one jaw to the other in form of a string or cord, which is divided into two equal parts by a tuft which falls very agreeably from the chin upon the breast.

As to the kitchen, they are to observe not to make use of any utensils, that have been in the service of Christians, or other infidels. They throw boiling water or a hot iron into any tin or stone vessel, to correct the ill use that Christians might have made of it, and if it be to be used for any milk food, it is marked to distinguish it from such as are used for meat, which likewise have their mark too. The knife for cutting meat is distinguished from that which is to cut fish, or any thing made of milk. When a knife has been put to a wrong use, the *German Jews* pass it thro' the fire, or put it into scalding water.

We omit an infinite number of trifling punctilio's concerning their salt-sellers, frying-pans, &c. the scrupulous manner of locking up in particular cupboards, and separately washing such utensils as have been used for milk, and such as have served for meat: the care that must be taken not to cook meat and milk near each other, the choice of eggs, their refusing of milk, butter, or cheese belonging to Christians, &c. The exact observation of these rules makes a particular study by itself, and takes up a good part of the life of the *German Jews*.

When the dough for bread is kneading, a piece must be cut off, and thrown into the fire: this was formerly the priest's right, by virtue of *Moses's* command^a. If this be not done whilst it is dough, it must be done when it is become bread: and if they buy or bake their bread at a Christian's, they give it a private mark, or have it kneaded before their eyes. Something too might be said as to their wine, and all sorts of drink: but we refer to *Buxtorf*^b. It shall suffice to say, that the *Jews* strain every thing they drink with great care, ^c for should any thing, that has life, die in the liquor, it is capable to pollute him that drinks of it, should he swallow it, or even perceive any thing dead in the drink: but if he does not know it, it is an involuntary sin; and he is not to be blamed.

In general, the laws of drinking are now-a-days very ill observed, from the great communication of the *Jews* with Christians.

They observe the distinction of clean and unclean animals as formerly. The *German Jews* have a ritual or form for their butchers, and if, notwithstanding that, any case should happen which might perplex the butcher, he consults a Rabbi. The science of a butcher depends on this ritual, which he is to study diligently, and be present at the killing of beasts for many years, in order to learn how to kill them, and judge of their defects:

^a *Numb.* Chap. xv. v. 20, and 21.

^c This decision is taken from a Rabbi's own mouth.

^b *Buxtorf. Syn. Jud.* Cap. xxxv.

^c *Buxtorf. Syn. Jud.* Cap. xxxvi.

fects: after which he may be raised to the office of butcher, and the Rabbi will give him proper powers. These formalities are necessary in a religion, where the butcher's business may create cases of conscience, and scruples capable of employing a Rabbi's whole attention. Their way of killing beasts is this.

They tie the animal's four feet together, and then cut his throat. Immediately after they examine whether the point of the knife be not blunted, or the blade bent; for these two accidents might have prevented the effect of the stroke, and frightened the beast, and the blood being stopped thro' fear, might be congealed in the heart, and the animal thereby become unclean. After this, they take out the entrails, beginning over against the heart, and the noble parts are examined to see if there be no defect in them, such as a schirrus, any callosity, or excrescence; or if there be no congealed blood, &c. and earth is thrown over the blood, as prescribed in *Leviticus*, chap. xvii. ver. 13. The beast being killed, and his blood let out with all imaginable care, his nerves, veins, and arteries are taken out; as for the fat which they take off likewise, it may be used, after having cleared it from the blood with salt water. The thigh is forbidden the Jews upon account of *Jacob's* wrestling with the angel: but if we may credit *Buxtorf*, this prohibition is eluded by the Jews of the *Italian* rite.

Agriculture has its particular rules and observations, but we shall add nothing to what *Leo of Modena* has already said upon it.

All the first-born of clean animals belong to God; but as they are not now in a condition to offer them up to him in sacrifice, they are allowed to kill and eat them, as soon as the least defect is perceived in them. To save the trouble of keeping them long, they procure to some defect to be made in them.

The OATH and FORM of ABJURATION of a JEW, converted to the RELIGION of the GREEK CHRISTIANS.

1. **A**S to the oath, the Jew is sworn upon the books of *Moses*, and of the Old Testament. It is but just to attack a man's conscience by what is the chief object of respect in religion, or by what contains his rule of faith.

2. The *Greek* Christians use great precautions to bind the Jew, who has deserted Judaism. This is an extract of the form of their abjuration, as *M. Bafnage* has given it*. The convert is to declare before the Priest, that his conversion is so voluntary, that neither hope nor fear have any share in it; that neither poverty, nor the desire of riches or honours, nor any other worldly motive have swayed him to it. He is likewise obliged to declare, that he has been guilty of no crime which engages him to change his religion, in order to escape condign punishment. He makes a solemn renunciation of the whole Jewish worship, naming all the particular customs of his religion; and curses the heresies and sects, which are the branches of Judaism, the scribes, the doctors of the synagogue, and the Messiah whom the Jews expect. Thereupon the proselyte repeats a very ample confession of faith according to the belief of the *Greek* church, to which he adds, that he does it sincerely, that he renounces Judaism with his whole heart, and that he will never have any thing to do with those whom he has left. He concludes with devoting himself to all the curses of the law, in case he should happen to relapse into the errors of the synagogue.

Whatever precaution may be taken to prevent relapses, yet they are very frequently seen. The most horrid maledictions have nothing terrifying in them, when once a man is persuaded they are denounced by a religion which God disapproves. We may call upon the consciences of Christians to prove this fact. Is the Catholic scared at the Protestant's curses; or does the Protestant turn pale when the *Vatican* lances out its excommunication-thunder against heresy?

RELIGIOUS

* *Genesis*, xxxii.

* History of the Jews, Lib. IX. Cap. xxix.

* *Syn. Jud.* Cap. xxxvi.

* Id. Cap. xxxviii.

RELIGIOUS
CEREMONIES and CUSTOMS
OF
All the NATIONS of the WORLD,
REPRESENTED IN
FIGURES
DRAWN
By *BERNARD PICARD*.
WITH
An Historical EXPLANATION and curious DISSERTATIONS.
PART II. of VOL. I.
Containing the Ceremonies of the Catholic Church, &c.

VOL. I.

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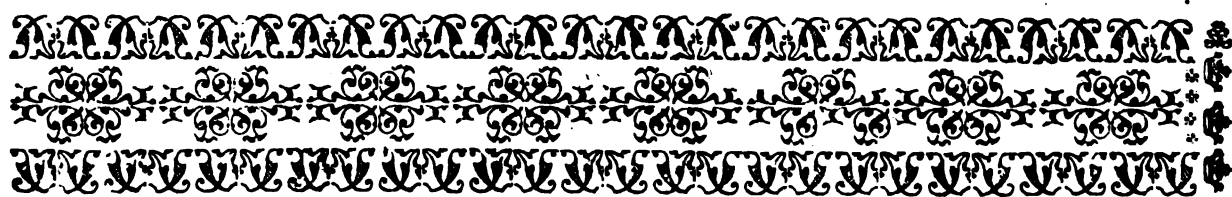
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ADVERTISEMENT.

IN this second part of the first volume of Religious Ceremonies, &c. We shall give a description of the ceremonies practised by the Roman Catholic church, which are generally ^a all pageantry and mystery. There are none for which ^b Mystagogues will not shew a reason and necessity, out of books which he believes ^c of equal authority with the Apostolic writings; and yet they are not equally practised in all Catholic countries. There are some ceremonies, for instance, practised only in Italy, and which are unknown or neglected in France and other places. We have collected them all with as much exactness as possible. Yet, notwithstanding our care, should we have omitted any of them, we entreat the reader to consider that these ceremonies are almost innumerable, that the Priests themselves not being able to retain in their memories the whole system of Christian mysteries, are forced to have recourse to books in order to behave according to the prescribed forms; and in fine, that the circumstances which attend the Roman Catholic ceremonies create no small difficulty in the description of them.

Having confessed ceremonies to be mysterious, we must necessarily represent them to Christians as acts externally religious. We shall describe them with all the respect due to their character, and take care how we prophane things become sacred and venerable by consecration; and which have for many ages kept our vulgar steadfast in their religion. Besides, we ought to pay them the same deference that we owe to parents, who are very aged; whose infirmities we bear with, because of the weight of years under which they are sinking. All the difference to be found in this case is, that the antiquity of our ceremonies supports itself with a great deal of vigour, and will hold out many ages: they have inherited a strong constitution from their parents; and far from being satisfied with this strength of constitution, have in their very infancy ^d exhausted them of all the substance that nourished and fed them.

Yet let us frankly own that ^e ceremonies are necessary to the vulgar, and that without them, religion would have the appearance of a dry lean corpse. The notion is mean, but what sublimer thoughts have the vulgar upon this article? Religion is a stately building wherein are employed, very common materials, and in themselves, infinitely below the excellence of such a building: but at the same time, some materials are used which are noble, and infinitely above the reach of an ordinary genius; these are wrought with art, and the work so exquisitely fine, that

^a By their pageantry a great number of *Indians* were brought over to Christianity, when first the *Portuguese* settled in the *East-Indies*. Those Infidels were delighted to find images and other representations in the Christian church, attended with the appearances of a worship which seemed not altogether new or strange to them; they gave the names of *Brama*, *Ram*, and *Wixnon*, to several of our saints.

^b We call them *Mystagogues*, who have given us a description of, and a key to the ceremonies.

^c *Casalius* and other *Mystagogues* often quote the constitutions, which are come down to us under the name of *St. Clement*, and other authors whose authority is suspected amongst the learned: However, it is true, that in general the *Roman Catholic* ceremonies are very ancient; and their antiquity is the best proof we can give in favour of them.

^d We cannot deny, but that Christianity is adorned with the spoils of Judaism and Paganism. Our best authors are of that opinion. *D^e Choul*, among others, at the end of his treatise concerning the religion of the old Romans, ingenuously owns the conformity there is between the ceremonies of the Christians, and those of the *Romans* and *Egyptians*. *Casalius* says the same in his treatise upon *Egyptian*, *Roman*, and Christian ceremonies.

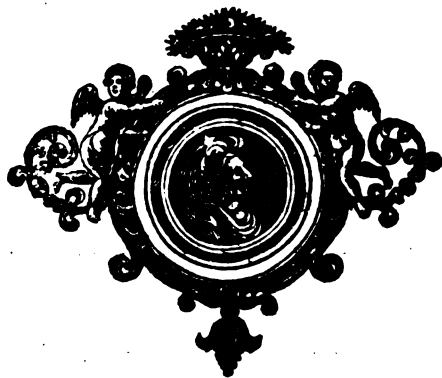
^e The common people have neither time, convenience, nor knowledge requisite to make any judgment of their belief. Religion is in some measure given them by their parents with their Birth, and in such a situation they must have something that may affect their senses, and draw their attention by its splendour. This is the consequence of those ceremonies which the *Roman Catholic* church has preserved: From thence we conclude too, that the vulgar having received their religion as a free gift, and which in the same manner they bestow upon their children; they may very well be dispensed with from comprehending, or fixing their thoughts upon it. They may love God without knowing him, and pray without understanding what they say to him; the external practice will save them, &c.

that great skill is required to discern it. Men of taste will stick to these, whilst the ignorant people are taken up with the others. Happy those, who raise their minds to what is most sublime and mysterious in religion, leaving the material part to those vulgar and selfish souls! but very small is the number of the former. Some men cannot, and others will not resolve to throw off their sensual notions.

Of all the parts that compose this great work, this will be the most exposed to the charge of compilation; which in the republic of letters, is almost as scandalous as that of theft. We ingenuously confess the charge, having often quoted long passages taken out of authors, without any art or disguise. They were to our purpose, and as necessity required it, we made use of them. The reader must consider, that with regard to religious ceremonies, it is of the greatest importance to give the description of them, as they lie in their original and unsuspected authors; and far from ascribing any merit to ourselves upon this score, we even relinquish that of being the authors of such reflections as go along with these descriptions. Some people value themselves for a happy turn, or a fine and uncommon reflection borrowed from others. An obscure and almost forgotten author is plundered whilst the pilferer is welcome, and no man will take the trouble to sue him for restitution; but how shall this piece of injustice be prevented, since in our days, some of the most celebrated authors are plundered in the face of the whole republic of letters? We omit the petty larceny criminals, that steal a thought from one, and a thought from another slyly; and in the cleanest manner they can. In short, most books now-a-days may be compared to turned-clothes; & a dextrous tailor can make them up again so artfully, that men of the best skill will mistake them for new.

* The Abbé de Bellegarde is guilty of this crime in his *Art of knowing men*, which he took from a book, intituled, *The Fallacy of the human Virtues*: The first volumes of a certain history of Lewis the XIVth, are vamped out of the *Memoirs of the Cardinal de Retz* and Mr. Joly, the *History of the Revolutions of Sweden*, by the Abbé de Vertot, has been under contribution to that of Charles XII. King of Sweden, &c.

* The English very ingeniously, give the name of *second-hand authors* to those writers, who make bold with other men's works: but we have some men, who are authors at a third and fourth hand.





DISSERTATION

UPON THE

CHRISTIAN RELIGION

According to the Principles of the *Roman* CATHOLICS.

I. A general Notion of Christianity.

IT is very natural for men to cry up the virtues and merit of that party in which they are engaged, tho' this does not always proceed from a principle of knowledge: but frequently from custom and prejudice. It would be needless to enlarge upon this topick, and I think it sufficient to say, that nothing is more common than this way of proceeding in matters of religion; nay, we are even indulgent to those who act in this manner; and self love makes us excuse them, tho' they contend for the interest of their religion under the banner of prejudice: for this is what we ourselves require from Atheists and Libertines; and from all such as may accuse us of being partial in any respect relating to the Christian religion. If they cannot be induced to excuse us on account of the excellence of its morality, and the miracles attending its rise; we desire them to be somewhat favourable to us for their own sakes.

If we consider the Christian religion in respect to its tenets, it must be acknowledged to be very obscure and difficult to be understood, and that its mysteries are not within the reach of human reason. The obscurity of it is, no doubt, owing in some measure to the subtilties introduced by several philosophers, converted to christianity in the first ages of the church. These philosophers becoming doctors of the church, endeavoured to explain the mysteries of christianity by arguments borrowed from the Platonic and other Pagan systems of philosophy. Their successors likewise (by their manner of explaining them) added new obscurities to those which they found before; and the passions of men insensibly mixing with these systems, it is the fault of neither, if the Christian religion is not by this means become an impenetrable mystery. To this certainly is owing the rise of those many sects and heresies, which are sprung up in the Christian religion, every one of which arrogates to itself primitive purity in opinion; the marks of divine inspiration; a right of superiority, and a true knowledge of the way to heaven; and there is not one which (indirectly at least) can forbear damning all the rest.

The excellency of its morality proves the Christian religion to be of divine original. It consists not in idle speculations of philosophy, nor a continued affectation of certain particulars; but in a constant steady practice of duties which looks for no recompence from men; seeks neither their admiration, nor to dazzle their eyes: And this practice being founded on the commands of God, proposes the conduct which he observed whilst upon earth as a pattern for imitation: If they who believe not in *Jesus Christ*, would but carefully compare his laws with those of the greatest Lawgivers of antiquity, and his life to that of the most excellent philosophers, we are of opinion, that far from looking upon him as a notorious impostor, they would at least consider him as a divine person, who all along acted by a supernatural power; but we are persuaded that those enemies of the Christian Religion, who are distinguished by the name of Libertines, and value themselves upon it, are acted by the same spirit as those who endeavour to establish anarchy in government, and overturn its laws. Some of them are for acknowledging no power, and look upon good and bad Princes equally as tyrants; and others would have no more regard to *Lycurgus* and *Solon*, than to *Christ* and *Moses*, did the precepts of these Pagan lawgivers seem as formidable to them, as those of the founders of the *Jewish* and Christian religion.

* In respect to practice, the Christian religion consists in the most perfect imitation that can possibly be conceived of the infinite perfections of the supreme Being. It is from hence that we must derive solid virtue, the power which it gives us over our passions, and the satisfaction which we receive from observing to the utmost of our capacity, the laws which God hath prescribed to mankind; whilst the wicked are endeavouring to overthrow them, and by their irregular and dissolute conduct to confound the distinctions of good and evil. We believe, and that with reason, that God is pleased with seeing us imitate his perfections, and observe his laws. This principle naturally leads us to the belief of rewards and punishments: and as these are very *imperfectly dispensed in this world*; for men often forsake and even oppress virtue, at the same time that vice is rewarded, we must necessarily have recourse to the sentence of an eternal Being. Reason itself would inform us, that whatever is contrary to the infinite perfections of the supreme Being, or tends to overthrow the eternal laws of justice, deserves a punishment proportionable to the crime, were not reason corrupted by our passions and bad examples. From thence it follows, that natural light being no longer sufficient, there was a necessity for its being assisted by revelation, which teaches us that the good will hereafter be rewarded in proportion to the excellence of their virtues; and the wicked receive such punishments as the heinousness of their crimes deserves. This revelation we find in the Christian religion; to persuade us of this truth, there are all these concurring circumstances, *viz.* its original, the life of its author, the weakness and ignorance of those who propagated it by such means as they were not capable of inventing, and the testimony which even its enemies themselves were forced to give to it. There is nothing enjoined in its moral precepts, which is not agreeable to the perfections of the divine nature, and which does not tend to promote the happiness of mankind: all its precepts agree with our notions of natural religion, pure and uncorrupted; its laws have no other view but the preservation of mankind, and to bring mankind over; no other motives are made use of, but such as are becoming the wisdom of God. We must confess, that this morality is attended with some extraordinary tenets, which cannot be comprehended by the light of nature; therefore in order to discover them, let us be allowed at least to approach them with the eye of our weak reason, and consider them in that primitive simplicity, which preserved them from the load of controversies under which they have since groaned. If after this precaution, there still remain some difficulties, we are at a loss to know why they are not removed: in the mean time it is sufficient, that

* See a *Treatise on natural Religion*, which makes the second Volume of one intitled, *The Existence and Attributes of God*, by Dr. Clarke.

that a serious inquiry will demonstrate to us, that the characters of Christianity have a perfect conformity with the attributes of the divine majesty; that the moral part never gives way to men's passions; that it has no other design, but the preservation and happiness of mankind; that there is no example, that comes up to that of *Jesus Christ* and his apostles; and that none of those who have opposed the Christian religion, ever invented any thing, either in speculation, or practice, but what was very much inferior to it.

II. Idea of the Christian Religion according to the Principles of the Roman Catholics.

HAVING given a general notion of Christianity, it will not be improper to enter into particulars. We will therefore begin with the *Roman Catholic* religion, which the Protestants have forsaken for many reasons that require too tedious an examination; neither is it our present business to enquire how authentic it is: but however that may be, order and method oblige us to consider that religion as the eldest daughter of Christianity without perplexing ourselves with the pretensions of the other sects. Nay there is one reason to be alledged in favour of the *Roman Catholics*, which is, that their religion is in some respects monarchical, and subject, if we may so say, to the authority of one person; and likewise holds, that a separation of what nature soever, by destroying the unity of the church, excludes a Christian from salvation. It should likewise seem, that according to the notion of the *Roman Catholics*, the church is like a body politic; in both which unity is necessary; and ^b if there be any abuses, we are to bear them patiently, and beseech God for those who are fallen into them; but avoid falling into them ourselves.

The *Roman Catholics* believe all the fundamental articles of the Christian religion. They worship one only God, Father, Son, and Holy Ghost. They acknowledge, that they are to put their trust ^c in God only, through his Son incarnate, crucified and risen from the dead for us. They receive the rest of the articles of the *Apostles Creed* with the same certainty. The Protestant communions do not differ with them concerning the fundamentals of this belief: but they pretend, that there are a considerable number of additions, whereof, according to the latter, some are contrary to the *Apostles Creed*, and that they very much weaken the chief articles. They moreover pretend, that they with too much indulgence tolerate an infinite number of customs, which deviate from the Spirit of Christianity. The Catholics reply to this, that it is necessary to be able to determine how far these practices are evil, and to prove beyond dispute, that those pretended additions which are complained of, are in reality additions; and besides, contrary to the articles of the creed. Opinions have been so considerably multiplied by controversy, that it is almost impossible to decide any thing relating to these additions: ^d and as for these customs in general, they say, that they are no articles of faith; and ^e even change according to the genius of people.

We will not enter into any disputes about this subject: but only propound the belief of the *Roman Catholics* in its greatest purity. M. Bossuet, has laid it before us in his *Exposition of the Catholic Church*, strengthened by the most authentic approbations; and conformable to the *Decrees of the Council of Trent*.

I. " To

^b There is nothing, say the acts of the general assembly of the clergy of France in the year 1682. in our belief, that can offend a reasonable mind, unless the abuses of some particular people which we condemn, or certain errors which are falsely imputed to us, or the interpretations of some doctors, which are neither received nor authorized by the church are taken for our belief.

^c Bossuet. *Expos. of the Cath. Doctr.* p. 3. *Brussels Edit.* 1698.

^d They make many other replies, which we cannot well quote without entering into a controversy; and this subject hath produced on both sides an infinite number of volumes; which in general contain nothing of Christianity in them, but the bare name.

^e As for example there are a great many customs in use at Rome, which are not at all observed in France.

I. " To begin, says he, with the worship which is due to God, the Catholic church teaches, That it chiefly consists in believing, that he is the Creator and Lord of all things; that we ought to adhere to him with all the powers of our soul through faith, hope and charity, as being the only object that can make us happy by the communication of infinite good, which is himself.

" This internal worship which we render unto God in spirit and truth, is attended with its external marks, whereof sacrifice is the chief; which can be offered to God alone, inasmuch as sacrifice was instituted in order to make a public, and solemn acknowledgment of the sovereignty of God, and of our absolute dependence upon him.

" The same church teaches, that all religious worship ought to terminate in God, as its necessary end; and that if the honour, which is paid to the blessed virgin and the saints, may be stiled religious; it is because it necessarily relates to God.

II. " When the church tells us, that it is beneficial to pray to saints, it teaches us to pray to them with the same spirit of charity, and according to that order of brotherly society, which induces us to require the assistance of our brethren living upon earth; and the catechism of the *Council of Trent* concludes from this doctrine, that if the quality of mediator which the Holy Scriptures ascribe to *Jesus Christ*, received any injury from the intercession of the saints which dwell with God; it would receive no less a prejudice from the intercession of the faithful, who live here with us.

" This catechism thoroughly informs us in the great difference there is between the manner of imploring the help of God, and that of imploring the help of saints: ^a For we therein find, that we pray to God either to bestow on us good, or to deliver us from evil; but as the saints are more pleasing to him than we are, we beg of them to become advocates, and to procure for us those things which we want. This is the reason we use two forms of prayer very different from each other, since when we speak to God; we properly say, HAVE MERCY ON US. HEAR US. But when we speak to the saints, we only say, PRAY FOR US: whereby we are to understand, that in whatever terms we conceive those prayers which we direct to the saints, the intention of the church and of the faithful, ⁱ always reduces them to that form; as this catechism afterwards confirms to us.

" ^k But we should do well to consider the words of the Council itself, which intending to direct the bishops in what manner they ought to speak of the invocation of saints, obliges them to teach, *That the saints who dwell with Jesus Christ, offer up their prayers unto God for mankind; that it is good and profitable to invoke them in an humble manner; and to implore their aid and assistance, in order to obtain from God, his favours, through his Son our Lord Jesus Christ, who alone is our Saviour and Redeemer.* The same Council afterwards condemns those who teach a contrary doctrine. To invoke the saints, according to the notion of that Council, is to desire their prayers to procure us the favours of God through *Jesus Christ*. And 'tis most certain, that whatever we obtain by the intercession of the saints, is through *Jesus Christ* and in his name; the saints themselves praying through *Jesus Christ* alone, and their requests being granted only in his name.

" The same Council clearly and in few words, explains the intention of the church, when it offers up unto God the holy sacrifice in honour and memorial of the saints. This honour which we pay them in the action of sacrifice, consists in naming them as faithful servants of God; the prayers which we direct to him, in returning thanks to him for the victories they have gained, and in humbly praying, that he will be moved in favour of us thro' their intercessions. ^l *St. Augustin* himself says, that we ought not

" to

ⁱ Cat. Rom. Part III.
^l Ibid.

^k Tit. de cultu & Invoc. Sanct.
^l Sess. 25. dec. de Invoc. &c.

^a Part IV. Tit. Quis orandus sit.
^l De Civit. c. xxvii.

“ to believe that sacrifice was offered up to the blessed martyrs, although, according to
 “ the custom practised in those times by the universal church, they used to offer up
 “ that sacrifice over the saints bodies, and to their memory; that is to say, near the
 “ places where their precious relics were deposited. ^a The same father adds, that it
 “ was usual to commemorate the martyrs at the communion table, at the time of cele-
 “ brating the sacrifice, not in order to pray for them as they do for the other dead, but
 “ rather that they should pray for us. ^a The Council of Trent uses almost the same
 “ words with St. *Augustin*, in order to shew the faithful, that *the church does not offer up*
 “ *sacrifice to the saints, but unto God only, who has crowned them; that the Priest likewise does*
 “ *not address himself to St. Peter or St. Paul, to say unto them, I OFFER UP UNTO YOU*
 “ *THIS SACRIFICE; but giving thanks unto God for their victories, he desires their as-*
 “ *sistance, that those whom we commemorate upon earth may vouchsafe to pray for us in hea-*
 “ *ven.* It is in this manner, that we honour the saints in order to obtain God’s graces
 “ thro’ their intercession; and the principal grace which we are in hopes to obtain, is
 “ that of imitating them, to which we are highly encouraged by their admirable exam-
 “ ples, and by the honour which we pay in the presence of God, unto their blessed me-
 “ mory.

“ No Catholic (excepting the ignorant vulgar, or such as are very glad to have them
 “ continue in superstition) ever thought, that the saints by their own knowledge were
 “ acquainted with our wants, or even with the wishes and desires upon account of which
 “ we secretly pray unto them. The church says no more than that such prayers are
 “ very profitable to those that use them, whether the saints have notice of them by the
 “ ministry and correspondence of the angels, who (according to the testimony of the
 “ Scriptures) are acquainted with what is transacted among us, being appointed by the
 “ decree of God as ministering spirits to concur with us in the work of our salvation: or
 “ whether God himself makes our thoughts known to them by a particular revelation;
 “ or in short, whether he discovers the secret to them in his infinite Being wherein all
 “ truth is comprehended. So that the church has come to no particular decision as to
 “ the different ways which God is pleased to make use of for this purpose.

“ Yet whatever they may be, it is most certain, that the church attributes not any
 “ of the divine perfections to creatures as idolaters were used to do, since she does not
 “ allow of acknowledging any degree of excellency in the greatest saints, but what pro-
 “ ceeds from God; nor any consideration in his sight, but thro’ their virtues; nor any
 “ virtue, but what is a Gift of his grace; nor any knowledge of human things, but that
 “ which he communicates to them; nor any power to assist us, but thro’ their prayers;
 “ nor in short, any happiness, but by a submission and entire conformity to the divine
 “ will.

“ Upon an enquiry into our internal notions of saints, you will not find we place
 “ them above the condition of creatures, and from thence you ought to judge of the
 “ nature of that honour which we pay unto them outwardly; external worship being
 “ appointed to express the internal sentiments of our soul.

“ But as this honour which the church pays to the saints, appears chiefly before their
 “ images and holy relics, it will be proper to explain what the church believes relating
 “ to this subject.

III. “ As to images, the Council of Trent expressly forbids *that we should believe there*
 “ *is any divinity or vertue in them, that may induce us to worship them; that we are not*
 “ *to ask any favour of them, nor put our confidence in them; and requires all the honour to*
 “ *be paid to the originals which they represent.*

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R r r

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^a Tract. 84. in Joan. Serm. 17. de Verb. Apost.

^a Concil. Trident. Sess. 25. dec. de Inv. &c.

^a Concil. Trident. Sess. 22. c. iii.

“ All these expressions of the council are so many signs which serve to distinguish us
 “ from idolaters, and far from believing as they do, that there is any thing of a divi-
 “ nity existing in images, we do not allow them even to have any vertue; but that of
 “ reviving in us the remembrance of their originals.

“ On this foundation is that honour which is paid to images; who for instance, can
 “ deny, but that the image of *Jesus Christ* crucified, when we fix our eyes on it, renews
 “ in us a more lively remembrance of ^P *him who loved us so as to suffer death for our sakes?*
 “ So long as that image, which is before us, continues the remembrance of so inestimable
 “ a blessing in our mind, we are pushed on to shew how far our acknowledgement reaches,
 “ by some outward tokens of gratitude; and by humbling ourselves before the image, we
 “ signify how high our devotion to its divine original rises. Therefore to speak with
 “ precision, and in the style of the church, when we pay honour to the image of an
 “ Apostle, or a martyr; our intention is not so much to honour the image, as to ho-
 “ nour *the Apostle or the martyr in presence of the image*. These are the words of the
 “ Roman pontifical¹; and the Council of Trent likewise expresses itself in the same
 “ manner.

“ In short, it may be understood in what sense the church honours images, by the
 “ honour which it pays to the cross and to the book of the Gospel. All men know that
 “ before the cross the church adores him, ¹ *who bore our transgressions on the wood of the cross;*
 “ and that if the members of the church bow before the book of the Gospel, if they
 “ stand up out of respect when it is carried before them, and then kiss it with reverence;
 “ all such marks of honour doth terminate in that eternal truth, which is therein laid
 “ before us.

“ The honour paid to relics, according to the custom of the primitive ages of the
 “ church, must be understood in the same manner; for we look upon the bodies of the
 “ saints, as victims offered up to God by martyrdom or penance, without our any ways
 “ diminishing from that honour, which we owe to God himself, &c.

“ Nothing can be more unfair than to accuse the church of making all piety consist
 “ in the devotion paid to the saints; since, as we have already observed, the Council of
 “ Trent only tells the faithful that this custom is ¹ *good and profitable*, without saying
 “ any thing more. Wherefore it is the intention of the church, to condemn those who
 “ reject this practice either out of contempt or error, and they ought to be condemned;
 “ because the church is not to suffer wholesome customs to be neglected and despised, nor
 “ a doctrine authorized by antiquity, to be condemned by new teachers.

IV. “ ¹ *As to what concerns justification, we believe, that our sins are freely forgiven*
 “ *us by the divine mercy for the sake of Jesus Christ,* “ *that we are said to be freely justified;*
 “ *because none of those things which precede our justification, whether it be faith or good works,*
 “ *can merit that favour.*

“ We believe, that our sins are not only covered, but intirely blotted out too by the
 “ blood of *Jesus Christ*, and by the grace of regeneration, which far from darkening or
 “ lessening the notion we ought to have of the merits of that blood; on the contrary
 “ strengthens and improves it.

“ Thus the righteousness of *Jesus Christ* is not only imputed, but actually communi-
 “ cated to his faithful servants by the operation of the Holy Ghost; so that they are
 “ not only reputed, but even made righteous by his grace.

“ If the righteousness which is in us, were righteousness in the eyes of men only,
 “ it would not be the work of the Holy Ghost: it is therefore a righteousness even be-
 “ fore God, since it is God himself that creates it in us by replenishing our hearts with
 “ charity.

“ Our

^P Galat. ii.

¹ Sess. 25. dec. de Inv. &c.

¹ V. Pont. Rom. de bened. Imag. Sess. 25. dec. de Inv. &c.

¹ Concil. Trident. Sess. 6. c. ix.

¹ 1 Pet. ii.

¹ Ibid. c. ii.

“ Our righteousness however is not perfect, because of our struggle with concupiscence ;
 “ for which reason the continual sighs of a soul repenting its sins is the most necessary
 “ duty of Christian righteousness ; and this obliges us to confess that our righteousness
 “ in this life, consists rather in the remission of our sins, than in the perfection of our
 “ virtues.

V. “ As to merit by works the Catholic church teaches, that *life everlasting is to be pro-*
 “ *posed to the children of God, both as a grace which is mercifully promised them by the means*
 “ *of our Lord Jesus Christ, and as a reward which is faithfully granted for their good works*
 “ *and merits, in virtue of that promise.* These are the very expressions of the Council of
 “ Trent. But lest the pride of mankind should flatter itself with the notion of a presump-
 “ tuous merit, * the same council says, That the whole worth and value of Christian
 “ works, proceed from a sanctifying grace, which is freely bestowed on us in the name
 “ of *Jesus Christ* ; and is an effect of the continual influence of this divine head upon
 “ his members.

“ And indeed we may plainly see by the precepts, exhortations, promises, threats
 “ and reproofs of the Gospel ; that we must work out our salvation by the motions of
 “ our will, with the grace of God assisting us : but we are to lay it down as a first prin-
 “ ciple, that free will can do nothing towards our everlasting happiness ; farther than as
 “ it is actuated and raised by the Holy Ghost, &c.

“ We declare openly, that we cannot be agreeable to God, but in and thro’ JESUS
 “ CHRIST, nor do apprehend how any other worth can be imputed to us. We so en-
 “ tirely place all the hopes of our salvation in him alone, that we daily direct these
 “ words to God in the sacrifice : *Vouchsafe, O God, to grant unto us sinners, thy servants,*
 “ *who hope in the multitude of thy mercies, some share and society with thy blessed Apostles and*
 “ *martyrs, into the number of whom we beseech thee to receive us, not having regard to our*
 “ *merit ; but forgiving us thro’ thy grace in the name of JESUS CHRIST our Lord.*

“ The Roman Catholics unanimously teach that *Jesus Christ* alone, together both God
 “ and man, was able by the infinite dignity of his person to offer up unto God a suffi-
 “ cient satisfaction for our sins ; but having made more than a sufficient, it was in his
 “ power to apply that infinite satisfaction to us two different ways : either by granting
 “ us an entire abolition, without the reserve of any punishment ; or by commuting a
 “ greater for a lesser, that is to say, an eternal into a temporal. As the first is the most
 “ perfect and conformable to his goodness, he begins with that in the sacrament of bap-
 “ tism : and we believe, that he uses the second in the remission he grants to those,
 “ who after baptism, relapse into sin, he being in some manner forced so to do ; thro’
 “ the ingratitude of those who have abused his first favours. Wherefore they are to suffer
 “ some temporal, tho’ exempted from eternal punishment.

“ But we are not thence to conclude, that *Jesus Christ* has not made an entire satis-
 “ faction for us : but, on the contrary, that as he has acquired an absolute right over us
 “ by the infinite price which he gave for our salvation, so he grants us his pardon upon
 “ such conditions, under such laws, and with such restrictions as he thinks fit.

“ We should become injurious and ungrateful towards our Saviour, were we so dar-
 “ ing as to contest infinite merit with him, upon pretence that having forgiven us the
 “ sin of *Adam*, he has not at the same time freed us from all the consequences thereof ;
 “ leaving us still subject to death, and so so many other temporal and spiritual infirmities
 “ which sin has been the cause of. It is sufficient for *Jesus Christ* once to have paid that
 “ price, whereby we shall one day be intirely delivered from all those evils under which
 “ we now groan : it is our duty with humility and thankfulness to receive every part of
 “ his favour, considering the steps whereby he is pleased to forward our deliverance,
 “ according to the order which his wisdom has appointed for our good, and for a more
 “ clear manifestation of his goodness and justice. “ For

“ For the like reason we ought not to think it strange, that he who has shewn himself so liberal to us in baptism, should become more reserved with us after we have violated the sacred promises we had made; it is just, and even advantageous for us, that God, in remitting the sin, together with the eternal punishment, which we had deserved, should lay us under some temporal punishment only, in order to confine us within the bounds of our duty; lest it might happen, that by too easily throwing off the bonds of justice, we should give ourselves up to a rash confidence, and make an ill use of that pardon which we had so freely obtained.

“ It is then in order to satisfy that obligation, that we are liable to certain painful works, to be performed by us with a spirit of repentance and humility; and it is the necessity of these satisfactory works, which obliged the primitive church to inflict those punishments, called canonical, upon penitents.

“ Therefore when the church imposes those painful and laborious tasks upon sinners, and they undergo them with humility, this is called Satisfaction; and when the church shews any regard either to the fervency of the penitents, or to other good works which it prescribes them, and remits any thing of the punishment due to them, that is called Indulgence.

“ * The *Council of Trent* does not propose that we should believe any other thing concerning indulgences; but that *the power of granting them was given to the church by Jesus Christ, and that the practice of them is wholesome; which custom, that council adds, ought still to be retained, but yet with moderation, lest ecclesiastical discipline be weakened by too great a relaxation:* which shews that the manner of granting indulgences has a relation to discipline.

“ They who depart this life in grace and charity, and yet still liable to those punishments, which divine justice has reserved for them, will suffer them in the other world; and this is what obliged the whole Christian church in the earliest ages to offer up prayers, alms and sacrifices for the faithful departed in peace, and in the communion of the church; with a firm confidence of their being relieved by those means. This is what the *Council of Trent* proposes we should believe concerning souls detained in purgatory, without determining either as to the nature of their pains, as well as many other things of the same kind; in regard to which that holy council requires much circumspection; blaming those who say things which are uncertain and suspicious.

“ The sacraments of the New Testament are not only sacred signs of grace, or seals that confirm it to us: but instruments of the Holy Ghost, which serve to apply, and confer it on us by virtue of the words pronounced, and the action outwardly performed in our behalf, provided we do not, by our evil disposition, prevent the effects of it.

“ When God annexes so high a favour to outward signs, which in their nature have no proportion to such admirable effects, he plainly shews us that, besides all that we can do inwardly thro’ our good dispositions, there must still intervene a special operation of the Holy Ghost to sanctify us; and a particular application of the merits of our Saviour, represented to us by the sacraments. Therefore this doctrine cannot be rejected without offering an indignity to the merit of JESUS CHRIST; and to the work of the divine power in our regeneration.

“ We acknowledge seven signs or sacred ceremonies instituted by *Jesus Christ* as the ordinary means, whereby the new man is sanctified and made perfect. Their divine institution appears from the Holy Scriptures, either by the express words of *Jesus Christ*, who instituted them, or by grace, which, according to the same Scriptures, is annexed to them, and necessarily denotes an order from God.

“ * As young children cannot supply the defects of baptism, by acts of faith, hope and charity, or by any vow to receive that sacrament, it is our belief, that if they do not actually receive it, they in nowise partake of the grace of redemption; and so dying in *Adam*, they have no share at all in *Jesus Christ*. “ * Imposition

* Contin. Sess. 25. dec. de Indulg.

† Sess. 25. de Purg.

‡ Baptism.

“ ^a Imposition of hands practised by the blessed Apostles, in order to confirm the faithful against persecutions, having its principal effect in the internal descent of the Holy Ghost; and in the infusion of his gifts, ought not to be rejected by our adversaries upon pretence that the Holy Ghost does not now descend visibly upon us. And indeed all Christian churches have religiously preserved that practice down from the Apostles, using also the holy chrism to shew the vertue of that sacrament by a more express representation of the unction of the Holy Ghost.

“ ^b We believe that *Jesus Christ* has ordained that such as have submitted themselves to the authority of the church by baptism, and have afterwards violated the laws of the Gospel shall come and submit themselves to the judgment of that same church in the tribunal of penance, ^c where she exercises the power which is given unto her of remitting and forgiving sins.

“ The terms of the commission given to the ministers of the church, to absolve sins, are so general that it would be a rashness to reduce it only to public sins; and as when at the time of their pronouncing absolution in the name of *Jesus Christ*, they only keep up to the express terms of that commission, so the sentence is looked upon as given by *Jesus Christ* himself, in whose name they are constituted judges. He is the invisible pontiff, who inwardly absolves the penitent, whilst the Priest performs this external office.

“ This sentence being so necessary a restraint upon licentiousness; so plentiful a spring of wise counsels; and so sensible a consolation to those who are grieved for their sins, when their absolution is not only declared to them in general terms as is practised by the ministers, but they are also effectually absolved by the authority of *Jesus Christ*, after a particular examination and knowledge of the matter: we cannot believe, that our adversaries can look on so many advantages, without regretting the loss of them, and being in some manner ashamed of a reformation which has laid aside so pious and wholesome a custom.

“ ^d The Holy Ghost having (according to the testimony of St. *James*) annexed an express promise of remission of sins, and relief of the sick to extreme unction; there can be nothing wanting to make this holy ceremony, a real sacrament. ^e Only we are to observe, that according to the doctrine of the *Council of Trent*, the sick person receives more relief in soul than in body; and as spiritual good is ever the principal object of the new law, it is that likewise which we must expect, in case we are properly prepared for it: whereas relief in sickness, is only granted unto us with respect to our external salvation, according to the secret intentions of divine Providence, and the different degrees of preparation and faith to be found in the faithful.

“ ^f When we consider, that *Jesus Christ* has given a new turn to matrimony, ^g by reducing that holy society to the constant and indissoluble union of two persons only; and when we see this inseparable union is a sign of his eternal union with his church, we shall find no difficulty in comprehending that the marriage of the faithful is attended with the Holy Ghost and the grace of God; and we should praise the divine goodness, for having thus consecrated the very principles of our birth.

“ ^h Imposition of hands received by the ministers of holy things, being attended with so immediate a vertue from the Holy Ghost, ⁱ and with so entire an infusion of grace, it ought to be placed among the number of sacraments.

“ ^k The real presence of the body and blood of *Jesus Christ* in the sacrament of the Eucharist, is firmly established by the words of the institution, which we understand literally; and one might as well ask a traveller why he follows the high road, as ask us why we stick to the proper and literal sense. We do not find any thing in the

V O L. I.

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“ words,

^a Confirmation, Acts viii. 15. 17.

^d Extreme unction, Jam. v. 14.

^e Mat. xix. 5. Eph. v. 32.

^b Penance and sacramental confession.

^c Self. 14. c. 2. de Sac. extr. unct.

^f Order.

^g 1 Tim. iv. 2 Tim. i.

^h Mat. xviii. 18. John xx. 23.

ⁱ Matrimony.

^k The Eucharist.

“ words, which *Jesus Christ* uses in the institution of this mystery, that obliges us to
 “ take them in a figurative sense; and we are of opinion, that this reason is sufficient
 “ to determine us to the proper sense. But we are yet more strictly bound to it, when
 “ we consider the intention of the Son of God in this mystery, which I shall explain
 “ in the clearest manner possible, and upon such principles as I believe cannot be disal-
 “ lowed of.

“ ¹ I say then, that these words of our Saviour, *Take, eat, this is my body given for you*,
 “ shew us that the ancient *Jews* were not only united in spirit at the immolation of the
 “ victims that were sacrificed for them; but that they also used to eat of the flesh that was
 “ sacrificed, which was a sign to them of the share they had in that oblation. Therefore
 “ *Jesus Christ* having offered himself a victim for us, it was his will that, we should
 “ really eat the flesh of that offering, that the actual communication of that adorable
 “ flesh, might be a perpetual testimony to every one of us in particular, that he had as-
 “ sumed his body for our sakes; and had made a sacrifice of it for ourselves.

“ ^m God had forbidden the *Jews* to eat of the sin offering, thereby to shew them that
 “ there was no real atonement made for crimes neither under the law, nor by the blood
 “ of animals; and all the people were in a manner, under an interdict by that prohibi-
 “ tion, so that they could not have any actual share in the remission of sins. Now by
 “ a contrary reason, it was necessary that the body of our Saviour, which was a true
 “ sacrifice offered up for sins, should be eaten by the faithful, to shew them, that there-
 “ by the remission of sins was under the New Testament fulfilled.

“ ⁿ God likewise forbade the *Jewish* nation to eat any blood; and one of the reasons
 “ for that prohibition was, *that blood was given for the expiation of our souls*; but on the
 “ contrary, our Saviour bids us drink his blood, because ^o *it is shed for the remission of*
 “ *sins*.

“ Thus the eating of the flesh and blood of the Son of God is as real at the holy ta-
 “ ble, as grace, atonement of sins, and participation of the sacrifice of *Jesus Christ*, is
 “ actual and effectual under the new covenant.

“ And yet, as he was willing to prove our faith in this mystery, and at the same time
 “ free us from the horror of eating his flesh, and drinking his blood, under their proper
 “ species, it was convenient to give them to us, cloathed under a species of another na-
 “ ture; and if these considerations obliged him to let us eat the flesh of our offering in
 “ another manner than the *Jews* did, yet he was not therefore necessitated to take any
 “ thing away from the reality and substance of it.

“ It appears then, that in order to fulfil the ancient types, and put us into actual pos-
 “ session of the sacrifice that was offered up for our sins, it was *Jesus Christ's* design
 “ truly to give us his body and blood; which is most evident----- We can never agree
 “ to receive those words only in a figurative sense, since the Son of God, who was so
 “ careful in explaining to his Apostles those things, which he taught them under pa-
 “ rables and figures, not having said any thing to explain this matter, it is evident, that
 “ he left these words in their natural signification. It is no more difficult for the Son of
 “ God to cause his body to be in the Eucharist, by saying, *This is my body*, than to free
 “ a woman from her disease by saying, ^p *Woman, thou art freed from thine infirmity*: or
 “ to save a young man's life, by saying to his father, ^q *Thy Son liveth*; or in short, to
 “ remit the sins of the man who was sick of the palsy, by saying to him, ^r *Thy sins are*
 “ *forgiven thee*.

“ Therefore, as it is not our business to be concerned how *Jesus Christ* will perform
 “ what he says, we stick to his express words: for he who does what he pleases, can
 “ by words bring what he says to pass; nay, it was easier for the Son of God to force
 “ the laws of nature to verify his words, than for us to reconcile our sense to violent in-
 “ terpretations, which overthrow all the laws of speech.

“ These

¹ Mat. xvi. Luke xxii.

² Luke xiii. 12.

^m Levit. vi. 30.

ⁿ John. iv. 30.

^p Levit. xvii. 11.

^q Mat. ix. 2.

^r Mat. xxvii 28.

“ These laws of speech teach us, that such a sign as is a natural representation of what
 “ it stands for, often assumes the name of the thing it represents; because it is, as it were,
 “ natural to it to raise the idea of it in the mind. The same thing happens likewise,
 “ tho’ with some particular restrictions in signs of institution, when once they are re-
 “ ceived, and we are used to them: but at the establishing any sign, which of itself hath
 “ no affinity with the thing itself, as for instance, for a piece of bread to signify the body
 “ of a man, to have a name given it without any explanation, and before any one has
 “ agreed upon it, as did *Jesus Christ* in his holy supper; this is a thing unheard of, and
 “ whereof we find no instance in all the Holy Scriptures; not to say in all the books
 “ that were ever wrote.

“ Having laid down the opinions of the church concerning these words, *This is my*
 “ *body*, we must say, what her thoughts are of those words which *Jesus Christ* added
 “ to them, ‘*This do in remembrance of me*, . It is plain, that it was the intention of the
 “ Son of God to oblige us by those words to remember the death, which he suffered for
 “ our salvation; and St. *Paul* concludes from these same words, that we *preach the death*
 “ *of the Lord* in that mystery: wherefore we must not persuade ourselves, that this re-
 “ membrance of the death of our Lord excludes the real presence of his body: on the
 “ contrary, if we consider what we have just explained, it may easily be understood,
 “ that this commemoration is grounded upon the real presence. For in the same man-
 “ ner as the *Jews*, at eating their peace-offerings, remembered that they had been sacri-
 “ ficed for them, so likewise, when we eat the flesh of *Jesus Christ* our offering, we
 “ ought to remember that he died for us. It is therefore the same flesh, eaten by the
 “ faithful, which not only revives in us the memory of his being offered up for us:
 “ but even confirms us in the truth thereof; and far from being able to say, that this so-
 “ lemn commemoration, which *Jesus Christ* commands us to make, excludes the real
 “ presence of his flesh, we on the contrary find, that this tender remembrance of
 “ him which he requires of us at the holy table as being sacrificed for us, is grounded
 “ upon that same flesh being really taken there; since in truth we cannot possibly forget
 “ that he gave his body as an offering for us, when we see that he still gives us daily
 “ the same offering to eat.

X. “ As it was not convenient, ‘ that our senses should perceive any thing in this mystery
 “ of faith, so neither was it that any thing should be changed in respect to them in the
 “ bread and wine of the Eucharist. For which reason, as we perceive the same species,
 “ and feel the same effects as before in that sacrament, we must not be surpris’d, if some-
 “ times, and in some particular sense it should go under the same denomination. Yet
 “ Faith, attentive to his word, who does whatsoever is agreeable to him both in heaven
 “ and earth, on this occasion acknowledges no other substance than that which is meant
 “ by those very words, that is to say, the very body and blood of *Jesus Christ*, into which
 “ the bread and wine are changed; and this is what we call *Transubstantiation*.

“ However, the reality internally contained in the Eucharist hinders it not from being a
 “ sign, as to what appears outwardly to our senses; tho’, indeed, a sign of such a nature, that
 “ far from excluding the reality it necessarily carries it along with it, since, in effect,
 “ these words, *This is my body*, pronounced over the species which *Jesus Christ* has cho-
 “ sen, is a certain sign to us, that he is present: and tho’ these things appear still the
 “ same to our senses, yet our soul forms a different judgment of them, from what it
 “ would do, had not a superior authority intervened. Therefore, whereas some certain
 “ kinds and a certain continuation of natural impressions which are formed in our bodies,
 “ are used to represent to us the substance of bread and wine, now instead thereof the
 “ authority of him, in whom we believe, so orders it that those very species begin to
 “ appear

‘ Luke xxij. 19. 1 Cor. ii. 24. 2 Cor. v. 24.

‘ Of Transubstantiation, of adoration, and in what sense the Eucharist is a sign.

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“ appear to us as another substance. For we are attentive to hear him who says, that
 “ *what we take, and what we eat is his body*; and such is the force of these words, that
 “ they will not admit us to take these outward appearances for the substance of bread,
 “ but for that of the body of *Jesus Christ* present: so that the presence of so adorable an
 “ object, being confirmed to us by this sign, we make no difficulty to pay our adorations
 “ to it.

“ I shall not enlarge upon the article of adoration, because all those who believe that
 “ *Jesus Christ* is present in the Eucharist, must of course pay their adoration to it.

“ And indeed, being once convinced that these all-powerful words of the Son of God,
 “ perform whatever they intend in pronouncing them, we believe with reason, that they
 “ had their effect at the Lord's supper the moment they were spoken; and by a neces-
 “ sary consequence, we acknowledge the real presence of the body before the manduca-
 “ tion.

“ These things being supposed, the sacrifice which we acknowledge in the Eucharist
 “ will not admit of any particular difficulty.

“ We have observed two actions in that mystery, really distinct, tho' relative to each
 “ other. The one is the consecration, whereby the bread and wine are changed into
 “ the body and blood; and the other is the eating, by which we partake of the same.

“ In the consecration, the body and blood are mystically separated, because that *Je-*
 “ *sus Christ* said distinctly, *This is my body, this is my blood*; which includes a lively and
 “ effectual image of the violent death which he suffered.

“ Thus the Son of God is set on the holy table, by virtue of those words, clothed in
 “ the signs representing his death, which is wrought by the consecration; and this reli-
 “ gious action carries with it an acknowledgment of the divine Sovereignty, inasmuch
 “ as *Jesus Christ* present in some sort, renews and perpetuates the memory of his obe-
 “ dience even to his dying upon the Cross; so that nothing more can be wanting to make
 “ him a real offering.

“ It is not to be doubted, but this action being distinct from the manducation, must
 “ in itself be agreeable to God, and induce him to look down upon us with a more
 “ propitious eye; because it sets before him the voluntary death, which his well-beloved
 “ Son suffered for our sins; or rather that very Son, under the signs of that death, by
 “ which he was appeased.

“ All Christians must confess, that the bare presence of *Jesus Christ* is a most power-
 “ ful way of intercession before Almighty God, for mankind in general; “ according to
 “ what is said by the Apostle, that *Jesus Christ appears before the face of God in behalf of*
 “ *us*. Wherefore we believe, that *Jesus Christ* present on the holy table under those signs
 “ of death, intercedes for us, and continually sets before God his father, that death which
 “ he suffered for his church.

“ In this sense it is, that we say, that *Jesus Christ* offers himself up for us to God in
 “ the Eucharist; and in this manner, we believe, that by this oblation, God becomes
 “ more propitious to us; which is the reason we call it propitiatory.

“ When we consider, that which *Jesus Christ* performs in this mystery, and that thro'
 “ faith, we see him actually present upon the holy table under those signs of death; we
 “ unite ourselves to him in that condition; we present him to God as our only offering,
 “ and our only propitiator thro' his blood, protesting that we have nothing to offer up unto
 “ God but *Jesus Christ* and the infinite merit of his death. We consecrate all our prayers
 “ thro' that divine offering, and when we offer up *Jesus Christ* to God, we are at the
 “ same time taught to offer ourselves up to the divine majesty, in him, and thro' him,
 “ as living offerings.

“ Such is the sacrifice of Christians, very different from what was practised under the
 “ law: a spiritual sacrifice worthy of the new covenant, where the offering that is pre-
 “ sent

“ Heb. ix. 24.

“ sent is only seen thro’ faith; where the sword is the word which mystically separates
 “ the body from the blood; where consequently this blood is shed in mystery only, and
 “ where death hath no share but by way of representation; and yet a true and real sa-
 “ crifice, inasmuch as *Jesus Christ* is truly contained therein, and offered up unto God
 “ under that figure of death: but at the same time a sacrifice of commemoration, which
 “ far from taking us off from the sacrifice of the cross, as some people urge against us,
 “ rather unites us to it by all its circumstances, since it not only relates entirely to it,
 “ but in reality can neither be nor subsist without that relation, from which it receives all
 “ its virtue.

“ This is the express doctrine of the Catholic church in the *Council of Trent*, * which
 “ teaches that this sacrifice was only instituted in order to represent that which was once
 “ fulfilled on the cross; to perpetuate the remembrance of it for ever; and to apply unto us the
 “ wholesome virtue of it for the remission of those sins which we daily commit. So that
 “ far from thinking, that any thing is deficient in the sacrifice of the cross, the church
 “ on the contrary, believes it to be so perfect, and so entirely satisfactory, that every thing
 “ afterwards performed, is only ordained to celebrate the memory of it, and to apply the
 “ virtue of it to us.

“ Thereby the same church acknowledges, that all the merit of the redemption of
 “ mankind is fixed, and owing to the death of the Son of God: and from all that has
 “ been said, we must have understood, that when in the celebration of the divine myste-
 “ ries, we tell God that *we offer up unto thee this holy offering*, we do not pretend by that
 “ oblation to make or present unto God a new payment of the price of our salvation;
 “ but to employ the merits of *Jesus Christ* present with him, and the infinite price which
 “ he once paid for us on the cross.

XI. “ *Jesus Christ* * being really present in that sacrament, the grace and blessing is not
 “ annexed to the species, that appear to our senses, but to the very substance of his flesh,
 “ which is both vivified and endued with a vivifying power; by reason of the Divinity
 “ united to it. Wherefore they who believe in the reality, ought not to make any diffi-
 “ culty to receive the communion only under one species, since they therein receive all that
 “ is essential to that sacrament, in so much the more ample a manner, and certain, as
 “ the separation of the body and blood not being real, (as we have already said) they
 “ fully and individually receive him who alone is able to satisfy us.

“ Upon this solid foundation it is, that the church, interpreting the precept of the com-
 “ munion, has declared, that we may receive the sanctification conferred by that sacra-
 “ ment under one species only; and that if the church has confined the faithful to that
 “ only species, it was not out of any contempt for the other; but on the contrary, in
 “ order to prevent the irreverent actions, which the confusion and neglect of people had
 “ occasioned in these latter times; reserving to itself the re-establishment of the commu-
 “ nion under both species, according as it should prove to be more convenient for peace
 “ and unity.

XII. “ *Jesus Christ* having established † his church by preaching, the unwritten word
 “ was the first rule of Christianity; and when the Scriptures of the New Testament were
 “ added to it, that word nevertheless did not lose any thing of its authority; which is
 “ the reason we with the same veneration receive all that has been taught by the Apostles,
 “ either written, or by word of mouth, * as *St. Paul* himself expressly declared; and a
 “ certain proof of any doctrine coming from the Apostles, is when it is received by all
 “ the churches of *Christ*, tho’ no account can be given of its beginning. Nor can we
 “ refuse to receive every thing established in this manner, with a submission due to the
 “ divine authority.

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T t t

XIII. “ The

* Seff. 22. c. 1.

* The communion under both species.

† The word written, and unwritten.

* Theff. ii. 24.

XIII. " The church being by Almighty God ^a appointed the guardian of the Scriptures and tradition, it is from her we receive the canonical writings.

" Being thus inseparably united, as we are, to the authority of the church by the means of the Scriptures, which we receive from her ; from her also we receive tradition, and by the means of that tradition, we are taught the true sense of the Scriptures. It is for this reason, that the church professes to teach nothing of herself, nor to invent any new doctrine; she only follows and declares divine revelation by the inward direction of the Holy Ghost, given unto her for her instructor.

" The dissention which arose concerning the ceremonies of the law in the time of the Apostles makes it appear, that the Holy Ghost makes the church his interpreter; and their acts have, by the manner of deciding that dispute, taught all ages to come the authority by which all disputes of that kind are to be ended. Thus as long as there shall arise any dissentions, which may cause a division among the faithful, the church shall interpose its authority ; and its elders being assembled, shall say after the Apostles, *b it seemed good to the Holy Ghost, and to us:* and when the church hath once spoken, its children shall be taught not to make a new enquiry into the articles it hath resolved, but humbly to submit to its decisions. In so doing, we shall follow the example of St. Paul and Silas, who delivered that first decree of the Apostles to the faithful, and who far from suffering them to re-examine what they had decided, *c went from town to town, charging them to keep the ordinances of the Apostles.*

" It is in this manner, that the children of God submit to the judgment of the church, assured of hearing the oracles of the Holy Ghost from its mouth ; and it is on account of this belief, that in the creed after we have repeated, *I believe in the Holy Ghost,* we immediately after add, *the holy Catholic church.* Whereby we oblige ourselves to acknowledge an infallible and everlasting truth in the universal church, since that same church, in which we believe at all times, would cease being a church, should it cease teaching that truth which God was pleased to reveal. Therefore, whosoever suspects the church of making an ill use of its authority, in order to establish the spirit of untruth, has no faith in him, by whom the church is governed.

" This supreme authority of the church is so necessary for the regulation of the differences arising in matters of faith, and sense of the Scriptures, that the Protestants themselves after having exploded it as an insupportable tyranny, were at last obliged to set it up among themselves.

" When those who call themselves independents declared openly, that every Christian ought to follow the light of his own conscience, without submitting his judgment to the authority of any ecclesiastical body or assembly, and upon this foundation, refused to submit to synods ; that of *Charenton* held in the year 1644, censured that doctrine for the same reasons and inconveniencies ; which caused us to reject it. That Synod in the first place, says, that the error of the independents consists in their teaching, that *every church ought to be governed by its own laws, without depending on any person whatsoever in ecclesiastical matters, and without any obligation of acknowledging the authority of convocations or synods for their government and conduct.* After which the same synod concludes, that this sect is as prejudicial to the state, as to the church ; that it opens a door to all irregularities and extravagances ; that it obstructs all the means of rectifying them, and that if it once took footing, there might proceed from it, as many religions ^d as there are parishes and private meetings. We see by these last words, that the design which this synod had in establishing dependency was chiefly in matters of faith ; since the greatest inconvenience it mentions Christians are like to fall into from independency, was, *that it*
" might

^a The authority of the church.

^b Acts xv. 28.

^c Acts x. 4.

^d This inconvenience predominates in those countries, where a too great liberty of opinions is tolerated, and where it is even allowed to publish them : on the other-hand, they who either out of policy or fear, hold their tongue and pretend to conform, are hypocrites.

“ might occasion as many religions as parishes. It is therefore necessary, according to the
 “ doctrine of this synod, that every church, and with much more reason, every private
 “ person, should in matters of faith depend on a superior authority, residing in a number
 “ of persons; to which authority the faithful ought to submit their judgment. For the
 “ independents do not refuse to submit themselves to the word of God according as they
 “ think they are to understand it; nor to receive the decisions of synods, when after ha-
 “ ving examined them, they find them reasonable. But what they refuse doing, is to
 “ submit their opinions to that of any convocation, &c.

XIV. “ The Son of God having decreed that his church should be only one, and
 “ firmly built upon unity, has established and instituted the primacy of St. Peter in order
 “ to maintain and cement it: for which reason we acknowledge that very primacy in the
 “ successors of that Prince of the Apostles, to whom, for that very reason, we owe the
 “ same submission and obedience, which the holy Councils and Fathers have ever re-
 “ commended to the faithful.

This is the exposition of the doctrine of those Christians, who are known by the name of Catholics, with the addition of *Roman* from Protestant communions. This doctrine as here set forth, appears simple, easy to be understood and stripped of all its difficulties. All such as profess the belief of this doctrine, are truly united to the body of the church. To her the good Christian is to submit: reason at all times fond of enquiring wherein consists the object of the believer's faith, as to Christianity, is a most dangerous rock to split upon; a Christian who is any ways doubtful must consult his curate, and the explanation of the latter must agree with the decisions of the grand pastor. An humble sheep thus tamely bows to the crook. The grand pastor is the Pope, whose infallibility in matters of doctrine and decision, (according to the opinions of some people) secures everlasting salvation to those who will adhere to and stick by him; as for the *Gallican* church it rejects that infallibility, and sets a council above the Pope; is it not natural to believe, that the whole body of the church may supremely decide in matters of doctrine? Let the Pope be at the head of that body, and let him, jointly with that body, form a complete system of doctrine and welcome: for then we may, without difficulty believe, that the decisions of such an august assembly will be agreeable to the Gospel of *Jesus Christ*: but that the Pope alone should be the supreme judge, this the church cannot allow him, unless it be in such things as are agreeable to the precepts of *Jesus Christ*. When the Pope deviates from the true sense of the Scriptures, we cannot possibly look upon him as the vicar of *Christ*; the church has a right to divest him of the authority which it had entrusted him with, in the name of the Saviour of the world, in which case the Pope is no longer to be obeyed; but a believer must submit to the^h chair of St. *Peter*, till such time as a legal Pope is in possession of it.

* The authority of the holy see and of episcopacy.

† An objection may be started against this principle. The council we may say, represents the church of *Christ*, and its decisions consequently are those of the church; but the council decides by a majority of votes: Wherefore, if the majority of votes should declare in favour of an error; where will an appeal lie? For disobedience to the decisions of the church is schismatical; a submission to them is heretical.

‡ This is what determined that part of the clergy of the *Gallican* church, which opposed the constitution of *Clement IX.* to appeal to a council.

§ They who opposed the *constitution* pretend that we ought to distinguish between the Pope and that chair. The Protestants are merry upon this distinction, and ask what that chair is? They propose this question too, whether a subject who is disobedient to his Prince, because he commands him to do those things which are contrary to the good of the state, can clear himself of the crime of high treason, by saying, that tho' he disobeys the King, yet he submits to his throne, that is, the lawful, just and reasonable authority of the monarch; but this authority is a creature of reason during the vacancy of the throne.

Some Opinions embraced by the Jansenists.

WHAT we have just now said obliges us to mention something of those, who are called *Jansenists*. This party owes its birth to *Jansenius*, a doctor in divinity of the university of *Lovain*, and bishop of *Ipres*. The loose doctrine of some¹ of the Jesuits concerning grace and predestination, got so great a footing in the divinity schools, that in the year 1640. ² two universities thought themselves obliged to condemn it: That doctrine was in a judicial way brought before the holy See, and yet, notwithstanding such accusation, it made a considerable progress. *Jansenius* was resolved to defend and maintain the faith of the church, and the grace of *Jesus Christ*. He opposed St. *Augustin* to those new doctrines, and wrote a³ treatise upon grace wherein the whole doctrine of that great father is displayed. This treatise was attacked by the Jesuits, who accused *Jansenius* of maintaining five dangerous and calvinistical heresies:⁴ which are the following.

1. That *Jesus Christ* prayed, and died only for those that are saved.
2. That man can neither resist, nor reject grace, even tho' it were his intention and endeavour so to do; and therefore is by an absolute necessity constrained to do good, when he has grace, or to do evil when he has it not.
3. That in good works we do not co-operate with grace, and that we have no share in the merit of them.
4. That ever since the fall of *Adam*, we have never had any liberty of indifference to incline us (in case we will) either to the one or the other.
5. The sins that we commit, are neither free nor voluntary; except in their cause, which is the sin of *Adam*. He alone was free, all other sins are committed by force and necessity, the weight of concupiscence over-powering the will.

The St. *Austin*, from which these propositions were pretended to be drawn, produced several treatises relating to the subject of grace; but this scholastic debate not concluding to the satisfaction of the Molinists, these immediately applied to the Pope, in order to over-throw this new St. *Austin*, which accordingly was at last condemned in form by a bull⁵ of Pope *Urban VIII*. The *Jansenists* pretend, that this bull was composed by ⁶ a man entirely devoted to the Jesuits. Nevertheless, the differences occasioned by the doctrine of *Jansenius* had like to have created great disorders in the low countries; because the divines (who were animated, as they said, with a zeal which the pretended orthodoxy inspired them with) took care to magnify⁷ objects in an extraordinary manner.

Jansenius under the fictitious name of *Patrick*, had some years before wrote a book called the *French Mars*, against the ministry of Cardinal *Richelieu*: but that statesman revenged himself by encouraging all sorts of writing, and preaching against the doctrine of *Jansenius*, which began to gain ground in *France*. Those preachers and doctors, who were devoted

¹ Father *Molina*, and father *Leonard Celsus*.

² The universities of *Lovain* and *Doway*.

³ *Augustinus*. See the history of *Jansenism*, Tom. I. p. 4. Edition of 1700. that book was wrote before the year 1636. as appears by the privilege granted in 1635. but not published till the year 1640. and then dedicated to the Cardinal infant.

⁴ Taken from the *History of Jansenism*, Tom. I. p. 20. Edit. 1700.

⁵ During the years 1641, 1642, and 1643.

⁶ This bull was granted the 6. of *March* 1642. and publicly fixed up at *Rome* on the 19. of *June* 1643. The *Jansenists* gave out, that the bull was spurious, or at least were willing that it should be looked upon as suspicious by reason of many variations, which were observed in the copies of that bull; and because it openly condemned the doctrine of St. *Austin*. This bull met with no better a reception in *France*; for it was even refuted by some smart observations, which at that time gave as much uneasiness to the court of *Rome*, as the remarks made in our time upon the constitution *Unigenitus*.

⁷ Vide *History of Jansenism*, Tom. I. p. 48. Ed. of 1700.

⁸ They exclaimed loudly against heresy which was upon the point of being introduced there. They represented to his holiness, that there was an end of the Catholic religion, and that *Manicheism* and *Calvinism* would soon get the upper-hand. Vide *History of Jansenism*, Tom. I. p. 61.

⁹ *Patricii Armachani Mars Gallicus*: He composed it in *Latin*, after which it was translated into *French*.

ted to the Cardinal, were seconded by the Jesuits, and all of them together ' proved powerful enemies to that doctrine.

After the death of *Urban VIII.* the affair of *Janfenism* was again revived in a manner, which at first appeared somewhat favourable to the party: but the *Molinists* by their intrigues so contrived it, that the decisions were still given against *Janfenius*. It would be needless to enter into the discussion of all that passed upon this account, and of an infinite number of *Polemic* writings, which were produced by the opinions of both parties concerning grace. The Archduke *Leopold*, in the year 1648, used his utmost endeavours to have *Janfenism* condemned in the Low-countries: and the *Molinists* were of opinion, that the speediest way of destroying that party would be ' to exclude the *Janfenists* from all dignities, employments and offices. The expedient seemed very well fitted to tempt the ambition of such as could never resolve to believe any truths that were prejudicial to their interest, however excellent they might be in other respects. This resolution was attended " with a formulary, or profession of faith, which was to be sworn to by those who were admitted to any employments. This oath, and the footing upon which *Janfenius*, and the bull relating to him, were then treated in *Spain*, may be seen in the history of *Janfenism*, already cited in the notes. What occasioned some mirth in these disputes, which, notwithstanding the importance of the subject, and the gravity of the divines, drew both parties at last into a kind of ridicule, was the titles which each party gave to their writings. The names of *Buckler* or *Shield*, and others of the same kind, did not seem strongly enough to express the drift of these kind of writings. One doctor (whose name was *Fromond*) assumed the name of " *Vincent the Mild*, in order to administer an *Antidote* against the opinions of the *Molinists*. Another published the " *Torch of St. Austin*. Father *Veron* a Jesuit composed a gag for the *Janfenists*. Some divines of his order had a mind ' to put out *St. Austin's Torch*: but *Fromond* thought himself under an obligation to find " *Snuffers* for the *Torch*. But we shall have done with these writings, and the authors of them, to come to the letter subscribed by 68. bishops of *France*, in order to obtain of Pope *Innocent X.* an enquiry into, and " condemnation of the 5. famous propositions which follow, upon which, say they, it is most dangerous to dispute.

I.

Some of God's commandments are impossible ' to be kept by the righteous, even tho' they are willing to observe them, and use their best endeavours to fulfil them according to their then present strength. They likewise want the grace of God which renders them possible.

II.

A man doth never resist inward grace in the state of fallen nature.

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III. To

' *Isaac Habert* a *Paris* divine preached in the Metropolitan church, and the orthodoxy of his zeal made him reckon 40. heresies in the doctrine of *Janfenius*. But some time after, this doctor's zeal flagging, those heresies were reduced to 12. and at last stood at five, which are capital.

' This plan is now-a-days pursued in order to oblige the *Janfenists* to receive the constitution *Unigenitus*.

" The worst of this, as well as of all oaths in general that compel a subscription, is, that they always make hypocrites.

" *Vincentii Lenis Theriaca.*

" *Lucerna Augustiniana.*

" *Responsio seniorum Facultatis Duacensæ adversus Lucernam, &c.*

" *Emunctorium Lucernæ.*

" If we may believe the author of the *History of Janfenism*, that censure was made in a most irregular manner. Cardinal *Barbarini* being over-persuaded by the urgent requests of the Jesuits, committed the affair of *Janfenius* to his council of conscience; whereof three Jesuits composed a good part. The question was put whether the bishop of *Ipres's Austin* should be condemned or not, and the number of those who voted in behalf of that book had the majority by one vote from them who were for condemning it: but the enemies of *Janfenius* ordered it so, that *Albizzi* the assessor, who vigorously opposed that bishop, and did not use to sit in that council, was admitted into it on purpose to join his vote to the *Molinist* cabal. Yet the votes were still equal: but Cardinal *Barbarini*, who was not to have any vote in his own council of conscience, voted notwithstanding against *Janfenius*; by which means the number of those who decided for the censure, exceeded by one vote those which were against it. *History of Janfenism.*

III.

To merit or not merit, in the state of fallen nature, it is not necessary that a man should have a liberty free from necessity. 'Tis sufficient that he hath a liberty free from restraint.

IV.

The *Semi-Pelagians* admitted the necessity of an inward preventing grace for every action, even for the beginning of faith; and they were Heretics, inasmuch as they would have it, that grace was such, that the will of a man could either resist or obey it,

V.

It is a *Semi-Pelagian* opinion to say, that *Jesus Christ* died or shed his blood for all mankind without exception.

The *Jansenists* pretended, that the *Molinists* pursued the censure of these articles only to make it fall upon St. *Augustin*, and on the doctrine of effective grace: but however that be, the letter signed in the name of the clergy of *France*, was, in the year 1650, sent to Pope *Innocent X.* and that letter occasioned a new paper war, whereof we shall give no particulars. In the same year 1650. Pope *Urban VIII.*'s bull against *Jansenism* was published in *Poland*.

^b At the same time, the other Catholic powers were solicited to write to, and unanimously desire the Pope to grant them the condemnation of the 5. propositions; which were ascribed to *Jansenius*.

Pope *Urban VIII.*'s bull had been published in the *Roman* Catholic Low-countries; which publication was not agreeable to the Court of *Rome*, by reason of a clause therein inserted, viz. with a salvo to the rights and privileges of that country. ^c In the year 1652. the Pope appointed a congregation for examining into the matter relating to grace. This congregation, which perhaps might have judged in favour of the *Jansenists*, was not ^d favourable to them in the end, tho' on the other side *Innocent X.* was ^e no friend to the Jesuits: but the interest which his Holiness had in censuring *Jansenism*, and the pretended propositions of *Jansenius*, was upon no other ^f motive, than barely to establish his own authority and infallibility. At last, *Jansenius* was branded by a bull of the Pope's, issued the 31. of May 1653. His Holiness, after having seriously implored the assistance of the Holy Ghost, as the bull expresses it, in favour of his grace condemned the 5. propositions without giving any explanatory declaration in what sense his Holiness condemned them. This bull was posted up and published at *Rome*, and received in *France* on the 9. of June ensuing; tho' it did not pass ^g there without examination and remarks by the *Jansenists*. But at last it was received, nor was the behaviour of those who ^h caused it to be received altogether regular. After its publication at *Paris*, the pulpits were filled with the violent alarms of several curates against the heresy of the *Jansenists*: and, without entering into the truth or falsity of the censured propositions, we may say, that the zeal of those ecclesiastics was somewhat scandalous. The result of which was, that disorders ⁱ and animosities

^b By the Jesuits. Vide *History of Jansenism* already cited.

^c Ibid. Tom. II.

^d Cardinal *Spada* president of that assembly was an enemy to the disciples of St. *Augustin* as the *History of Jansenism* tells us, Tom. II. Edit. of *Holland* 1700. and in this Quality of president he succeeded Cardinal *Roma*, who was no enemy to them.

^e The Jesuits, says the *History of Jansenism*, which we quote, were so convinced of the Pope's indifference to them, that fearing he would pronounce judgment to their disadvantage, they were thinking on some means not to submit to his censure, without prejudice to the infallibility of the Holy See, by insisting it was very true, that the Pope was infallible in his decisions; but that it was no article of faith, that *Innocent X.* was a legal Pope.

^f It is upon this very principle that Pope *Innocent XIII.* with so much vigour supports the interest of the constitution *Unigenitus*. ^g Vide *History of Jansenism*, Tom. II. p. 154. ^h Ibid. page 155, & 156.

ⁱ In the year 1655. the *Anti-Jansenists* caused the stone, upon which was graven an inscription in praise of *Jansenius*, to be taken off his tomb. In 1672. another stone was put in the place of the former, with an Epitaph much less capable of being exposed to the insults of the *Molinists*; but the same zeal some time after took that away too.

animosities encreased. The year * 1656. produced the famous provincial letters of *Pascal* under the name of *Louis de Montalte*, and was near proving fatal to *Port Royal*, that was always looked upon as the bulwark of *Jansenism*. In the mean while the terrible threats, the intent of which was to declare incapable of all employments, and even to deprive of their livings, all such as would not receive the bull, made some of the combatants¹ flinch. The same year Pope *Alexander VII.* issued out another bull, whereby he expressly declared, that the 5. propositions^m were *Jansenius's*, and that they were condemned in the sense of that bishop. At the end of the year 1659. a certainⁿ set of Fanatics rose against the *Jansenists*, under the name of *The brothers of the sodality* of the blessed sacrament. One father *Eudes*, preaching before the Queen Mother in 1660, conjured her by the Holy Eucharist to exterminate the *Jansenists* by fire and sword; and the Court of *France* in 1661. vigorously pressed the signing of the formulary, and raised an inexhaustible fund of distinctions, which they endeavoured to employ on all sides, to try by what means they might compass that design. And indeed it was a real struggle between the flesh and the spirit. The two *Port Royals* were rigorously persecuted in order to make them sign; and the archbishop of *Paris*^o laid aside all his gravity on that occasion. The anger of this prelate fell upon the ladies of that community, because they would not speak contrary to their thoughts, nor believe that 5. propositions were to be found in a *Latin* book, which those poor creatures had never read nor were able to understand. In 1665. Pope *Alexander VII.* thundered out another bull against *Jansenism*, and, in order to destroy them intirely, resolved to make them subscribe to a form of his own composition, which was generally signed: ^p purely and simply by some, and by others with a distinction of right and fact.

At last in 1668. Pope *Clement IX.* made a peace between both parties, ^q which gave much satisfaction to that part of *France*, which had a true spirit of Christianity: tho' the sequel proved it to be only a suspension of arms; which plainly shews, that it is much easier to reconcile secular Princes, than churchmen. This war, especially, was renewed from the time that *Clement XI.* published his bull^r in the year 1713. against the 101. propositions extracted from the *New Testament* by *F. Quesnel*. That bull, according to the *Jansenists*, utterly destroys all Christian morality: at least we may be assured, that it was very unfit to maintain it in its purity.

* The same year a pensioner of *Port Royal*, being afflicted with a *Fistula Lacrymalis*, was cured by the holy thorn; and this miracle, which made some noise, did not fail of being refuted by the *Molinist* party.

¹ The archbishop of *Sens* challenged the bishop of *Toulouse* (de *Marca*) to shew him the 5. propositions in *Jansenius's Austin*, but de *Marca* not being able to defend himself by that means, replied, that there was no room to doubt of it, after the Pope had declared it. The archbishop of *Sens* would not yield to that, but when the bishop of *Toulouse*, and the other deputies of the assembly of the clergy declared, that whosoever did not submit to the bull, should be deprived of their livings; the archbishop, overcome by so convincing an argument, submitted without a moment's hesitation.

^m It is said, that the enemies of *Jansenius* caused the 5. propositions to be printed upon a sheet, and having inserted it into one of the books of *St. Austin*, they presented it to the Pope; which cheat convinced and determined his Holiness. Vide *History of Jansenism*, Tom. II.

ⁿ These people were likewise called *Hermits of Caen*, it is asserted in the *History of Jansenism*, Tom. II. p. 448. that they associated themselves with other visionaries under the conduct of father *Bagot* a Jesuit. They gave out that their smell was so nice that they could distinguish a *Jansenist* by the very scent. So exquisite a sensation ought to have rendered useless the signing of formularies, or at least have taught them to know those that signed *bona fide*, from those who only submitted out of weakness in order to comply with the time. The *Sieur de Bernieres* was superior of the Fanatics of *Caen*; and they resolved to give out, that in that city all the curates, excepting two, were *Jansenists*. This publication was preceded by an extraordinary communion: after which they ran about the streets half naked, declaring what we have already mentioned. Some time after, a young woman assembled some other Fanatics with seven priests, who, after having turned their cassocks made themselves girdles of the barks of trees, and daubed their faces over with dirt, walked round the town of *Seez*, crying out and praying for the conversion of the *Jansenists*.

^o After having armed himself with excommunication against the nuns of *Port Royal* he treated them with cruel and abusive expressions. Vide *History of Jansenism*, Edit. of 1700.

^p And this was transacted with so much ignorance by some of them, that there were seen mandates, wherein *Jansenism* was called the heresy of *Cornelius Jansenius*, surnamed *Augustinus*. Vide the *History of Jansenism*, Tom. III. p. 204. Ed. of *Holland*.

^q *Clement IX.*'s peace.

^r Called the constitution *Unigenitus*, it was dated *Sept. 8. 1713.*

QUIETISM.

THE *Quietists* are looked upon as a sect truly pernicious to the Christian church. Their spiritual notions tend to debase the majesty of religion, and the nature of the Holy Ghost, and to render the elevation of the heart to God a mere mechanical practice. Mystic notions have appeared in several ages of the church. The *Montanists*, the *Gnostics*, &c. without doubt followed these mystical notions. We may judge of the extraordinary doctrine of the *Quietists* by the particularity, oddness, and extravagance of their language.

The *Quietists* hold a principle, which is, that when once we have given ourselves to God, that act subsists for ever, without any necessity of repeating or renewing it. What we are to do is never to take from God what we have given him, by acting contrary to his divine will; and that unless this should happen, the essence and continuance of our resignation to God, and of its conformity to his will, last for ever. The slight faults which we commit without a serious reflection, do not destroy the essential point of conformity; even our most distracting occupations do not interrupt the act of continual love: nay, should it happen that a man should think no more of God, there would

The first principle of the *Quietists* is, that the soul must desist from making any reflections; and make use of the will by an internal recollection and contemplation, which they call acquired. The body, if possible, must remain in a perfect tranquillity, whilst the soul, in this manner, enjoys these spiritual gifts.

The first rise of mystical notions is to be found in the song of songs, not but we acknowledge it for *Divine*: all that we would insinuate is, that in different times pretenders to regeneration have misapplied and abused its notions and allegories. 'Tis from thence, they have drawn the espousals and marriage of the soul with *Jesus Christ*, the chaste consummation of that marriage, and the marriage portion of the soul espoused to the Word. From the first ages of Christianity we find mystical notions and expressions in the fathers, which perhaps they borrowed from *Plato* and other heathen philosophers. *Bayle* in his *Critical Dictionary*, under the article of *Plotinus*, calls the *Quietists* Plagiarists of the Platonics. "The end, says he, to which *Plotinus* directed his thoughts, was to unite himself to the great God. He attained to it by an unspeakable efficacy; and this is the unitive method of our *Quietists*." The followers of *Foh* in *China* teach a kind of *Quietism*, which requires those who pursue real felicity to abandon themselves intirely to meditation, and make no use of their understanding. *Bayle's* remarks upon this subject, under the articles of *Spinoza* and of *Taulerius* may be had recourse to. *Arnold* has collected a great many mystical notions in his *History of mystical Theology*, in order to justify in his way the antiquity and sublimity of that divinity. Tho' he gives himself the trouble of going thro' every age in order to shew the progress it has made down to our time, yet it is certain, that it was never truly reduced into a system, till since the writings of *John de la Croix* (*John à Cruce*); but after him those mystical notions overspread religion with some violence to the time of *Molinos*, a Spanish priest, condemned at *Rome* in the year 1687. in the pontificate of *Innocent XI*. We may see in *Arnold's Latin treatise* just mentioned, the encouragers of that mystical theology, with a catalogue of their works.

The *Gnostics* had notions like those of the mystics, for they considered the soul of man as the intimate substance of God; and the jargon of these mystical people convinces us, that it is one of their chief errors. The penances, austerities, prophetesses, and the Paraclet, or Holy Ghost of the *Montanists* comes very near the notions of the *Quietists*; but there is a greater affinity between them and the sect of the *Beggards*, which appeared in the 14. century; we shall speak more at large of them in another note.

We shall first give a specimen of it, drawn from the instruction concerning the different conditions of prayer by *Mr. Bossuet*, who took it from the writings of *John Rusbrok*. "The contemplative soul seeth God by a light which is the divine essence ... and even the soul is that divine light The soul ceaseth to be in the existence which in its own nature properly belonged to it. It is changed, transformed, absorbed in the divine Being, and floweth into the ideal Being; which it had from all eternity in the divine Being. It is so entirely lost in that abyss, that no creature can find it. We doubt very much whether the most profound commentator could be able to penetrate into such substantial darkness.

Part of what we have here said concerning *Quietism* is taken from the instruction upon conditions of prayer by *Mr. Bossuet*; but the *Quietists* do not absolutely allow of all that that prelate lays to their charge.

Instruction upon the condition of prayer, p. 21. Ed. of *Paris* in a passage taken from *Maleval*, and *F. John Falconi*. *Molinos* endeavours to confirm this by instances. "Would it not be an extravagance, saith he, for a man who is in the King's presence to say to him from time to time, Sir, I believe that your Majesty is here? It would be the same thing, supposing the soul that seeth God with the eyes of a pure faith, should take a fancy to say, Lord I believe that thou art present, &c. When any person is set out on a journey to *Rome*, every step he takes forwards his journey, without the necessity of saying, every time he sets one foot before the other, I am going to *Rome*." *Molinos* in his *Spiritual Guide*, Lib. I. chap. xv.

Instruction upon the conditions of prayer, &c. p. 43. this notion appeared horrible to the enemies of *Molinos*, the Christian who hath no distinct view of *Jesus Christ* cannot fail losing sight of his humanity: but perhaps it may not be proper to insist too strongly upon that argument. The mystics probably did not consider the consequences that might be drawn from thence against the distinction of the persons in the Trinity. The author of an *English* letter to be found in a collection of pieces concerning *Quietism*, printed at *Amsterdam* in 1688. pretends to justify *Quietism* in that article; he alledges, that the *Roman Catholics* fancied there was much more harm in it than there really is, because they fall into another extremity, which, says he, is the believing that *Jesus Christ* is adorable, omnipotent, and omniscient from his humanity considered in the abstract. He pretends likewise, that *Molinos* and his followers were for opposing the torrent of super-

would be no necessity to renew the gift of himself, which has always subsisted, (in the same manner as a marriage continues to subsist between a husband and his wife, who are at a distance from each other, and have not corresponded together in writing for a long time: that marriage, I say, subsists unless adultery or some other falsehood should produce the dissolution of it.) We must allow, that this principle of quietude and contemplation (which is attended, as they say, with a perfect resignation to God) may introduce a corruption of morals. From thence likewise will follow the abolition of those acts of faith declared in the Apostles Creed, and of the requests contained in the Lord's Prayer, &c. to all which the *Quietists* are not bound, by reason that, according to what we have repeated after them, nothing is required for those who live in a state of contemplation, but one only perpetual and universal act. It is an act of faith to think on *Jesus Christ*, and we must certainly think on him when we recite the Creed, or in reading the Gospels; but all this is of no use to the *Quietists*. "A soul not having thought on any state of *Jesus Christ*, for the space of twenty years, findeth, that all the vertue of him subsisteth inwardly by condition; tho' the soul in all its ways hath no distinct view of *Christ*." Such is the sublimity of that contemplative state: and it would be proper to examine in what manner Mr. *Bossuet* refutes that suppression of the acts of faith, in the instruction upon the conditions of prayer.

To go on with a recital of those subtilties, wherein the *Quietists* soar, as we may say, above the clouds; they believe themselves bound to annihilate all their desires, when once the soul is confounded, lost and annihilated in the divine Essence. "The soul must be dead to its desires . . . having a will as if it had none, comprehending as if it comprehended not, and thinking as if it had no thought, nay without having any inclination towards the nothingness of this world, &c. which is the effect of the knowledge it has of the contemptible state it is in. It considers itself in an impossibility of meriting any thing, and acknowledges itself even unworthy of possessing virtue." Some mystics throw in this exception, *unless that those requests and desires proceeded from an inspiration by God, and the Holy Ghost put us upon such motions as may induce us to desire thro' the divine will*, if we were to make no requests to God, but what he himself was to inspire us with, and which the Holy Ghost were to put us upon, 'tis true, that by such means we might retrench an infinite number of useless prayers; but under that pretence we should fall into another extreme; for we should either cease asking any thing of God, till we had received a particular inspiration; whence it would follow that we often should remain in a perfect state of inaction: or else we might believe, that we had a right to attribute to the inspiration of the Holy Ghost those irregular motions, which the flesh may raise in the most perfect contemplation. This resignation and confusion (if we may so stile it) and annihilation in God is carried so far, that an entire indifference whether we are in grace or not, agreeable to God, or bated by him, or whether we have or have not any love for him, may be inferred from them. This is the refined sense they give to that part of the Lord's Prayer, *Thy will be done*.

The doctrine of the *Quietists* excludes all reflection, and thereon ^d *Molinos* is express; according to them the act of reflecting is as it were a consequence of the state of imperfection:

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perditions, which that opinion had introduced: he ascribes to it the origin of crucifixes, the adoration of the cross, and of the Eucharist, &c. There seems to be some partiality in this opinion; yet be that as it will, it appears to us, that chap. xvi. of the first book of *The Spiritual Guide* acknowledges the humanity of *Christ*: but the author requires we should entertain a much more noble idea of that humanity, than is generally entertained of it; and consequently it is plain, that he enervates one part of the worship; not the religious, but superstitious part.

^a *Molinos's Spiritual Guide*, p. 194. & 196. Edit. of Holland, 1688.

^b Vide *The instruction concerning the different conditions of prayer* by Mr. *Bossuet*, for the refutation of their apology for that doctrine, wherein they pretend not to exclude requests acknowledged, and desires perceived by our senses. Nonsense full of abuse and fanaticism in whatever sense it be taken.

^c Mr. *Bossuet* infers this consequence against the *Quietists*, and yet it does not appear, that this is so expressly found in chap. xix. xx. and xxi. of the third book of *Molinos's Spiritual Guide*, wherein he treats of the true and perfect annihilation.

^d "The understanding, saith he, takes leave of all reflection and reasoning: God causes the soul to advance

but a man is much more imperfect, when he has (as we may say) got rid of his will, and is become a machine to be wound up according to the fancy of a providence, which annihilates the liberty of human actions without leaving us any power to act, in any respect, of ourselves. If we draw those consequences which we naturally may from these principles, we shall find, that this is the very notion which *Quietism* affords us of God.

From the principles of *Quietism* then it follows that those actions, which are performed without reflection, must prove infinitely pleasing to God; since such actions as are unperceived, or perceived confusedly, are the most perfect; but how is it possible by such acts to be lost and annihilated in God, since God is the supreme Reason? Can we be agreeable to him in acting without reflection? and if in consequence of that reason which God has given to man, such virtuous actions as are produced by that reason be, on the contrary, the acts which come nearest to God's infinite wisdom, how can we love virtue without reflection? The reader may consult the works of Mr. *Bossuet* already quoted, for a refutation of those principles, as well as of what the mystics call the *Vice of multiplicity*, that is to say, a daily renewing of the acts of faith, hope, and charity. It is plain, that those acts would become errors in piety, if we were obliged to set aside our will, cease from thinking on our actions, and exclude even those requests which we can, and ought to make to God for obtaining his favours.

^f The passive prayer of the mystics known by the name of *Quietists*, requires no meditation; (this is an established principle, almost needless to be repeated) it is nothing but a mere passive contemplation, which may be performed at all times without taking us off from any thing; for the way of seeking after God is so easy and natural, (and let us say, so involuntary, and according to them so imperceptible) that the very air we breathe cannot be more, nor our respiration more uninterrupted. *If our erring brothers were taught simply to believe, and to pray, instead of so many disputes, they might, by degrees, be brought back to God.* 'Tis after this manner, that one of the Mystics expresses himself according to Mr. *Bossuet's* quotation, and consequently it is of no purpose to employ either controversy or other arguments for the conversion of Heretics.

The soul ^h that conceives a true love for God, finds itself instantly tortured with the fire of temptations, and never believes with so much certainty, as when it is thus tormented and afflicted. The doubts and fears it is in, whether it believes or believes not, whether it has consented or refused its consent, are the effects of the delicacy of its love, &c. This love (according to the *Quietists*) requires, that we should forsake ⁱ our neighbour, till such time as God takes the faithful (*Quietist*) out of the state (of quietude) wherein he is. "Leave that care to him, saith *Molinos*, and remain quite insensible to all things, and entirely resigned to his will. You are not idle upon this account." Divine love refines the soul, whilst God is preparing ^k a passive disposition in it, by trying it by the fire of tribulation and inward torments, &c. a man at that time feels a passive dryness, darkness, anguish, contradiction, internal despondings, &c. a man's heart is then so oppressed, and so full of bitterness, that he is not able to raise it up to God; nor to perform

"vance by means of the obscure knowledge of a simple faith, &c. *Guide Introd.* Sect. 1. N. 2. The soul "being once deprived of the capacity of reasoning, cannot with all its efforts make so much as one only reflection," *Ibid.* Lib. I. chap. 2. N. 6. From this doctrine may be drawn pernicious consequences; may we not say, that it helps to palliate those unruly transports, which very frequently we are not masters of in the contemplative state of the body? Is the pretended suspension of our senses, whilst we plunge in the mystical road, and are lost in God, any thing more than a mere illusion? Follow those principles step by step, and you will discover that the prayer of the soul is nothing but vain-glorious nonsense. In vain they tell us, that *absence of reason is one of the greatest blessings could befall the soul; and that it is a proof, that God conducts it by faith and silence*, &c. *Molinos's Spiritual Guide*, p. 18. Edit. of Holland.

^g Book 5. and 6. ⁱ The passive, or prayer of peace and quietude, is likewise called that of mere presence, mere regard, and mere resignation in God, according to the expressions of St. *Francis of Sales* in his *Treatise on the love of God*; to bear and suffer the oppositions which are made against our own motions or inclinations, is, in devout terms, called the impressions received from God, and wherein man hath no part. See *Bossuet's Instruction*, &c. Book vii.

^k It is true, that in the infancy of Christianity that method was practised. The operations of the Apostles were all supernatural; the Holy Ghost by his immediate influence acted upon those whom he intended to convert.

^h *Molinos's Spiritual Guide*, Introd. chap. x.

ⁱ *Molinos's Guide*, &c. Lib. III. chap. iv.

^j *Ibid.* Lib. II. chap. iii.

form any one act of faith, hope, or love. Yet it is the love of God that creates all this disorder, tho', according to the *Quietists*, it acts in this manner only to appropriate to itself the heart of the Mystic. *Molinos* calls this state which we have described, the *first spiritual martyrdom*.¹ The other spiritual martyrdom, which is more useful and meritorious, is only designed for those, who are already advanced towards perfection and sublime contemplation. This consists in the *fire of divine love*, wherewith the soul is inflamed and consumed by amorous torments: sometimes the absence of its lover distracts it; at other times it sinks under the sweet, but heavy weight of the *divine presence*. That is what they call *figbing*, *suffering*, and *dying* with love. The consequence of this to the soul, is a conception equally mysterious and spiritual² of *internal happiness*, externally produced by an *infused contemplation*. This is the description *Molinos* gives us of the state, by which God imperceptibly raises the soul to perfect peace, by an intimate penetration of his light. We believe this sufficient to give the reader an idea of the³ love of God, according to the principles of the *Quietists*, but⁴ the conformity there is between their opinions and that of the⁵ *Beguards* will appear in the notes.

We must now say something of the person of *Molinos*, and of the progress his opinion made at first. This priest, born a *Spaniard*, and of a considerable family, was of an austere, melancholy disposition. It is reported, that he had always despised the⁶ external practices

¹ Id. Ib. Lib. III. chap. vi.

² This internal happiness is described by *Molinos*, ibid. Lib. III. chap. xiii. and xvi.

³ A book of considerable length, and of a very singular character might be made, were all the extraordinary terms, which the mystics use to express their love of God, and all the effects thereof to be collected; the lowest of their ideas are, that this love illuminates, inflames, and consumes. The most gallant poets do not express their selves more forcibly than these contemplative souls, who continually talk the language of the most passionate lovers.

⁴ These *Beguards*, whom the Council of Vienna condemned under Pope Clement V. believed, 1. That a man may in this life acquire so high a degree of perfection, as to become incapable of sinning, and for grace to be of no use to him. *Molinos*, almost in the same sense tells us, that the *celestial indifference* which succeeds the suppression of requests, reinstates us in the happy innocence which our first parents lost; that by prayer the soul returns to its primitive purity, and that the spirit of concupiscence is destroyed, &c. *Molinos* says something very like this in his third book, chap. ii. N. 7. of his *Spiritual Guide*. Yet he seems soon after to contradict himself, by adding, that *illuminated souls are not the less convinced of their misery and failings*, &c. On the other hand, one of *Molinos's* propositions which was condemned by the bull of Innocent XI. is this; that a soul that has attained to mystical death can have no other will but that of God, because God has taken its will from it. In all this appears great contradiction. 2. The *Beguards* were of opinion; that a man ought neither to fast nor pray in the state of perfection. The consequence is necessary, if a man be perfect, why should he humble himself before God? That intimate communication with God, in the midst of that tranquillity which is described by the *Quietists*, necessarily condemns a spirit of mortification. 3. The *Beguards* pretended to exempt themselves both from human and ecclesiastical laws; it appears likewise, that *Quietism* sets up a kind of independency; it is a hard matter to prove a good subject with the principles of the *Quietists*. 4. As to supreme happiness even in this life, the principles of the one and the other plainly establish it. One need only read the several accounts which *Molinos* gives of *supreme Happiness of inward peace*, and of what he calls *internal solitude*, &c. 5. The *Beguards* hold, that one ought not to rise up at the elevation of the body of *Jesus Christ*, nor pay any honour to it, pretending that the state of contemplation did not permit them to think on the mystery of the sacrament of the Eucharist; nor of the sufferings of the humanity of *Jesus Christ*. The suppression of acts of faith has at least a tincture of this doctrine, and Mr. *Bossuet's* second book of his *Instruction* may be herton consulted. 6. The *Beguards* say, that imperfect man only ought to practise the actions of virtue, but the perfect soul is exempted from them. This proposition comes the nearest that is possible to a suppression of all acts; the 31. of the propositions that were condemned by Innocent XI. concludes that the virtues ought to be banished. To give the reader a complete information of the great likeness between the *Quietists*, who were followers of *Molinos* and the *Beguards*, we must cite him some passages, which express the characters of the latter; and these passages we have taken from a *German* author quoted by Mr. *Bossuet*. "They do not act, says *Taulerus*; but as the instrument waits for the workman, so likewise do these men wait the divine operation: doing nothing at all, and pretending that their operation would be a hindrance to the work of God. Thus fixed to a vain tranquillity, they practise none of the virtues in this peaceful state, they neither praise God, nor pray to him, (because they look upon the praises which are given to God, and the prayers that are offered up to him, as interested acts; *Molinos*, according to the 19. of the condemned propositions, said that he who loves God according to the insinuations of reason, or the conception of the understanding, loves not God; and that a soul which cannot suppress the desire of loving God, shews that it loves after its own way: which is indulging its own choice.) In short, the authors who were contemporary with the *Beguards*, found in them the annihilation and passiveness of the modern *Quietists*; their cessation of desires, acts of grace and virtue.

⁵ Together with the fanatical opinions ascribed to the *Beguards* and *Quietists*, the world has likewise given them both most abominable characters. We must agree that a suppression of actions of virtue leads one naturally to it. Let a man become never so spiritual, he always is under a dependence upon these objects that surround him, and consequently cannot support himself by mere contemplation. There must always have been some gross souls amongst those contemplative people, who sunk under the weight of their senses, and became guilty of those obscene and brutal actions, which are attributed to them. These spiritual meanings of the Mystics carried to such a height must soon or late ever bring them under some shameful dilemma's. It is, however, proper here to distinguish speculation from practice: because they who establish principles, do not always foresee consequences that may be inferred from them, nor the weak places that may introduce corruption of morals.

⁶ Abstract of an *English* letter in the collection of pieces concerning *Quietism*, printed in the year 1688.

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practices of the church, and all popular devotions. In the year 1675. he published ^r the *Spiritual Guide*, with the approbation of five divines. There are some fine passages in that treatise: but take it altogether, it mostly consists of pompous nonsense and crude indigested notions, as may be seen by the passages which we have already cited. The *French* translation is not exact, the approbations of the five divines would make one believe, that they had not perused the book, or that they either did not understand it, or had given it a very slight ^r examination. The *Spiritual Guide* gained its author a great reputation, who was encouraged by many ^r persons of great distinction in the church; amongst whom were some *French* who pretended to make use of him in order to reunite the *Roman* Catholics and the Protestants. Pope *Innocent* XI. gave him considerable instances of his protection; and from that time the *Molinist* devotion throve among the *Romans*. Several devout persons of both sexes laid aside the rosary and beads, mental prayer predominated, and the Jesuit's confession chairs were not so much frequented as usual; this was (as it is said) the chief cause of *Molinos's* misfortunes. They wrote against his new heresy, and *F. Segneri* was the person who signalized himself most on that subject. He attacked him vigorously upon this proposition, *who so possesseth God possesseth likewise Jesus Christ*. ^u He pretended, that it might incline the faithful to forget the humanity of our Saviour. The inquisition at last took notice of these disputes, but *Molinos* at that time triumphed over his enemies. Tho' soon after they charged him again with fresh accusations, and made inquiries whether *Molinos* was not of a *Jewish* or *Morisco* race. Nevertheless, *Quietism* propagated so fast, that *Mr. Burnet* in his *Journey thro' Italy*, computes to the number of twenty thousand *Quietists* in *Naples*. This spiritual propagation brought *Molinos* into new troubles, and if we may believe the author of the letter which we mentioned, that affair was treated of as a political matter. They gave the most Christian King to understand, that *Molinos* being a *Spaniard*, he would draw all those of his opinion into the interest of the King his Master; and by that means all the *Quietists* would prove so many sworn enemies to *France*. This (we are informed) was the pretence made use of to stir up the King of *France's* zeal, who gave orders to Cardinal *d'Etrees* his ambassador at *Rome* to prosecute *Molinos* and his disciples. ^w They began by impeaching him with holding and carrying on criminal correspondences. They after this represented to his Holiness, that it was not becoming the common father of all Christians to harbour heresy in the *Vatican*, whilst the eldest son of the church was labouring to destroy it. In short, *Molinos* was imprisoned in 1685. and some time after several clergymen and secular persons were likewise confined upon suspicion of giving themselves up to *contemplation* and *mental prayer*. It is certain, that had this sect been tolerated any time, we should have seen some fatal revolution in the practices of the church, especially if *Innocent* XI. whom ^x they made pass for the abettor of *Quietism*, had dared openly to declare himself its protector. After these first proceedings, orders were given for a circular ^y letter to be sent to all the prelates of *Italy* and of *Christendom*, in order to acquaint them, that in many parts of their diocesses there were societies of *Quietists* formed, who taught

^r Ibid. ^s The first approbation imports, that this book was intelligible in the most obscure matters; and that the author does not deviate from the Holy Scriptures, &c. The second and third say much the same thing. The fourth enters farther into particulars, and is likewise more judicious; the author of it was a Jesuit, who did not approve of the book *farther than he could judge of it*, by the continual elevation wherein *Molinos* keeps up the mind. But even with this reserve, the approbation displeased the society, and it is said, that the author of it was no more heard of; the fifth approbation is full of nonsense worthy of the Capuchin that gave it.

^t See the *abstract* of the letter cited above in the *collection*, &c.

^u See before note ^c, this proposition is not to be found in express terms in the *Spiritual Guide*. But *Malaval* saith expressly, that *Jesus Christ is greater by his divinity than by his humanity, that whosoever continually thinks on God; likewise continually thinks on Jesus Christ*. Altho' this author often does not understand himself; yet these words seem capable of a reasonable explanation.

^v See the letter already quoted. ^x See the letter wherein it is said, that the Inquisition took the liberty to examine the Pope upon this subject; but this is wholly without proof.

^y This letter was written by Cardinal *Cibo* on Feb. 18. 1687. it contained 19. articles or propositions, which were charged upon the *Quietists*, among the rest the 4. destroys the humanity of *Jesus Christ*, the 5. acts of penance, the 7. and 13. abolish the images. The 9. the sacrifice of the Mass, and the 10. the invocation of *Saints*. The letter does not mention from what author these heretical propositions are taken.

taught abominable errors. Those prelates were at the same time exhorted to use their best endeavours to disperse such meetings, to chuse proper directors; and to act in such a manner as the ancient customs might be exactly followed: but as the voice of the church is not formidable enough to the children of the age, unless supported by civil punishments, those prelates were wisely ordered to prosecute the *Quietists* before temporal judges. It was high time to come to this extremity, for mental prayer had already got the better of the rosary, as we said before, and several devout persons shewed their neglect for images, and no longer counted even their prayers. At last *Molinos* was condemned, and escaped the flames upon no other terms than a public confession, tho' perhaps not a sincere one, of his crimes: but he was² confined to a prison where he remained to the day of his death³. The reader will² in the notes find part of the ceremonial of his abjuration, as we have taken it from a letter inserted in the *Collection of pieces concerning Quietism*; and printed in the year 1688.

It is remarkable, that the instrument of *Molinos's* condemnation, and the bull of *Innocent XI.* charge him with *hurrying the faithful into a shameful infamies*, without letting us into any one of them.

² In 1687. he was then 60. years old according to the *Dutch Ed. of Morery.*

³ He died in 1692.

² Some short time before this solemnity, the Pope granted a plenary indulgence to all those who should be there present, and the proclamation that was made of it, together with the desire every one had to see the conclusion of an affair which had held the public in suspense for above two years, occasioned such a vast concourse of people in the place, where *Molinos* was to make his abjuration, that a man must have paid very dear, or have had a good deal of interest to get a good place. He was very neatly dressed in new sacerdotal clothes, and made so handsome an appearance, that his very enemies said he had all that was capable of charming the fair sex; he came out of the prison, they put him into an open chariot, with a *Dominican* Fryar placed by him, and when he was arrived at *La Minerva*, they left him some time in a gallery. He turned his eyes on every side with great freedom of mind, bowing to such as saluted him, and during all that time, was only heard to say these words. *You see, Gentlemen, a man who has been defamed, but is very sorry for it; infamato ma pentito.* From thence they carried him to dinner, where he was entertained in a magnificent manner, after which they took him back to the church, as it were in triumph, born upon the shoulders of some of the *Sbirrbi*, who were in an open chariot. When he was brought to the place appointed for him, he made a very low bow, and was not observed to shew either fear or confusion in his countenance; his hands were tied together, holding in them a wax light, and while two Monks drest in long robes were reading his accusation aloud, some people were placed near at hand, who at the reading of some particular articles, cried out aloud burn him, burn him; and the mob repeated the same; for care had been taken so to incense them against this unfortunate man, that had not the *Sbirrbi* and guards opposed their insolence, he had fallen a victim to their fury as he was carrying back to prison. As soon as he was come to the cell where he was to be confined for the rest of his life, he entered it with a great deal of tranquillity, calling it his closet; then taking leave of the Fryar who had accompanied him, *Father*, said he, *farewell, we shall see one another again at the day of judgment, and then it will appear on whose side the truth is; whether on yours, or mine.*

² Mr. *Palafox* archbishop of *Seville's* letter likewise speaks of *The abominable excesses of the perfidious Molinos.* Vide the pieces immediately following the instruction relating to the different conditions of prayer by Mr. *Bossuet.*



CONTINUATION
OF THE
DISSERTATION
UPON THE

Ceremonies of the *Roman* Catholics;
Containing a DESCRIPTION of their CEREMONIES.

NO BARRIERS

[illegible]

... ..

1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 26

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthal and Whistler (1973). The total chlorophyll content was determined by the method of Arar and Cook (1980). The carotenoid content was determined by the method of Lichtenthal and Whistler (1973). The total carotenoid content was determined by the method of Arar and Cook (1980). The total protein content was determined by the method of Lowry et al. (1951). The total lipid content was determined by the method of Bligh and Dyer (1959). The total carbohydrate content was determined by the method of Dubois and Gilles (1950). The total nucleic acid content was determined by the method of Burton (1956). The total ash content was determined by the method of AOAC (1990). The total moisture content was determined by the method of AOAC (1990). The total dry matter content was determined by the method of AOAC (1990). The total organic acid content was determined by the method of AOAC (1990). The total alkaloid content was determined by the method of AOAC (1990). The total saponin content was determined by the method of AOAC (1990). The total tannin content was determined by the method of AOAC (1990). The total flavonoid content was determined by the method of AOAC (1990). The total phenolic content was determined by the method of AOAC (1990). The total terpenoid content was determined by the method of AOAC (1990). The total steroid content was determined by the method of AOAC (1990). The total glycoside content was determined by the method of AOAC (1990). The total alkaloid content was determined by the method of AOAC (1990). The total saponin content was determined by the method of AOAC (1990). The total tannin content was determined by the method of AOAC (1990). The total flavonoid content was determined by the method of AOAC (1990). The total phenolic content was determined by the method of AOAC (1990). The total terpenoid content was determined by the method of AOAC (1990). The total steroid content was determined by the method of AOAC (1990). The total glycoside content was determined by the method of AOAC (1990).



CONTINUATION

OF THE

DISSERTATION

UPON THE

Ceremonies of the *Roman Catholics*;

Containing a DESCRIPTION of their CEREMONIES:

AUTHORITY of the CHURCH ; HEAD of the UNIVERSAL CHURCH.

THE church ^a is one visible, holy and catholic or universal church; and is the work of God who hath established it upon an immoveable foundation; having given unto it the power of opening the gates of heaven to the faithful, and shutting them to Heretics and unbelievers. It likewise has the power of remitting sins, and pronouncing excommunications against those who are disobedient, &c. The church is either triumphant or militant. ^b The triumphant church is *the illustrious society of the blessed spirits, and of all the saints, who having triumphed over the world, the flesh, and the devil, securely enjoy eternal happiness.* The church militant is the congregation of all the faithful upon earth, who are continually bound during their lives, to resist the world, the flesh, and the devil. *Jesus Christ* immediately governs that part of the church which is triumphant in heaven, but for the church militant, as it required a visible governor, he has appointed one in his place, who is by true Catholics looked upon ^c as the sole and sovereign depositary of the faith, and everlasting director of the belief of the faithful. This is the person whose authority has been maintained in the kingdoms that have preserved the catholic faith, and who governs them by an infinite number of men whom he constantly keeps in pay. This is the person also, who is commissioned to distribute ^d spiritual arms to all the faithful in the world, and to promote some of them to the highest ^e dignities in heaven at a certain time after their admission into the church triumphant, and to bestow on others ^f such *briefs* as will one day intitle them to it. You must not

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here

^a Catech. of the Council of Trent.

^b Ibid.

^c Chiefly by the *Tramontanes*, and some others.

^d Indulgences, *Agnus Dei's*, and beads, &c.

^e The canonisations of saints.

^f Beatification.

here make an objection, that he breaks in upon the prerogative of *Jesus Christ*; since on the contrary, the faithful cannot enter into heaven, but thro' the sole recommendation of the visible governor. The church has given him the power which it had received from *Jesus Christ*, to open and shut the gates of heaven. He is the person who remits sins, and who by his dispensations has the privilege of making lawful what was unlawful; he draws out of his treasury those indulgences, which he makes use of to bring back those who were dead in their sins to a spiritual life. It is in his power whenever he thinks it convenient, by the means of ^s taxes to re-establish those who had been degraded for their crimes, In a word, he it is, who pronounces anathema's and excommunications against Heretics, rebels, and transgressors: but shews favour to those who pay due respect to his paternal authority, and like a tender parent bears with all the infirmities of the flesh, upon condition that they express an unlimited love for him.

The SUPREMACY of the POPE.

THIS visible head is called Pope. And the Catholics are divided concerning him. Some of them make him inferior to a general council, which we shall presently come to. But be that as it will, he takes place of all Christian Princes, as vicar of *Jesus Christ* upon earth. In former times, the Emperor went to *Rome* in order to receive the imperial diadem from the Pope's hands, and there engaged himself^a by the Trinity, by the wood of the cross, and by the relics of the saints, to raise the church and its head to the utmost of his power. Before he sat his foot in *Rome* he took an oath, the form of which the *ceremonial of the Roman church* has preserved and handed down to us. At length, after the church and its head had perfectly secured their own rights, he was permitted to enter the city, where the clergy went out to meet him in their habits of ceremony, and gave him the cross to kiss. The Pope received him sitting on a throne erected before the first portico of the basilica of the Apostles. There his Imperial Majesty kneeling down uncovered himself as soon as ever he perceived *Jesus Christ's* vicar, and then drew nearer, but still with one knee on the ground. *Lastly*, He devoutly kissed his Holiness's feet, ^{*} by way of respect to the Saviour of the world. But before his Imperial Majesty could be crowned, he took a new oath, wherein nothing that might establish the prerogatives and security of the Pope, and of the domains of the church was omitted. The coronation was succeeded by a solemn procession, wherein the Emperor at first appeared with the crown on his head, the sceptre in one hand, and a globe in the other, but at going out of the basilica, he put all those marks of honour into the hands of one of his officers, in order to go hold the Pope's[†] stirrup, whilst he alighted off his horse: nay, he even took the bridle, and for some time led the horse of the *servant of the servants of Jesus Christ*,[‡] and the servant of the servants of *Jesus Christ* out of humility,

^s The excess and roguery of those taxes is not now what it was in former times; and we cannot, in this present age, accuse the court of *Rome* of that sordid avarice which occasioned a *French Poet* to write the following verses.

*Lubin venant ici de Bresse
Fut prié par frere Zenon
D'en apporter grace en son nom,
Pour avoir sanglé son anesse.
Lubin le fit, & de retour,
Eh bien, dit l'autre, en mon amour
As tu fait quelque tripotage?
Où, dit Lubin, & sans gloser
Pour peu de Jules davantage,
On t'en a permis de l'épouser.*

^a *Sacrar. Ceremon. Lib. I. Sanctam Romanam Ecclesiam, & sanctitatem suam Rectorem ipsius exultabo secundum meum posse ad vitam, &c.*

[†] In this place the august functions of the Popes are performed.

^{*} *Pedes in reverentia Salvatoris devotè osculatus. Vide Sacr. Cerem. Lib. I.*

[‡] *Stapham tenet, quoad Pontifex equum ascenderit, &c. Ibid.*

^m *Pontifex, dum imperator humilitatis officia vult exhibere, debet aliquantulum modestè recnsare, Ibid.*

mility, pretended not to be able to allow so extraordinary a submission; and at last his Holiness did not resolve to receive the honour his Imperial Majesty did him, till after many mutual compliments, and purely for the sake of *Jesus Christ*. We must refer to the notes for several particulars of the Emperor's duty to the Pope, ° after just pointing out some singular circumstances which shew the Holy Father to be infinitely superior to all Kings, as Vice-God, and Regent of the universe. Under this title he has divided the new world between *Spain* and *Portugal*, he has a right to make use of *St. Paul's* sword to give apostolical chastisement to such as slight his decisions as to the faith of Christians: † he ought to put the golden crown on the head of his Imperial Majesty, who is the first Prince of the Christian world: † he never rises off his pontifical throne, nor uncovers himself for any one whosoever; nor does he ever vouchsafe the honour of a salutation with the least inclination of his head. Indeed as to his Imperial Majesty, he does him the favour of rising a little to him when he is admitted to the kiss of peace, after homaged one to the Pope's feet. However, the Pope sometimes salutes such Princes as have the honour of an audience of him, with a slight inclination of his head; but at such time his Holiness is not in his pontifical robes, and tho' he condescends to be civil, † he is not obliged to it. Nor must we omit that the nuncio's and legates of the Pope take place of the ambassadors of all crowned heads.

C O U N C I L S.

A Council is an assembly representing the whole body of the universal church. The name of council too is given to provincial and national assemblies of the clergy, which however, then only represent a part of the church. A council is composed of ecclesiastical deputies from the sovereign states of Christendom representing their several nations, and likewise † of other prelates, doctors, &c. of particular churches, all met together in a free place, where they may, without constraint, apply themselves to the reformation of manners, and of doctrine; the regulation and establishment of church discipline, &c. and this assembly has a power of censuring bishops, cardinals, and even the Pope himself; and likewise of deposing any of them, when the good of religion requires it. In short this assembly, which † by its superiority can check the unjust enterprises

° *Cum aliquibus bonis verbis, honorem non in suam personam, sed illius cujus locum tenet recipiendo, &c.* Ibid.

° It is to be observed, that after the Emperor had taken the oath to the Pope, he was clothed in the amice and surplice. The canons of *St. Peter* did him the honour to receive him as a brother, and to consider him as a subject of the Pope, to whom all dignities belonging to the hierarchy of the church are subject. The Emperor was to help to carry the Pope, whenever it pleased his Holiness to be carried on his servants shoulders, to pour out water to wash his hands before he sat down to table, give him his first plate, &c. *Vide The Roman Ceremonial.*

† *Imperator tribus coronis ornari oportet; argenteâ Aquisgranî, ferreâ Modentiâ in Lombardiâ, & aureâ Romæ, Ibid.* John I. sent ambassador to the Emperor *Justin* by *Theodoric* King of the *Goths* in *Italy*, is the first who gave the Imperial ornaments to any Emperor, which he did to *Justin*. The Pope's successors have insisted on this privilege with a high hand.

† *Cum non sint in Pontificalibus; Ibid.*

† *Non ex officio, sed ex laudabili humanitate, Ibid.*

° An œcumenical or universal council is here meant.

° There must be a distinction made between the fathers of the council, and the divines, ambassadors, &c. for instance, in *January* 1546. there were 43. fathers, and besides them, 20. divines at *Trent*: afterwards about 60. fathers; and in the third session above 200. these fathers were, properly speaking, the council. It is not our business to enquire whether it may be denied the title of œcumenical in some of its sessions, and whether it was a free one or not &c. The Council of *Constance* was in the same manner an œcumenical Council, since, according to *M. Lenfant's* preface to his history, "there must have been at it 30. Cardinals, four patriarchs, 20. archbishops, about 150. bishops, above 100. abbots, 14. auditors of the *Rota*, above 150. other prelates, as well generals of some order as priors, sent from several parts, and above 200. doctors." It appears to us, that a Council in some manner claims the title of œcumenical, when all Christian Princes are invited to send their deputies, unanimously to examine into doctrine and manners, with a promise that there should be no violence used in such examination.

° The *Tramontanes*, more faithful servants of the Pope than the rest of Christians, imagine that a Council has no other authority than what the Pope pleases to allow: and pretend that his Holiness alone has the right of calling one; and take great pains to persuade us, that the Pope's determination is as valid as an œcumenical Council. *Casalius* a *Roman* prelate, and consequently zealous for the authority of the Pope, in his *Latin* treatise *Of the ceremonies of the ancient Christians* endeavours to prove, that the Emperors never had any right to call a Council without the Pope's authority. He is full of the subtilties of an *Italian*, attempting thereby to confute the impious *Calvin*, who maintained the contrary. *Vide* the following note.

prizes of Popes, subjects them to the church in matters of faith, and declares them Schismatics and Heretics whenever they swerve from it, has more than once been very fatal to them. The *Councils of Pisa, of Constance, and Bale*, are instances of this.

As to the ceremonies used for calling a council, as there has been none since that of *Trent*, we shall describe them just as we have them from *Father Paul* in his history of that council, who tells us, there was not less contest nor less difficulty in settling the rank and precedence of the bishops, &c. than if an affair merely civil ^a had been the occasion of their meeting: that the fathers of the council insisted upon having the hall, where they were to meet, hung with tapestry, without which it was to be feared that the council might be thought an assembly of mechanics and handicrafts. Pope *Paul III.* issued his bull for calling it, and likewise another for opening it; both which bulls were read and registered in the first session. On the day of opening it, the legates and bishops clothed in their pontifical habits, together with their divines, the clergy (of *Trent*) and all the people went in procession to the cathedral, where the first legate sung the mass of the Holy Ghost. Then the legates, in his Holiness's name, made a discourse, wherein, after hinting at the occasion of assembling the council, they exhorted the fathers to lay aside all passion and prejudice; to judge with equity; to think of nothing but God's glory, and the church's happiness; (qualities which seem easy of acquisition when taught in theory only, but in reality exceeding difficult in the practice) after this discourse they knelt down, prayed to themselves, and the president afterwards repeated the prayer beginning with *Adjumus Domine, Sancte Spiritus*. The litanies were sung, the deacon read the Gospel, *si peccaverit frater tuus*; and the *Veni Creator* being likewise sung, the fathers seated themselves according to their respective ranks. The president read the decree aloud, asking them if it was their pleasure, that the general and holy Council (of *Trent*) should begin to the glory of God, &c. to which the fathers, each in his turn, answered *placet*, the legates first, then the bishops, and the rest of the fathers, of which the notaries drew up a public act. Lastly, *Te Deum* was sung, and the legates returned home after the first session, the cross being carried before, and they waited on by the fathers, who had laid aside their pontifical robes: and the ceremonies were almost the same at the other sessions. They who would be fully instructed in the orders of the Court of *Rome* concerning the disposition of the place and seats for a general council may consult the particulars of the *Roman Ceremonial*. We shall only observe, that the hall of the assembly must be neatly adorned, and if the Pope be present, his throne must be fixed at the upper end, and care must be taken to have two seats on the right and left of the throne, for the deacons assistants. In case the Emperor in person appears at the Council, he is to be placed ^b next the Pope, and at his right hand, but so as to acknowledge

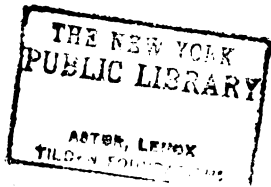
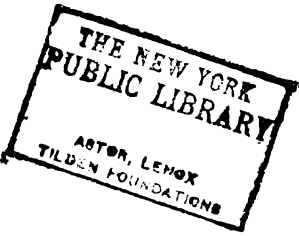
the
^a In the first ages of the church, they met without any ceremony, the Holy Ghost alone presiding in their assemblies, and Christian charity being considered before any worldly prospect; but interest and puerile affect afterwards crept in. He who was the most artful or the most considerable man, either from the quality of his city or church, endeavoured to direct the assembly, propose matters, and take the opinions. When the church grew to be settled, and religion found herself backed by temporal power, difficulties in doctrine and discipline broke in upon the public quiet, from the ambition of the clergy; and this obliged Princes and magistrates to interest themselves in the assemblies, and they in their own right, and as political sovereigns, began to convoke them, appear at them, settle a form for them, propose and give sentences in them upon such differences as arose; yet so as to leave the principal controversy, which occasioned their being called, to their determination: all which appears by the records of several councils. At that time, there were neither preliminaries nor ceremonies; but they immediately fell to business. *Vide Father Paul's Hist. Council of Trent. Lib. II.*

^b Before the first session begins, the *Roman Ceremonial*, Lib. I. fol. 61. Edit. 1516. orders a fast of three days. If the Pope appears in person at the Council, he and the Fathers of the Council, together with the clergy of the city in their pontifical robes are to go in procession to the hall of the assembly. The Pope or some other prelate at the opening of the session, sings the mass of the Holy Ghost: after which the Cardinals, and the Fathers of the Council, one after another, clothed in their robes of ceremony, salute the Pope. High mass is seldom sung at the other sessions. His Holiness generally hears a private mass, and afterwards goes to the Council in his red chasuble, and with the rich mitre on his head: where before the altar he makes a discourse to the assembly, and then goes to his throne; the Cardinals then put on his sandals, and *quam dilecta*, a verse of one of the Psalms, is repeated.

^c This the Pope says when present. By this beautiful and devout prayer, immediate aid is asked of the Holy Ghost; that he would please to guide and conduct the Council, to inspire the Fathers with equitable judgments, to banish the spirit of confusion and discord far from them, and not to suffer them through ignorance to fall into error, or be corrupted by bribes, or be surprised by grandeur of appearance.

^d Lib. I. fol. 59. Edit. 1516.

^e Then the two deacons leave their places, and seat themselves over against his Holiness.



Ego	Cardinalis
O	O
Eligo in Summum Pontificem E. D. meum D. Cardinalem	
O	O

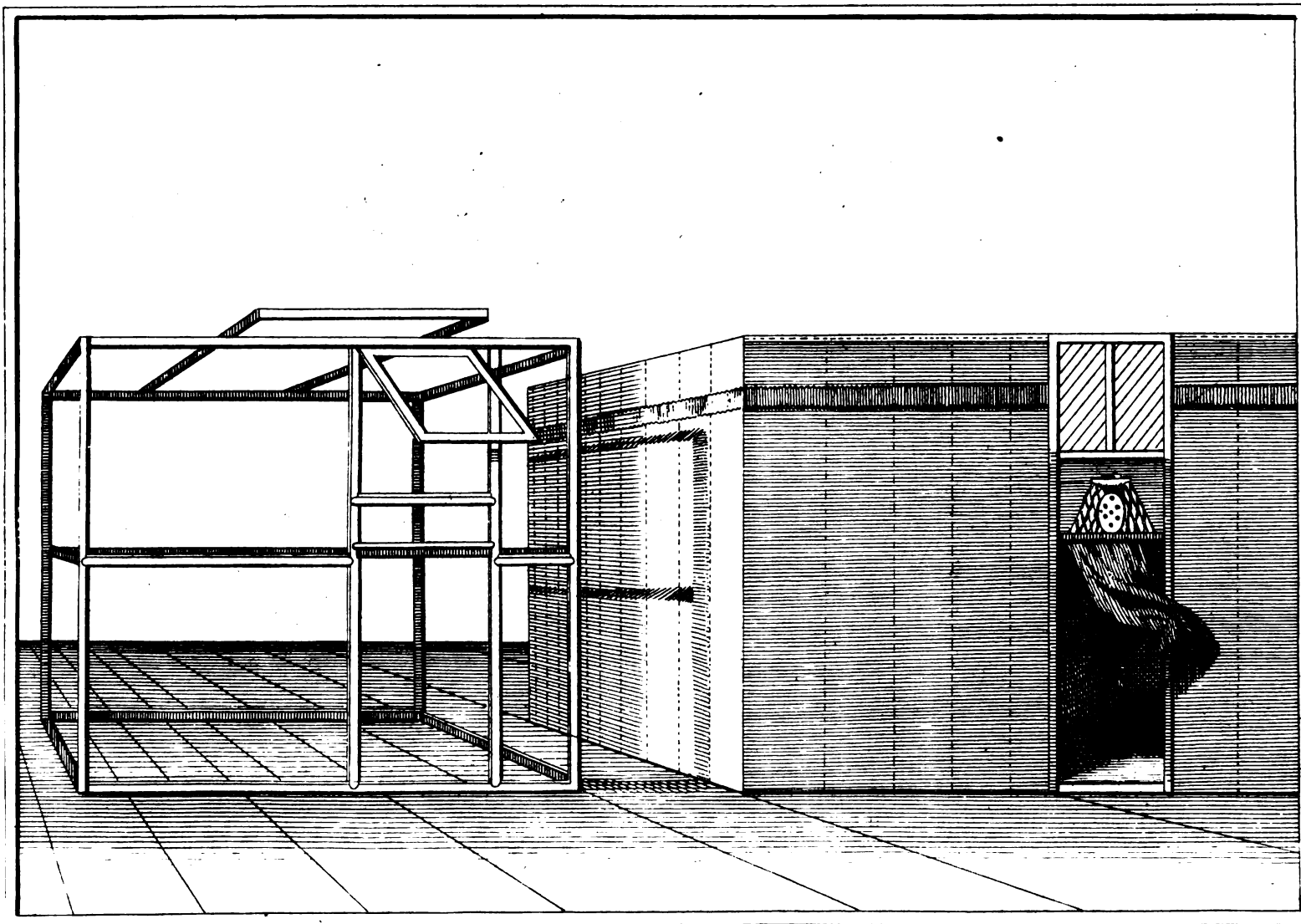
Nomen.	
Signa.	

FIGURE

Représentant le côté imprimé d'un Billet pour le Scrutin.

FIGURE

Représentant le Revers d'un Billet pour le Scrutin, & pour l'Accès; couvert de Fleurons.

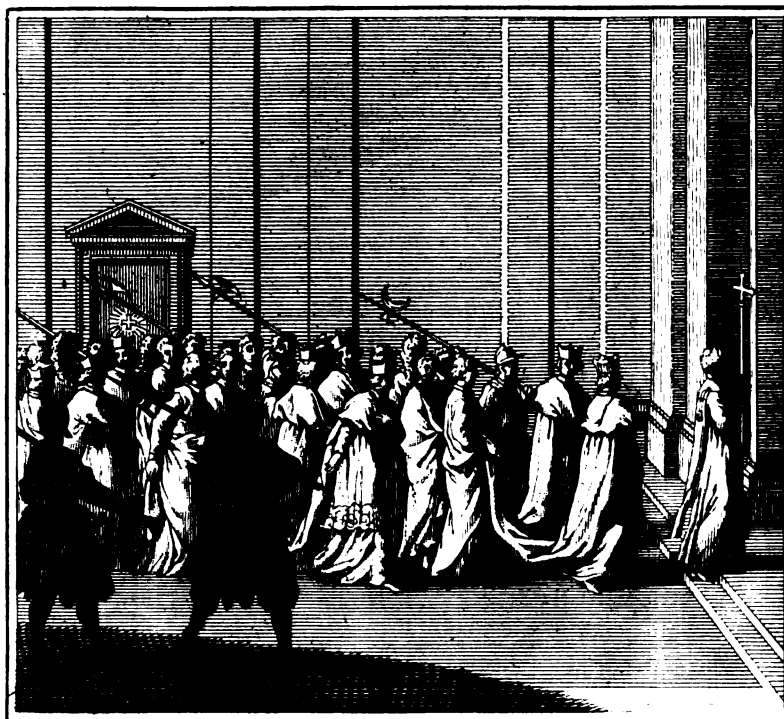


La Structure et la charpente des cellules des Cardinaux.

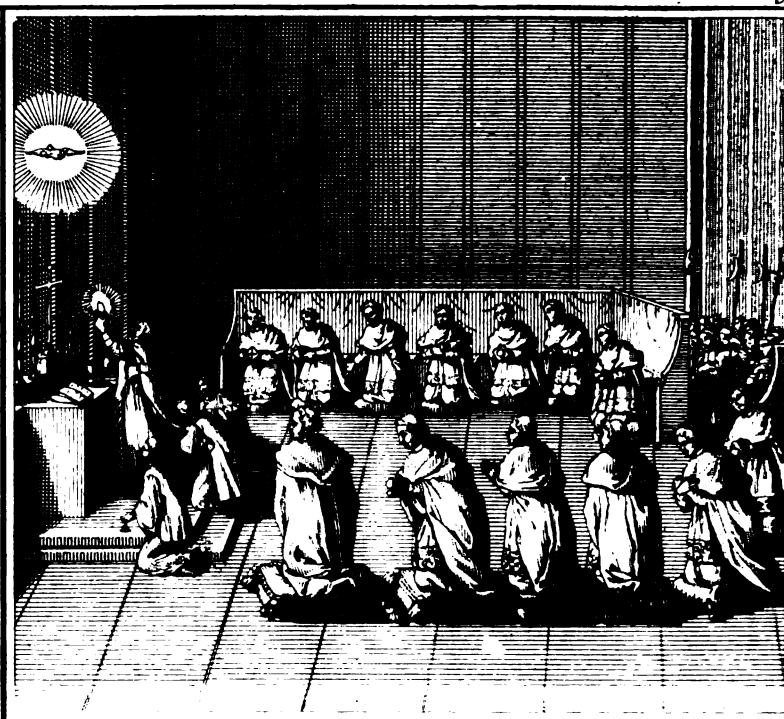
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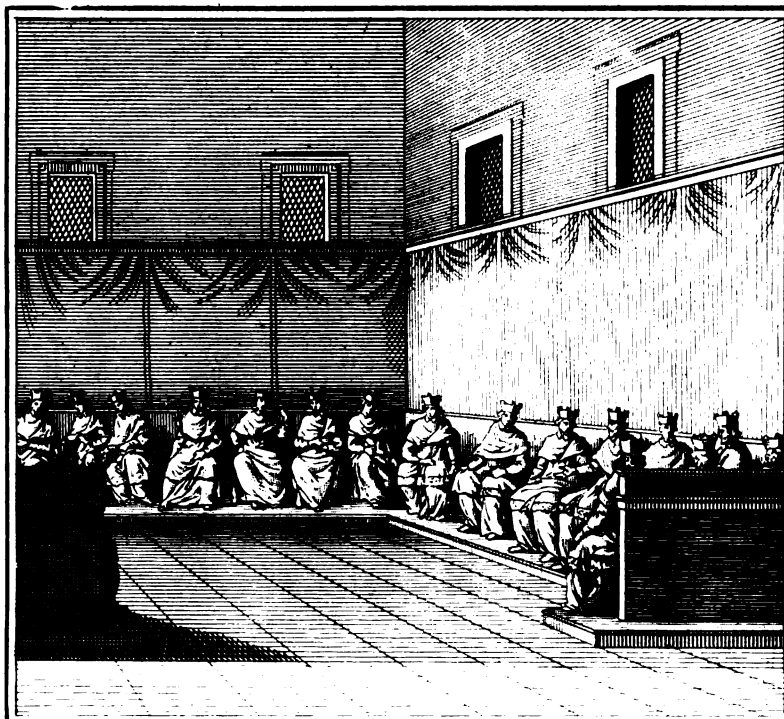
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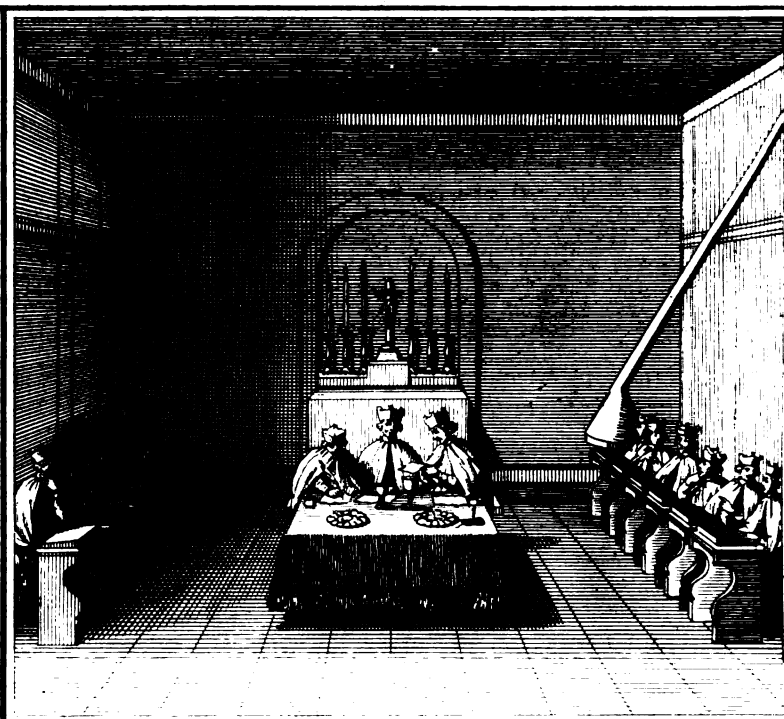
L'ENTRÉE des CARDINAUX au CONCLAVE.



La MESSE du SAINT ESPRIT.



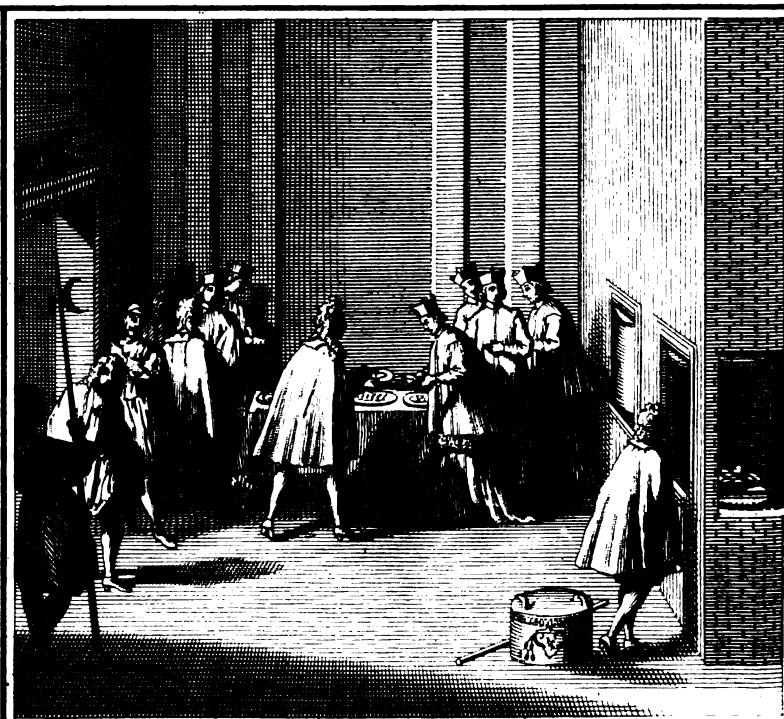
Première CONGREGATION generale des CARDINAUX.



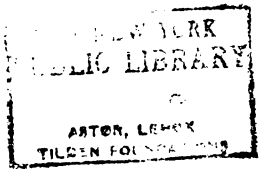
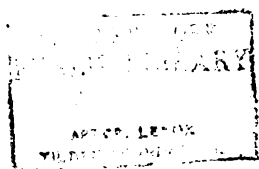
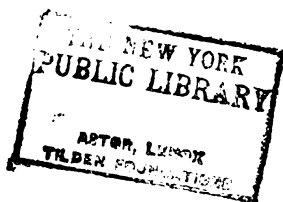
Le SCRUTIN des CARDINAUX pour L'ELECTION d'un PAPE.

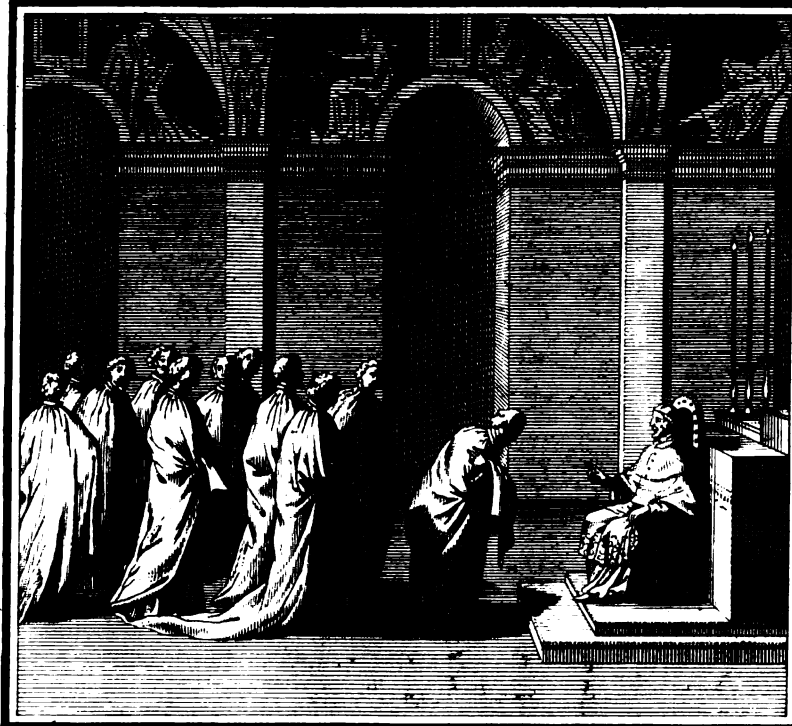


MANIERE dont on porte les VIVRES au CONCLAVE.



L'EXAMEN des VIVRES.





L'ADORATION du PAPE dans la CHAPELLE.

L'ADORATION du PAPE sur le grand AUTEL de S^t PIERRE.

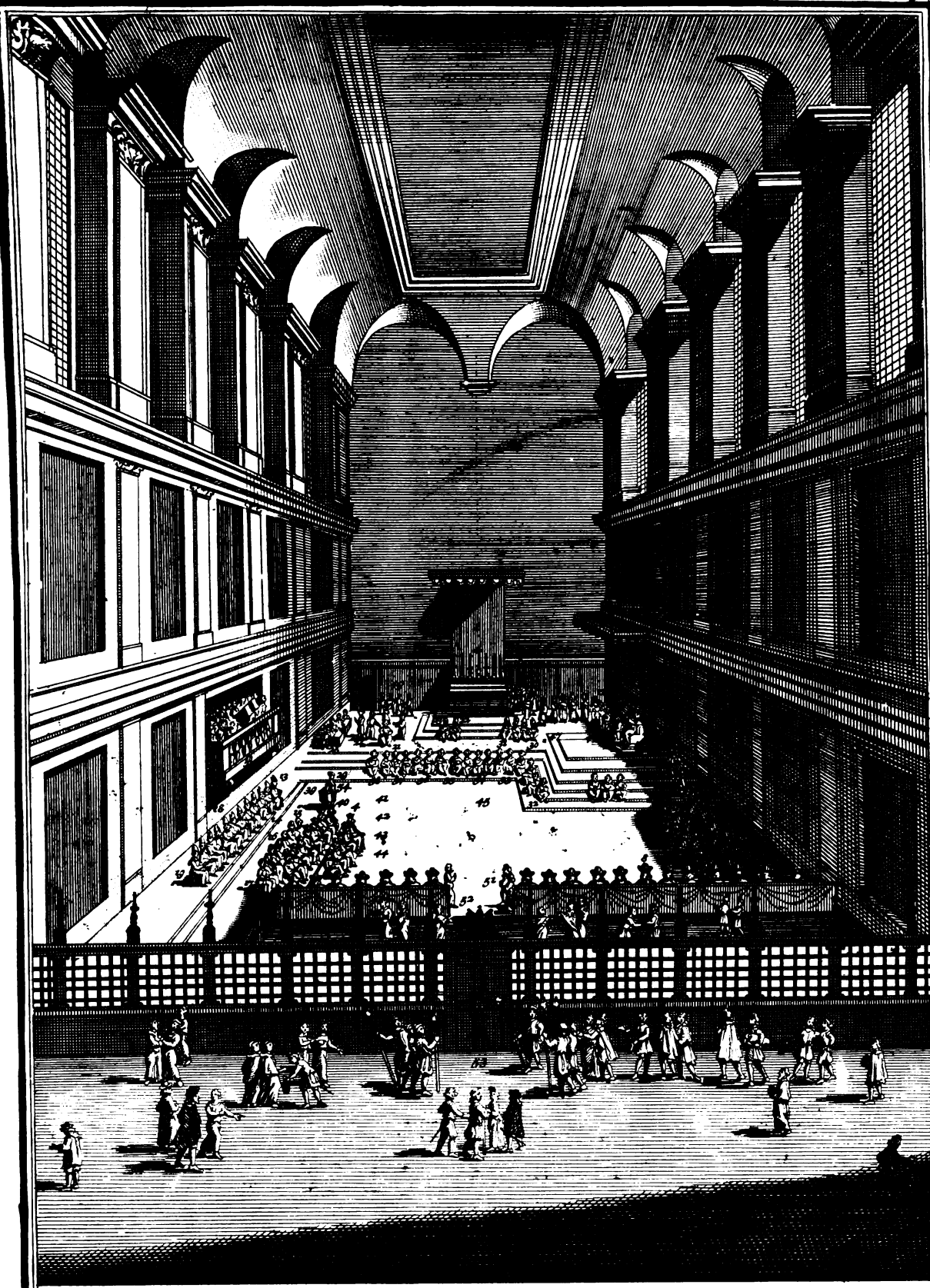


Les ÉTOUPES brûlées devant le PAPE.

Le COURONNEMENT du PAPE.



Les JUIFS présentant le PENTATEUQUE au PAPE dans le Collisèe. Les CLEFS présentée au PAPE sous le vestibule de S^t Jean de Latran.



La CHAPELLE du PAPE.

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is on a journey with the holy sacrament, they were to ring such a bell; which is taken notice of in an ancient ritual at *Avignon*. But however it may be, when these clerks accompany the *venerable* in the Pope's journies, they must be dressed in red; but at chapel in violet, and in surplices. One of these clerks must necessarily be a priest, to be able to take the holy sacrament off the horse, and carry it to the altar as often as mass is said during the journey. It is they too, who have the right to go along with it each on horseback, with a lantern in their hand. They set out the altar, light the tapers, cover the * tables of the altar, prepare the seat for the officiating-priest, set the benches and cushions, dress the assistant, take care of the thurible, give the water and wine to be used in the mass, &c.

We are apprehensive, that whoever may read these descriptions, may be often disgusted at the scrupulous regularity observed in all these religious practices we here describe; but we answer to it, that the devotion of great numbers of people would be put wholly out of order, should the least of those ceremonies, which their eyes are accustomed to during their acts of piety, be forgot or omitted. For instance, there are perhaps some devotees whose piety is exhilarated and revived by the change of colours in the dress to be worn by the person officiating. Possibly they lift up their hearts to God with more ease and cheerfulness, when the red takes place of the violet. The pomp and equipage of CHRIST's vicar, who whilst on earth was the humblest of men, strikes others. An altar covered with its ornaments, a priest clothed in his pontifical robes, all the ceremonies he uses at mass, prepare us for the greatest and most august of all mysteries. But unhappily people so much accustom themselves to them, as that they cannot think of the mysteries, if the priest be not clothed *decently*, or any ceremony be omitted. If the custom of turning round like *Turkish* dervises, or of measuring so many acres of land with one's body, as certain saquirs of the *Mogul's* country do out of devotion, had been introduced for some ages into the Christian religion, it is to be presumed people would easily have accustomed themselves to it. Custom makes us look with veneration on the dress of a priest, and with contempt on the wide trowsers of a *Swiss*: were there a settled veneration for those breeches, as there is for a *Cordelier's* gown, or a priest's cassock; we should sure enough find out great mysteries in those breeches. The wideness, for instance, might hold out to us the extent of religious virtues: the number of folds in them, the infinite number of religious duties; and the placing them, the order to be observed in fulfilling them, &c.

The CEREMONIES of the MASS.

HAVING spoken of the Pope's chapel, we shall somewhat particularly explain the ceremonies of the sacrifice of the mass, ^a which the Catholics regard as the most excellent of all adorations, and most effectual of all prayers. Not only the church prays for herself at this sacrifice, which the priest offers up to God in the most august manner the wit of man has been capable of conceiving; ^b but *Jesus Christ* himself, by the sacrifice of his own body, offers up to his Father the most perfect adoration that can be paid to him, since it is offered by a God. In a word, it is *Jesus Christ*, who alone always acts in this sacrifice. The priest is no more than the minister, the instrument, the organ; it being Christ who leads and directs him; and who makes effectual the action of the priest, who offers him as a propitiation for sin; so that the sacrifice is equally salutary to the church, however corrupt ^c the priest may be in his morals.

" ^d Men

* See before.

^a Some of the learned pretend to derive the word *mass* from a *Hebrew* root, signifying *offering*; which is unlikely, since the people of the East do not use it; and some other etymologies are as forced. It is generally agreed, that the word is corrupted from *missio*, which is wholly *Latin*, and of ancient use.

^b Explanation of the ceremonies of the mass.

^c God may administer true sacraments by such as are not of his church, and it is hereby, that the holiness of

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“^d Men every day standing in need of a sacrifice, as well for acknowledging God’s absolute power, as for obtaining of him the remission of their sins, would be incapable of offering him a victim that would do honour to his sovereign Majesty, and expiate their crimes, had not *Jesus Christ* given himself to them and for them in the sacrifice of the mass - - - God cannot reject the host, since his Son, the object of his tenderness, is therein offered up to him - - - there is this difference between the bloody sacrifice of the cross, and the unbloody one of the mass; that in the former *Jesus Christ* offered himself for mankind, without their either offering him, or themselves with him; but in the mass *Jesus Christ* offers himself, and is offered by mankind; the church offers him up to God, and herself with him,” &c.

On Sunday before high mass the water is blessed, and there is a procession. The faithful are to appear at mass with a pure conscience, and as a sign of the necessity of such internal purity, their bodies must be sprinkled with a water sanctified for that purpose by a solemn benediction. The procession is to prepare the hearts of the congregation of the faithful for the holy sacrifice of the mass. The priest and clergy forward this preparation by singing and elevating the cross carried before the clergy whilst they walk in a solemn manner round the church or the precincts of it.

“The mass is composed of two principal parts, *viz.* that from the beginning to the offering formerly called the *Mass of the catechumens*, and the second, from the offering to the end, called the *Mass of the faithful*. All manner of people were at it till the offering, because in this first part was included the lessons from Scripture, and the preaching of the Gospel, from which none were to be excluded. But after the sermon, none but the faithful, who were fit to receive, were allowed to have a share in the sacrifice, and the catechumens were ordered to depart, together with such as were possessed, and penitents, who were not only excluded the communion, but even the sight of the mysteries; wherefore the deacon cried aloud, ‘*holy things are for the holy, let the prophane depart hence.*’

The thirty five following figures represent to the reader the different actions of the priest at mass. In all these actions which the church holds to be mysterious, and of use to the belief of the faithful Christian, devotion has sought out a complete allegory of the passion of our Lord. The mysteries of this allegory we are now going to explain.

I. FIGURE.

The good Christian, who would lift up his heart to God whilst the priest is walking to the altar, is to look upon this action, as the image of Christ’s retiring with his apostles to the garden of olives. He went thither to prepare for the sacrifice of himself for the sins of mankind; in the same manner the priest going to the altar, is preparing himself for the sacrifice of the host, which is the sacred body of **JESUS CHRIST**.

2. FIGURE.

of the sacrifice of the mass is justified, though celebrated by a wicked priest, against any objections of Heretics. They have not thought fit to dispute the validity of baptism though conferred by a person not of their communion, because baptism is performed in the name of the Father, &c. it is *Jesus Christ* who baptizes. So properly speaking, false priests do not say mass, or offer up the sacred body of *Jesus Christ*, but he thro’ them offers up himself. The Protestants themselves adhere to this principle, that a wicked pastor may perform the offices of Christ’s ministry, in the same manner as a debauched minister of state, or ambassador, who have neither religion nor virtue, may however still serve their masters well; and even may make religion and virtue contribute to the service of the state. It is besides sufficient for their Princes to have appointed them, in order for them to obey in every thing which may relate to the execution of their charge. The Protestants thus distinguish between internal and external action. External action, is what appears to our eyes outwardly in the motions of the pastor, and which offers nothing but what is human to our sight; but internal, is the direction of him who is the soul of the pastor; and it is this director who gives strength to the action, who persuades, sanctifies, &c. We shall not here mention the essence of ordination, which is such that thereby a priest remains internally a priest, even without actually performing the functions of the priesthood, his character being indelible.

^d Explication of the ceremonies of the mass.

^e Id.

^f This, according to some, was an imitation of the mysteries of Paganism; but we should rather say, that a form for excluding prophane persons is a part of all religions.

2. FIGURE.

Before the priest begins mass he says a prayer. The faithful ought likewise to pray silently with him, and meditate on the inward sufferings of the Saviour of mankind, when he prayed in the garden of olives, and thought himself deserted by God. The priest being at the foot of the altar ought to look upon himself abandoned, driven out of paradise, and banished from God's presence by the sin of *Adam*.

3. FIGURE.

JESUS CHRIST prostrate in the garden of olives, on the brink of suffering the most shameful and cruel of all punishments, sweated blood. In this condition he confessed the sins of all mankind to God his Father. This, say they, is the idea which the confession of the priest at the altar sets before the Christian's eyes. The confession is a series of reflexions made by the priest at the foot of the altar. He begs pardon of God for his own sins, and those of the congregation. He considers, that the action he is going upon requires a heart purified not only from mortal, but even from venial sins. The people are to confess their sins at the same time as the priest confesses his.

4. FIGURE.

The priest goes up to the altar, and kisses it; which is the sign of his reconciliation with God, and through him, of the reconciliation of the devout Christian. But this image does not hinder him from forming a very different one; and it is this. The kiss which the priest gives to the altar, may represent to him that of the traitor *Judas*, a fortunate kiss, since it delivered Christ up to his executioners, and thereby the wretched apostate wrought our salvation without designing it.

5. FIGURE.

After the priest has kissed the altar, and whilst the *Introite* is singing, he incenses the altar, in order to offer up to God the prayers of the faithful signified by the perfume. Allegory likewise has a share in his action of turning himself towards the epistle side, but care must be taken not to carry the allegory too far; however, by the strength of meditation the good Christian may by the priest's action form to himself Christ's being taken and bound to be delivered to his enemies.

6. FIGURE.

JESUS CHRIST is carried before the High Priest of the *Jews*: the *Introite* is applied to this circumstance of our Lord's passion. The *Introite* is called the entrance and beginning of the mass, and is different every day according to the mystery or festival to be celebrated. ^a *The Kyrie Eleison*, or, *Lord have mercy upon us*, is a *Greek* prayer following the *Introite*. This prayer is three times addressed to each of the persons in the Trinity, to shew how much we stand in need to God's mercy. Warmth of devotion may find an exact relation between the entrance of the mass, and that of *Jesus Christ* into *Annas's* house.

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7. FIGURE.

^a Pope *Celestin* is believed to be the first who had the *Psalms* sung in anthems. *S. Gregory the Great* afterwards appointed those anthems to their particular uses for *introite*, the *responses*, the *offertory*, the communion, &c. and collected them into a book called the *Antiphonal*. Vide *Bona*.

^b *Kyrie Eleison*, signifies, *Lord have mercy upon us*. It is natural for man to have recourse to God even when he does not think of it. Besides this is the form in all the *Jewish*, *Heathen*, *Christian*, &c. prayers. But the *Christian* church has endeavoured to consecrate it in a particular manner in its worship. The force of custom is such, that a *Christian*, who says, *Lord have mercy upon me*, in *Greek*, would perhaps think it might have less virtue in the vulgar tongue. However, tho' we will not venture to be positive in it, yet still it is surprising, that the *Latin* church should have affected to rob the *Greeks* of this form, without any satisfactory reason that can be given for it. But certain it is, that it is very ancient.

7. FIGURE.

As to the relation between the three denials of *St. Peter*, and the *Kyrie Eleison*, it is more perfect. The priest implores the clemency of the supreme Being for himself, and the congregation of the faithful. Devotees imagine this idea presents them with that of *St. Peter's* tears. Sinning against God is disowning and denying him. We must repent as did that apostle.

8. FIGURE.

¹ After the *Introit* and *Kyrie Eleison*, the priest rises: the Lord is going to shew himself to the faithful. The choir sings *Gloria in excelsis*. It is likewise called the Hymn of the Angels, it beginning ² with the words which the angels sang immediately after our Saviour's birth. This hymn expresses the great respect the church has for the infinite majesty of God, &c. but this is not said on days of penance, nor at masses for the dead. The priest out of respect kisses the altar, and so continues to do every time he turns towards the people. He salutes the congregation saying, *Dominus vobiscum*, the Lord be with you. The priest, in pronouncing these words, must look with an eye of charity upon the assembly of the faithful, and by his looks touch their hearts, and invite them to repentance. It was thus, that our Lord looked on *St. Peter* with an eye of compassion, and made that apostle internally sensible of these words, *the Lord is with you*. The people return the priest's salutation by these words, *Et cum spiritu tuo*, and with thy Spirit. The priest and people mutually salute each other several times during the mass, to shew the union there ought to be between them in the celebration of the mysteries. The celebrant, or officiating priest turns to the altar, and says the collect, which prayer is as it were a collection or summary of what the church begs of God in the office of the day.

9. FIGURE.

The priest reads the epistle, and this action is compared to the accusation brought against JESUS CHRIST before *Pilate*. This lesson is called the *Epistle*, because often taken out of some epistle of the apostles. The world, the flesh, and the Devil endeavour to set the Christian's heart against Christ, who would dedicate himself to him. This is the relation between these two actions. The imagination of a Christian directed by the meditation of a devout soul will easily perceive a great deal more than we have mentioned.

10. FIGURE.

The gradual ¹ is sung after the epistle, and is so called ² from going up into the body of the church to sing it, as is still practised in many churches. It is a preparation for the Gospel lesson, to which is added the *Hallelujah*: but from *Lent* to *Easter*, which is a time of mourning and sadness, some verses of a *Psalms* are sung instead of the *Hallelujah*: and as they are sung in a low mournful tone, this is called the *Stroke*. In the meanwhile the deacon presents the incense to the priest, and the priest blesses it; saying over it, ³ may God, in honour of whom ye shall burn, bless you. The priest kneeling or bowing low to the altar, repeats in a low voice the prayer beginning with these words *munda cor*, &c. The priest and Pope are now to consider themselves as going to answer before the tribunal of the King of Kings. This is the image which the priest's action signifies in the 10. Figure.

11. FIGURE.

¹ Explication of the ceremonies of the mass.

² The sequel of this anthem is ascribed to *Telesphorus*, a Pope who lived 150. years after Christ. Others attribute it to Pope *Symmachus*, who lived 350. years after. The truth is, its author is not certainly known.

³ The gradual began to grow into use in the time of Pope *Honorius*, about the year 633. others think it much more ancient.

⁴ Explication des ceremonies de la Messe.

⁵ Ab illo benedicaris, in cujus honore cremaberis.

II. FIGURE.

The priest is here seen reading the Gospel, and *Jesus Christ* sent from *Herod* to *Pilate*. The explanation of the ceremonies of the mass, let us into that of this allegory. The Gospel is carried from the right to the left-hand of the altar, which represents the preaching of it to the *Gentiles* after the *Jews* had refused to hear it. In the same manner *Jesus Christ*, after being despised and outraged by *Herod*, who is the emblem of the *Jews*, is carried before *Pilate*, the emblem of the *Gentiles*. Indeed *Pilate* refused on this occasion to hear Christ, or at last heard him with a great deal of indifference; but allegories are like comparisons. They are only just in one certain point of light.

12. FIGURE.

It is for this single reason, that the parallel of uncovering the chalice with the scourging of Christ will be found exact. The Christian who sees the chalice uncovered is to figure to himself in what manner our Saviour was stripped to be scourged. But the comparison must be made by way of opposition. The priest's action is dazzling and pompous, and inspires respect. The scourging of our Saviour set the *Jews* and *Romans* against Christ, as it was full of ignominy and outrage.

13. FIGURE.

After reading the Gospel the priest rises. We shall but just touch upon the sermon which follows the reading and incensing the Gospel, which the priest kisses, and the choir too ought to kiss, when the priest says, *Behold the sacred law*, &c. to which the choir answers, *I believe it with my heart and confess it with my mouth*. The priest adds, *may our sins be blotted out by the words of the Gospel*. It is to be observed, that after the sermon the creed is sung by the whole congregation, &c. Which being ended, and the priest having kissed the altar turns to the people, and salutes them again in the terms already mentioned, which is followed by the offertory, and the priest then offers up the host, which has some reference to the scourging. The latter was the beginning of Christ's suffering, the former the preliminary to the sacrifice of the mass.

14. FIGURE.

The priest raises the chalice, to offer it in the manner prescribed in the law (of the *Jews*) and then covers it. *Jesus* crowned with thorns shewed he was going to be raised as a victim offered to God for the salvation of all nations. It is well known, that the pagan victims were crowned before their being sacrificed to their false Gods.

15. FIGURE.

The priest blesses the bread and wine which he has offered to God; he afterwards blesses the incense, and incenses the bread and wine. He begs of God, that the odour of the sacrifice may be more acceptable to him than the smoke of victims offered to him under the ancient law. Then the altar is incensed. *Lastly*, The priest washes his fingers in imitation of Christ's example, who washed his apostles feet, or rather as a memento to Christians, that in order to celebrate the mysteries of the mass, it is not sufficient to have a conscience clear of actions acknowledged as criminal, but that they must cleanse themselves from the least blemishes too. Many other things might be here said: but we shall only tell the reader, that therein is to be found *Pilate's* action, who washed his hands thereby declaring our Lord innocent.

16. FIGURE.

After the priest has washed his fingers, he bows to the middle of the altar, and addressing himself to the holy Trinity, makes a second oblation of the bread and wine to them.

He

• It will be spoken to lower.

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He then turns to the people, and exhorts them to pray, that the sacrifice going to be offered, may be acceptable to the divine Majesty. The people answer the priest's intention, and in a low voice, which is called the *Secretum* of the mass. The imagination of a pious Christian may find some conformity between the priest turned towards the people, and Christ covered with a purple robe. We shall say nothing of it, that we may not engage too far in the boundless ocean of allegories.

17. FIGURE.

At the conclusion of the *Secretum*, which is to be considered as the treasury wherein the priest locks up the prayers which the faithful have just said, he raises his voice and says, ^p *per omnia sæcula, for ever and ever, &c.* after which ^q he admonishes the people to lift up their hearts, for that the hour of consecration is at hand. The words of the priest are going to bring down the Lord of heaven and earth ^r upon the altar, and the people answer that they are in the disposition which the priest requires of them. The priest ^s exhorts them to return thanks to God for it, to which the people again answer; that ^t that is reasonable. Then the priest addresses himself in a prayer to God the Father. This is what is called the ^u *Preface* which is followed by the *Sanctus, Holy, holy, holy is the Lord, &c.* which the people sing in celebration of the glory and majesty of God. This part of the mass is thought to refer to Christ's condemnation, of which the reader will easily judge.

18. FIGURE.

What follows the preface is called the ^w *Canon*. It begins thus, *Te igitur clementissime Pater, &c. We therefore beseech thee, most merciful Father.* In this part of the mass, the living are commemorated in the manner observed in the remark; and God is prayed to for the redemption of their souls, the hopes of their salvation, &c. This part of the mass is applied to Christ bearing the cross and going to die for us, that we may live.

19. FIGURE.

After this commemoration, the priest covers the host and chalice with his hands; a custom which, as well as the elevation, is imitated by the *Jewish* and *Gentile* priests, who formerly laid their hands upon the beasts they were going to sacrifice, and afterwards held up part of the victim. This imposition of hands signifies the union between the sacrificer, and the host he sacrifices. In this moment the priest testifies, that, as far as he is able, he sacrifices himself for the salvation of mankind. The people are in spirit to accompany the priest, and beg of God to be pleased to receive that testimony. *Lastly,* The priest's laying his hands upon the host and chalice, is found to keep up in the good Christians mind ^x *St. Veronica's* action, who officiously gave her handkerchief to Christ when

^p *Per omnia, &c.* the people answer, *Amen.* *Dominus vobiscum,* the people answer, *Et cum spiritu tuo.*

^q *Sursum corda.* The ministers of Paganism in their religious ceremonies formerly used the words, *hoc age,* that is, *mind what you are about.* The Protestant *Calvinist* ministers often repeat these words, *lift up your hearts,* when they give the communion. Thus all religions adopt some forms for performing their mysteries. He who has obtained the vocation of a pastor of the people (in whatever religion it be) will observe to pronounce these forms in such a manner as to terrify and move the people. He will compose his eyes, gestures and voice so as to gain the esteem and attention of his auditors.

^r *Habemus ad Dominum.*

^s *Gratias agamus Domino.*

^t *Dignum & justum est.*

^u The preface, as it appears, is a wholesome admonition from the priest to the faithful. Its institution is ascribed to Pope *Gelasius I.* but it is very probable, that so essential a part of religious service is incomparably more ancient; it being so natural, that it is to be met with in all religions, at least they have some form equivalent to it.

^w That is, *a rule,* because this part which never alters, contains the order, rule and words whereby the consecration is to be performed. The priest therein particularly recommends such persons for whom he is going to offer the sacrifice. For although this sacrifice be offered for the whole church, as a continuation of the sacrifice of the cross, yet a particular commemoration of some persons is always made, &c. *Explication des Prières de la Messe.*

^x One of the holy women who followed Christ, bearing his cross when he was going to suffer, seeing him covered with blood and sweat, took off the linen or handkerchief that was on her head, and presented it to our Saviour, who wiped himself with it, and as a testimony of his acknowledgment left three prints of his

when he was led to suffer death. It is to this act of charity of St. *Veronica* to our Saviour, the memory of which will last throughout all ages; that the image of our Saviour now preserved in the Vatican is owing.

20. FIGURE.

The priest makes the sign of the cross over the host and chalice, and pronounces the words by which Christ instituted the sacrament of the Eucharist, in order to perform the consecration. It is then that our Saviour, who by pronouncing them at the last supper changed the substance of bread and wine, into that of his body and blood, here works the same ineffable change by his almighty power. This portion of the mass is the true representation of the sacrifice of Christ on the cross.

21. FIGURE.

In the same manner the adoration of the sacred host by the priest, and his lifting it up to be adored by the people, perfectly represent our Saviour lifted up upon the cross, always to be adored, but chiefly at the time of his sufferings.

22. FIGURE.

The priest having consecrated the chalice by pronouncing Christ's words, *This is the cup of my blood, &c.* lifts up the blood of our Saviour for the people to adore, and to beg of God the fruits of that sacrifice he has just been offering by their prayers.

23. FIGURE.

By virtue of this sacrifice, the priest recommends to God the souls of all the faithful in purgatory, and chiefly of such, whom he is under some particular obligation to remember. This prayer has a reference to that which Christ made on the cross for his enemies. The comparison would be thought a little forced, if by way of humility the pious did not reckon themselves in the number of his enemies, who by their sins crucify him every day; did they not think themselves as dying in their sins, and not to be rescued from the flames of purgatory, but by the force of that sacrifice which the priest offers for such as are suffering in that purging fire.

24. FIGURE.

Then he lifts up his voice, and smiting his breast, implores the divine mercy upon himself and the congregation, through the intercession of such saints whom he names. He begs of God a place in his kingdom for himself, and them, as the good thief did of Jesus Christ upon the cross.

25. FIGURE.

He lifts up the host and cup, and says, the *per omnia* already mentioned, after which, he repeats the Lord's prayer. "The signs of the cross which he makes over the host, the chalice, and the altar represent to God the bleeding sacrifice which his Son offered up to him on the cross, to do him that inexpressible honour, which all his creatures together could not do him; and the same is signified by all those signs which the priest

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face on it, the handkerchief being thrice doubled. One of these holy faces is at *Jerusalem*, another at *Rome*, and a third in *Spain*. The woman to whom this handkerchief belonged, whom tradition has always named *Veronica*, went, as they say, to *Rome*, where she cured *Tiberius* of a dangerous distemper, by application of the holy face. This handkerchief fell into the hands of Pope *Clement I.* but we know not positively how it was handed down to *Constantine's* time, who preserved it in the basilica of *St. Peter*. *John VIII.* who was Pope in 705. consecrated a chapel to it. *Giffet* in his treatise *De lintheis Sepulchralibus*, mentions the translations of this relic; to whom we refer the reader. When it is shewn to the *Roman* people, after prostrating themselves before it, they must several times implore God's mercy. The pious on this occasion obtain considerable indulgences. In *France* we have copies of this famous original. Those of *Montreuil* and *Cahors* in *Gascogne* have acquired great reputation by the miracles and extraordinary cures performed by them.

Explication des ceremonies de la Messe. The priest is to stretch out his hands in saying the Lord's prayer, that his body may represent the figure of the cross, which is the badge of Christianity.

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“ makes over the host, chalice, &c. during mass.” It is to be observed, that the priest having said in a low voice what is to be pronounced in this manner in the canon of the mass, at length raises his voice. The bread offered by the faithful is only consecrated by him, to be distributed among them in the communion. Therefore with design to prepare them for the consummation of the sacrifice, he repeats the Lord’s prayer aloud; and when he comes to *give us this day our daily bread*, the deacon takes the paten, and lifts it up, shewing it to the people, to inform them that the communion is going to be given. He then gives it to the priest, who puts all the hosts into the paten, to distribute them to the communicants. The good Christian who is going to participate of the sacrament then becomes a true child of God, and may apply to him as a father; he makes a spiritual covenant with Christ, and this is the relation we find between the good Christian and St. John, whom our Saviour made the virgin Mary own as her son.

26. FIGURE.

After the Lord’s prayer, the priest says a private prayer to God to obtain his peace by the intercession of the holy virgin, and the rest of the saints. At concluding it, he puts the sacred host upon the paten, and breaks it, which naturally sets before the pious Christian’s eyes the agony of Christ, who recommended his soul to God after having been offered up to God to blot out sin, which had broken the peace, and separated man from God.

27. FIGURE.

Whilst the priest is putting a portion of the host into the chalice, the good Christian is with the eyes of faith to follow Christ descending into hell.

28. FIGURE.

Then the priest and choir sing the *Agnus Dei*, &c. three times, and the priest smites his breast whilst he says it. This action is an image of the grief of Christ’s disciples, who, having seen him suffer, returned home smiting their breasts.

29. FIGURE.

After saying the *Agnus*, the priest says a prayer to himself, whereby he once again begs of God the peace of the church. The prayers ended, he kisses the altar and instrument ^b of peace presented him by the deacon, which he returns to the deacon, and sends it round to the congregation with these words said to each of them, *peace be with you*. Whilst the *peace* is kissing, he prepares himself for the communion by a private prayer. At taking the host, after adoring it, he says in a low voice, *I will eat of the celestial bread*, &c. and smiting his breast, adds these words, ^b *I am not worthy that thou shouldst enter my house*, &c. which he repeats three times. After he has received our Lord’s body, he uncovers the chalice, repeating this verse of the cxv. Psalm (according to the vulgate) *what shall I give unto the Lord for all the good things which he hath done unto me?* He goes on with the rest of that verse, *I will take the cup of salvation*, &c. He makes the sign of the cross with the chalice saying, *may the blood of our Lord Jesus Christ keep my soul*, &c. When the priest has received the communion, he gives it to the people. To the priest’s communicating is applied the burying our Lord’s sacred body, who died, was buried, and descended into hell; that we might live. During the priest and people’s communicating the choir sing the anthem called Communion.

30. FIGURE.

^a *O Lamb of God, who takest away the sins of the world, &c.*

^a The custom of kissing in token of peace and from a religious principle is one of the most ancient in the church. The kiss of peace was given after the Lord’s prayer, to which were added these words, *peace be with you*. These kisses might occasion very carnal thoughts. The instituting the *instrument of peace* is ascribed to Pope Leo II. who lived about 683. but others make it much more modern.

^b *Domine non sum dignus, &c.*

30. FIGURE.

After the communion, the priest putting ^c wine into the chalice, to make what is called the *Ablution*, repeats a short prayer, whereby he begs of God, that the communion, which to the sense appears a temporal remedy, may to the heart of the faithful prove a means to obtain a blessed eternity. Then he has wine and water poured out for the second ablution, which he accompanies with another short prayer; ^d after which he salutes the congregation. These ablutions allegorically represent the washing and embalming the body of our Lord upon the cross, offered by the priest. From this body it is, that the spiritual balm distils, which brings ease and health to the soul of the faithful communicant.

31. FIGURE.

The priest sings the *Post-Communion*, which is a prayer wherein he begs of God the fruits of the sacrament then just received. The fruits of this communion, whereby is typified Christ dead, are the glorious resurrection of the regenerate Christian. The Post-Communion may be the image of our Saviour's resurrection.

32. FIGURE.

The action of the priest, who turning towards the congregation salutes them, is an agreeable image of Christ's appearing to his mother and disciples. The priest turning towards them, salutes them as Christ's ambassadors, and pronounces peace to his soul, who, if we may be allowed the expression, dies, and rises again every day by the hands of the priest for all true Christians.

33. FIGURE.

The last prayers, and the beginning of the Gospel of *St. John*, which the priest repeats after the sacrifice of the mass, are wholesome instructions, which revive in the Christian's heart those instructions, which Christ, being raised, gave during 40. days, to his disciples.

34. FIGURE.

We have seen Christ offered up by the priest, in the Post-Communion we have seen the image of the resurrection, and here we see that of his ascension. The congregation is dismissed with these words, *Ite, Missa est*: ^e Depart, the mass is over. To which they answer, *We thank God for it*. In the same manner Christ by his glorious ascension received the eternal reward of the sacrifice, which he himself offered upon the cross, both as priest and victim. The sacrifice of our Saviour upon the cross was the true and genuine mass composed of all its parts, which appears by the explanation we have just given of them.

35. FIGURE.

Lastly, The people receive the benediction from the ^f celebrant, or the bishop, when present. This is a perfect image of those our Saviour showered down upon his apostles by the mission of the Holy Ghost.

It

^c The wine of purification.

^d He washes his hands and mouth, wipes the chalice, folds up the linen and corporals, the use of which we shall explain, when we come to the sacred vessels and linen.

^e In the ceremonies of the worship of *Isis*, the priests dismissed the assembly in much such a form, called *The Dismissal*. Vide *Polyd. Virgil*. The *Calvinist* ministers, after giving the benediction of *Moses*, as in the book of *Numbers*, dismissed the people with this form, *Depart in peace, and may the God of peace be with you*, &c.

^f This benediction must be given with eyes lifted up to heaven, after kissing the altar. The arms must be extended, and then gently brought back towards the stomach, that the hands may join in an affectionate manner for the congregation of the faithful. This stretching out the arms, and joining the hands are both mysterious, and shew the charity with which the priest calls his spiritual brethren to God. At pronouncing the benediction, he is to lean in an amorous posture towards the altar. These rules are prescribed by the *Italian* Mystagogues. Vide *Piscara*, *Bandry*, and others.

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It is to be observed, how those who come to mass are placed. The sanctuary, otherwise called the *Presbyterium*, is appointed for the celebrant, and his officers; the choir for the clergy in surplices. The upper part of the nave for men, and the lower for women.

The congregation must be on their knees from the beginning of the mass to the *Kyrie*; standing during the asperision of the holy water; on their knees during the prayer that follows it; standing at the *gloria in excelsis*; kneeling during the prayers. At the beginning of the epistle they may sit to the Gospel. During the Gospel they stand. At sermon they sit, and kneel at prayers. While the priest repeats the first words of the *Creed* they stand, then sit, kneel, and bow when he comes to *Et incarnatus est, &c. conceived by the Holy Ghost*. They afterwards sit to the end of the creed, but rise till the priest has said *oremus*. The people likewise sit till the preface, and during it is saying stand. They kneel down at the *Sanctus*, and continue so 'till after the communion; sit after the holy sacrament is put up in the tabernacle, rise when the priest says *Dominus vobiscum*; kneel down again till after the priest's benediction, and then rise and continue standing during the last Gospel. And this is the benefit which may be reaped from the different postures which the church causes to be observed during mass. Kneeling is a sign of the pious Christian's humiliation and repentance; standing shews the confidence with which we ought to address our prayers to God, and the courage with which we ought to execute his will; sitting signifies the steadiness necessary for persevering in his service.

The people, during mass, should be forbidden all talk and discourse, looking about them, or being in any indecent posture. A woman should avoid trying the force of her charms, and not make use of her power in presence of the supreme Being. As for men, armed with Christian modesty, they should endeavour to blunt the weapons of coquetry. Their eyes should be strangers to their the parishioners, and ignorant that there are ladies in the congregation of the faithful; and avoid their looks. Rich clothes, a bare neck, brisk, wanton, amorous black eyes cannot fail debauching the Christian from religious worship.

Nor is modesty less commendable in the priest. A jolly easy priest, who carries a sort of health about him which one may call agreeable, and knows how to put the talents nature has bestowed on him, to the best use, who has an audible, soft, harmonious voice, who affects a languishing polite devotion, who lifts his eyes to heaven with an humble affability, gives the communion with a plump white hand, which he takes care to shew, bestows his benediction on the congregation with a tender amorous eye, and shews them by gestures, eloquent indeed, but studied at his leisure hours, that he thinks on nothing but their salvation; such a priest saves few souls — it is well if he saves his own.

The advantages of the mass are the partaking of public and common prayer, the reciprocal union of all the faithful, the edification they receive the one from the other, the submission and obedience paid to the church. Nor is it to be objected as an imperfection, the custom long since established of saying mass in *Latin*, which now the least part of the congregation understands. On the contrary, thence results an advantage, which *Jews* as well as Catholics are sensible of; that is, uniformity of service, and the pleasure of being able, by a habit, to follow the curate of the parish. The *Jews* have their service in *Hebrew*; but because this tongue is unknown to many of them, recourse is had to translations, by which means the *Jew* can exactly keep up with the Rabbi. The *hours* in the vulgar tongue are of the same use to the Catholic; not to mention mechanical devotion, that excellent guide, and a road to piety, supported by a tolerable memory and

* L'Enfant petit, si-tôt qu'il est levé,
Dire on luy fait, *Pater noster Ave*.
Semblablement le *Credo* des apôtres,
Et en après, qu'a dit ses patenôtres,
Le dit Enfant, par forme coutumière,
Dupain demande à quelque chambrière.

Taken from an old French Poet quoted by Bayle, Tom. V. of his *Questions d'un provincial*.

By custom taught, the child when risen,
Makes his addresses first to heaven:
Of *Paternosters* says a score,
And next the *Credo* is huddled o'er:
Then after all this godly clutter,
Away runs Jack for bread and butter.

Jesus - Christ va au Jardin des Oliviers.



Le PRÊTRE va à L'AUTEL.

LES
CEREMONIES
DES
PETITES MESSES
Représentées
EN
TRENTE CINQ
FIGURES
avec leurs
CONFORMITÉS
à la
PASSION de nôtre SEIGNEUR
JESUS-CHRIST.

J.-C. arrive au Jardin y fait sa prière.



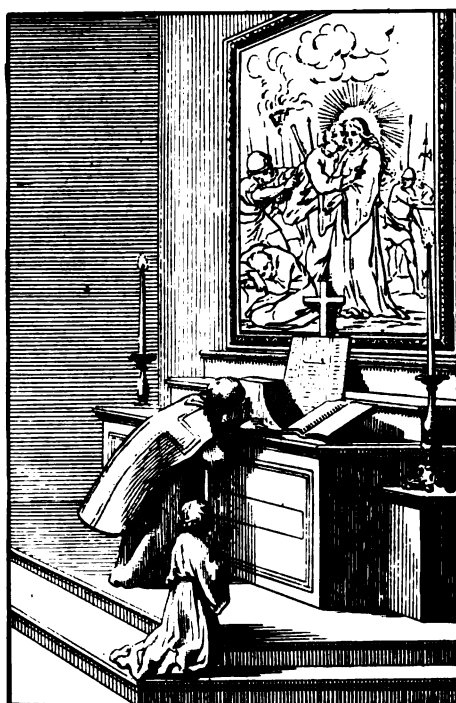
Le PRÊTRE commence la MESSE.

Jesus - Christ prosterné sur du Sang.



Au CONFITEUR.

Jesus - Christ trahi par un baiser.



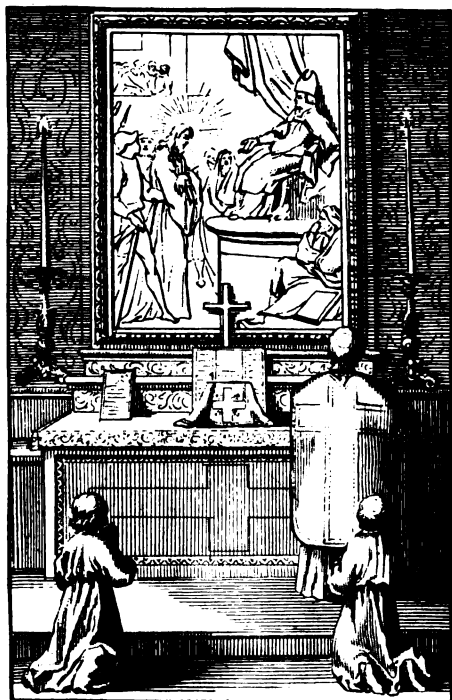
Le PRÊTRE baise L'AUTEL.

Jesus - Christ est pris, et lié.



Le PRÊTRE va au Côté de L'EPITRE.

Jesus - Christ amené chez Anne.



A L'INTROÏTE.

S. Pierre renie trois fois Jesus - Christ.



Le PRÊTRE dit le KYRIE ELEYSON.

J.-C. regardant Pierre lui fait pleurer son péché.



Le P. tourne vers le Peuple, dit DOMINUS VOBIS - CUM.

Jesus - Christ accusé devant Pilate .



Le PRÊTRE lit l' EPI TRE .

J.-C. accusé devant Herode ne répond rien .



Le P. courbé au milieu de l'AUTEL, dit tout bas MUNDA COR. &c.

Jesus - Christ renvoyé d'Herode à Pilate .



Le PRÊTRE lit l' EVANGILE .

J.-C. dépouillé pour être flagellé .



Le PRÊTRE découvre le CALICE .

J.-C. lié à la Colonne, et flagellé .



L' OBLATION de l' HOSTIE .

J.-C. couronné d'épines .



Le PRÊTRE couvre le CALICE, après l'avoir offert .

Pilate levant ses mains, déclare J.-C. innocent .



Le PRÊTRE lave ses mains .

J.-C. couvert d'un Manteau de Pourpre .



Le P. tourné vers le Peuple dit, ORATE FRATRES .

J.-C. condamné à être Crucifié .



Le PRÊTRE dit la PREFACE .

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J.-C. portant sa Croix au mourir, pour nous faire vivre.



Le P. joignant les mains, prie pour les fidèles Vivans.

S^{te} Veronique presente son mouchoir à J.-C.



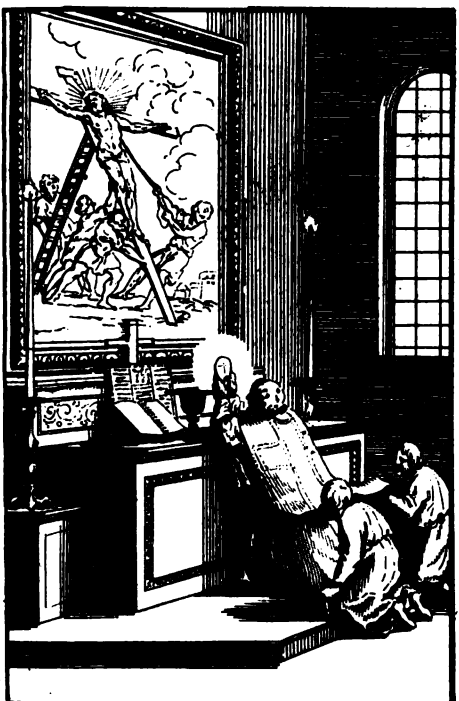
Le P. couvre de ses mains L'HOSTIE, et le CALICE.

J.-C. est attaché à la Croix.



Le P. fait des SIGNES de CROIX, sur L'HOSTIE, et sur le CALICE.

J.-C. est élevé en Croix.



Le P. ADORE L'HOSTIE avant de L'ÉLÉVER.

Le Sang de J.-C. répandu sur la Croix.



Le PRÊTRE ÉLÈVE le CALICE.

Jesus-Christ prie pour ses Ennemis.



Le P. dit le MEMENTO, pour les Fidèles trépassés.

J.-C. promet le Paradis au bon Larron.



Le P. dit, NOBIS QUOQUE PECCATORIBUS.

J.-C. donne St Jean pour Fils à la Vierge.

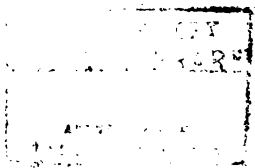
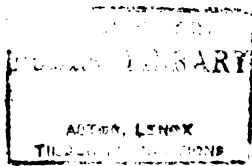


Au PATER NOSTER. &c.

J.-C. remet son Ame, à Dieu son Père.



Le PRÊTRE rompt L'HOSTIE, en deux.



L'Âme de J.-C. descend aux Limbes.



Le P. met dans le CALICE une petite partie de l'HOSTIE.

J.-C. étant expiré, plus s'en retourne, se frappant la Poitrine, etc.



Le P. se frappe la Poitrine en disant trois fois AGNUS DEI, etc.

Le Corps de J.-C. est mis dans un Sepulchre neuf.



Le PRÊTRE COMMUNIE.

On Embaume le Corps de Jesus - Christ.



Le PRÊTRE fait l'ABLUTION.

La Resurrection de Jesus - Christ.



A la POST-COMMUNION.

J.-C. apparait à sa Mère, et à ses Disciples.



Le P. tourné vers les Assistans dit DOMINUS VOBIS - CUM.

Pendant 40. jours, J.-C. visite et instruit ses Disciples.



Aux dernières ORAISONS.

J.-C. monte au Ciel en présence de ses Disciples.



Le P. tourné vers le Peuple dit, ITE MISSA EST.

J.-C. envoie le St Esprit à ses Apôtres.

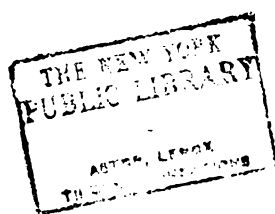
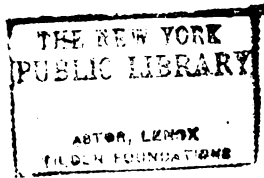


Le PRÊTRE donne la BENEDICTION, aux Assistants.

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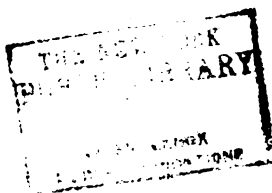
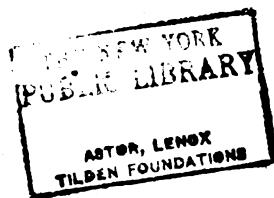


B. Ponce sculpt. del. 1725.

MESSE SOLENNELLE



ELLE ou GRAND' MESSE .



and a black cloth for absolution. The acolytes spread a black cloth upon the altar, and the bishop officiates in black. After mass, he puts on a pluvial of the same colour; the dress of his ministers, the episcopal hat, and the pontifical books are likewise black. The bishop who celebrates it, has neither his crozier, gloves nor sandals on; nor does he say the *Judica*, the *Reminiscaris*, the *quam dilecta*, nor several prayers said at other masses. After the *Confiteor*, he kisses the altar but not the book; nor do the ^w ministers kiss any thing during it, for it is forbidden. They make no sign of the cross neither at the *Introite* nor absolution, nor is the altar incensed at beginning this Mass. In short, not to fatigue my reader with any other differences of less importance to the laity than the clergy, let it suffice to observe, that the celebrant does not smite his breast at the *Agnus*; that he does not give the kiss of peace, that he closes the mass without any benediction; that no indulgences are published; and that the deacon says the *Requiescant in pace* in the plural number for the repose of the dead, if it be general mass.

The sermon follows, for which reason the pulpit is hung with black; and if it be a particular mass for any private person, distinguishable by his rank or his virtues, by pious foundations, or by any uncommon fortune, the mass, which is to procure rest and tranquillity for his soul in the other world, is followed by a funeral oration, wherein the panegyrist, as far as he can, displays all the beauties of rhetoric, and ^x endeavours to lend the graces of novelty to old thread-bare praises, which eloquence gave birth to in the earliest ages of the world, and which flattery will for ever keep alive.

For persons of distinction, they erect a *Chapelle ardente*, or representation of the deceased with branches, and tapers of yellow wax in the middle or other part of the church, or round the deceased's tomb. If he be not buried in that church, it may be made in the nave, if he be a lay-man; or in the choir, if a clergyman, provided the choir be distinguished from the *Presbyterium*; for a *Chapelle ardente* must never be made in the *Presbyterium*. A priest's head is turned towards the altar, and a layman's feet. After the sermon, they proceed to the absolution of the deceased, almost after this manner. The Gospel of St. *John* being read, the celebrant, deacon, and sub-deacon, return to the middle of the altar, where after kneeling, or bowing if there be no tabernacle, they go to the epistle side. Being at the bottom of the steps, the sub-deacon takes the cross, having laid aside his maniple as well as the deacon, and go all together to the place where the *Chapelle ardente*, or representation is, in the same manner as if they were going to inter the corps. The thuriferary and holy-water-bearer walk first; the sub-deacon follows between the two ceroferaries with the cross; then the choir, each with a yellow taper in his hand. The celebrant walks last, having the deacon at his left-hand, and being the only person of them all who is covered, unless they go out of the church, and in this case they are all covered.

Being arrived at the *Chapelle ardente* where the celebrant absolves the deceased, the thuriferary, and acolyte, who carries the holy water, place themselves in that part of the chapel which looks towards the altar, rather on the epistle side, and behind the celebrant, who has the deacon on his right. The sub-deacon who carries the cross and two taper bearers stand over against and at the head of the corps, a little towards the Gos-

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^w *Ministri nihil prorsus osculantur*, Baudry. *Prohibentur oscula in hac missa*, Id.

^x Above all things, an orator must not be sparing of his flowers on such occasions; but rather than be dry on the merits of the deceased, rob both ancients and moderns of such flattering expressions as he shall think applicable to the defunct. He must endeavour skilfully to copy the delicate turns, ingenious compliments, and sounding phrases, which regularly employ the assemblies of a famous academy. The panegyrist must take care to hide all his hero's defects, and speak of his good qualities only. If the deceased has gained a reputation by any pious foundations, or liberalities to the church, or by a retirement as advantageous to the convent which he has chosen, as beneficial to his own soul; such a circumstance he will shew in its full lustre, which by the way of canonization, has procured to several saints the chief places in heaven. If the hero rising from the obscurity of his birth, has, as it were, flown with rapidity to the highest posts in the state, he must prove, that fortune never raises groveling souls. In short, if the orator be by trade a professed Panegyrist, if he has a pension for praising both the living and the dead; he will wisely imitate another orator, who always had a set of dedications, speeches and funeral orations ready for sale, with blanks for names; which he filled up as fast as he disposed of them.

^y A *Chapelle ardente* is all those funeral preparations which surround the body, or representation of a dead person.

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pel-side. When they are all placed, the celebrant uncovers himself, and taking the ritual out of the deacon's hand begins the deceased's absolution by a prayer, the first words of which are, *non intres in judicium, &c.* (*enter not into judgment, &c.*) We pass over some responses after this prayer, such as the *libera nos Domine*, and some others, to come to the blessing of the incense, after which the celebrant walks round the representation, throwing on it a good deal of holy water, incensing it on both sides, and making a great many bows and genuflections, all the while performing the great work of absolution. The celebrant then says the *Pater*, and thereupon turns to the cross, repeating verses and prayers to be seen in the rituals. *Lastly*, He makes the sign of the cross over the representation, and says the *Requiem* for the deceased, to which the choir answer, *Requiescat in pace* (*may he rest in peace.*) Yet it is certain, that the deceased does not immediately rest after his departure out of this world, and that in his journey from hence to heaven, he must at least cross purgatory, though he had the good fortune to go on without baiting. In this manner we think ourselves obliged to explain the rest which these men of God procure to souls, and which they procure for themselves by the revenues annexed to these mortuary masses. After the absolution, the celebrant and his company return in the same order as they came.

Excess of devotion often induces scrupulous persons to have several absolutions for their deceased friends. And yet methinks the dead once absolved should find themselves very little the better for being absolved five or six times more; but on the other-hand, if the clergy have more trouble, they find their advantage in it. The *Bishops Ceremonial* speaks of absolution repeated by several prelates, and thus describes it.

Four Bishops go to the four sides of the *Chapelle ardente*. The youngest places himself to the right of the dead man's feet, the second to the left towards the head, the third to the left of the feet, and the fourth to the right of the head. The celebrant sits in his episcopal seat, at before mentioned, having behind him the thuriferary and holy-water-bearer. The deceased thus, as it were, invested by the five bishops, is no longer exposed to the malice of hell, which, in this condition dares not attack him. The celebrant gives him the first absolution saying, *non intres, &c.* After him, the first of the four bishops standing at the four corners, thrice sprinkle and incense the representation on each side, going quite round it. Then some verses are said, and whilst the *Requiem* is singing, the minister fetches the second who goes his round. He sprinkles and incenses as the former, says a few prayers, and verses, and each man returns to his place. Whilst the third prelate is coming to give his absolution, the responses are begun. *Lastly*, The fourth gives his, and the choir sing *Libera me Domine, &c.* Then the celebrant sprinkles and incenses the representation in the same manner as the rest, says the absolution prayer, to which the choir answer, *Amen*; pronounces the *Requiem*, and the music say *Requiescant in pace*, if it be for more than one.

The ceremonial adds, that these four or five absolutions are never allowed, but at the interment of the deceased; but one being performed at ^a anniversaries; and after the nine days mourning ^b.

^a The ancient *Grecians*, convinced by tradition and reason, that man was not wholly annihilated in the grave, but that his nobler part, was not corruptible like matter, annually celebrated the memory of their hero's, which solemnity was performed round the tombs of these illustrious dead. The Christians of the earliest ages imitated them, though it has since been carried much farther. All human institutions are at first pure and simple. The anniversaries of the *Grecians* for preserving the memory of their departed heroes, induced the living to imitate them, and like them to obtain immortal happiness. The design of the anniversaries of the Christians was to encourage men to the holy practice of religion, and to shew that such as die to God live in him; and ought always to live in the memory of the church. The death of the Christian, whose anniversary was celebrated, was described to the people; and such a death was begged of God; after this an offering was made, and converted to the necessities of the church. When once the notion obtained, that this offering could deliver the soul of the deceased from many crying sins, every man was willing to ease his friends deceased; Fathers made offerings for their children, children for their parents, and wives for their husbands. Hireling Christian priests finding their interest concerned encouraged well-meaning devout persons to those charitable offerings of which they found the sweets, and then first began to shew a mighty concern for the souls of the righteous. They say, that the prayer for the dead in use among the Heathens, crept into the church towards the end of the second century, and history informs us, that public prayers were made for *Constantine the Great's* soul. The writers of the first ages of the church also tell us, that souls often returned from the other world to beg the assistance of the living in this. Some Protestants are of opinion, that masses for the dead were not introduced till the sixth century.

^b The nine days devotion for the dead in use among Christians, has some conformity with the same under the

^b When there is no representation, the acolytes spread a black cloth before the middle of the altar; the celebrant, who has on each side the thuriferary and holy-water-bearer, turns towards this cloth, and taking the sprinkler from the first deacon, sprinkles and incenses the cloth three times.

At Rome, when the Pope and Cardinals assist at the masses for the dead, their eminences are in violet, the Cardinal grand penitentiary sings the mass. His Holiness is incensed at the offertory, and sings the prayers for the dead upon the *Cataphalque*. The first Cardinal-priest gives the sprinkler and incense to his Holiness, to whom the Cardinals at this ceremony do not do homage. After mass, their eminences wait on the Pope home, and then go pay their devotions before the holy sacrament at St. Peter's. From thence they visit the tombs of the Pope's, and say a few prayers for them ^d.

We shall refer several remarks to the ceremonies preceding or accompanying funerals.

The DEVOTION of the CROSS.

AFTER the ceremonies of the mass we place the devotion of the cross, not to be dispensed with in all the ceremonies of the Christian religion. We have already mentioned the custom of carrying the cross before the Pope.

It has been remarked ^c that among the ancient Egyptians the letter *Tau*, which is a sort of cross, signified the life to come, and they represented their God *Serapis* with this letter on his breast; and is not this a notable emblem of the pectoral crosses of the prelates of the church? One of the religious duties of paganism was to kiss their hand upon carrying it to their mouth, the first finger being laid in the form of a cross over the thumb. The cross was in great veneration among Christians of the earliest ages, they drew it upon their forehead to shew the Heathens, that they gloried in being disciples of a crucified God; and the better to distinguish themselves from idolaters, they made the sign of the cross to distinguish each other from the infidels, and to unite together under the banner of the Gospel. They prayed to God, joining their hands, or stretching them towards heaven in the form of a cross; and from that time were persuaded, that the Devil was ^e horribly afraid of that sign, and that there was no better way of sending him back to hell. In all this, perhaps, the expressions of the Christians of those first ages were wholly allegorical; however, it cannot be denied, but that the devotion of the cross has gone on encreasing ever since those first ideas. From the beginning of the fourth century, this devotion has grown exceedingly from the finding of the holy cross, by St. Helen, mother of the Emperor *Constantine the Great*, in her voyage to the Holy Land. The Son no less religious than his mother, had the cross put into his standards, or rather had them made in the form of one. However it is said, that the cross was not introduced into churches till the beginning of the fifth century, though it had long before appeared upon the coin, colours, ^f shields, helmets and crowns of the Emperors. Towards the close of the seventh century, the sixth universal council held at *Constantinople*, decreed, that

the Heathens. The Romans mourned for their dead nine days, and all that time, offered expiatory sacrifices, and made several feasts for them, called *Cane Novendiales*, accompanied with vows and prayers for the departed. They likewise sacrificed to their *Manes* at their tombs, and were persuaded this devotion was of great ease to their souls. Their service for the dead was called *Inferia*, whether performed immediately upon their decease, or at their anniversary.

^b Baudry *Manuale Cerem.*

^d *Relaz. della Corte di Roma di Lunadoro.*

^c *S. Hieron. de Nativ. Hoc signum diabolus contremiscit*, &c. Cardinal Bona in his treatise *de divina Psalmodia*, cap. xvi. has taken the pains to give us a collection of all the virtues of the sign of the cross. The cross, says he, is the seal of the Lord, and upon the Christian's forehead is what circumcision is to the Jew. It is the steps whereby we go directly to heaven. It bestows life, delivers from death, leads to virtue, hinders the corruption (of the pious) quenches the flame of the passions, opens heaven, guards cities, fortifies and cements friendship, &c. *Moses* smote the rock twice making the sign of the cross. *Severus*, a Christian Poet, tells us in his bucolics, that a shepherd rescued his sheep from the jaws of the wolf, by marking them in the forehead with the cross. *Prudentius*, another Christian Poet, has not been less full upon the virtue of that divine wood.

^e Vide Lipf. *de Cruce.*

^c What is before called the Representation.

^f See *Cxl. Rhod. Lect. Ant. Lib. X. chap. vii.*

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that *Jesus Christ* should be painted in human form upon the cross, the more strongly to set before the eyes of Christians the death and passion of our Saviour; but symbolical figures of him had already been in use for many ages. Christ was often painted in the figure of a lamb^h at the foot of the cross, to whichⁱ the Holy Ghost was added in that of a dove. Sometimes a crown was painted over the cross, to shew the faithful, that the crown of eternity would be the reward of their sufferings for the cross of Christ. A stag was often painted at the foot of this sacred wood, because the stag, being an enemy to serpents, is the symbol of Christ who was the Devil's enemy. But all these symbolical figures disappeared at the sight of our Saviour represented upon the cross in human form by decree of the sixth œcumenical council; and this is the first rise of crucifixes.

^k The cross of Christ is affirmed to have been of oak. We have already hinted, that this was happily found by *St. Helen*, together with the^l inscription written over it. Pope *Sergius* about the year 690. discovered another large piece of the cross, which is carefully preserved at *Rome*, and in 1492. the inscription was found in a church in the same city that was repairing. It had been hidden in a wall, and the misfortunes of the times had suffered it to lie there forgotten. Pope *Alexander VI.* thereupon issued out a bull promising an annual remission of sins to all such devout Christians, who should yearly every last Sunday in *January* visit the church where that^m inscription had been found; and yet a large part of the inscription upon the cross is to be seen among the benedictine friars at *Toulouse*, which is publicly shewn twice a year, *viz.* the 3. of *May*, and 14. of *September*; and it is at such times steeped in a certain quantity of water, and afterwards given to the diseased, who find great benefit by it. To reconcile this relic with that at *Rome*, the same arguments, which the monks use as to the nails of the cross, must be employed; which we shall presently give the reader. ⁿ Two of those nails, which fastened our Lord to the cross, were found in *Constantine's* time, who adorned his helmet and horse's bridle with them. *Rome*, *Milan* and *Treves*, glory in the possession of one of those nails. That at *Rome* is to be seen in the church of the *Holy cross of Jerusalem*, and is every year^o exposed to the veneration of the people. That of *Milan* has the same respect paid to it, and as there is room to believe this to be the same with which *Constantine* adorned his horse's bridle, the good friar who tells us these particulars, very happily applies one of the prophet *Zacharias's* prophecies^p to it. That of *Treves* is not quite so famous: but however does not less deserve the religious worship of the devout. These are the three celebrated nails which pierced Christ's hands and feet: as to the rest of them, to which it has been thought proper to attribute the melancholy honour of having been instrumental to our Saviour's sufferings, they are either^q such as have been rubbed against the former, doubtless in order to receive the same divine and miraculous qualities; or are only pieces of the true and genuine ones (such, for instance, is that as *Aix la Chappelle*, it being the point of that shewn at *Rome*) or are only such as fastened the pieces of the cross together. Perhaps too, they may be nails of crosses, to which several holy martyrs may have been fixed; and as martyrs are the members of Christ, there is some authority for saying they are the nails of our Saviour's cross; thus it may easily come to pass for many dozen of such nails of the cross to appear in the world. Pope *Innocent VI.* in 1353. appointed a festival for these sacred nails.

^h *Sub cruce sanguinea niveo stat Christus in agno*, S. Paulin.

^k *Nicquet de titulo sanctæ Crucis.*

^m *Curtius de Clavis Dominicis.*

ⁿ *Curtius, Ibid.*

^l *Nicquet, Ibid.*

^o *Curtius, Ibid.*

ⁱ *Vide Casal. de ritibus. veter. Christi.*

^p *Vide Giry Vies des Saints.*

^q Chap. xiv. §. 20.

FESTIVALS instituted in Honour of the CROSS, and
some CEREMONIES concerning the same.

WE must not forget to tell the reader, there is a great quantity of the wood of the true cross dispersed over the several kingdoms of Christendom, of which wholsome plenty the Heretics make a jest, saying, that with this sacred wood the carpenters might make numberless pieces of work, and find themselves employment for a great while. But we stop their mouths, by alledging the reasons justifying our veneration for the two inscriptions, and for the great number of nails still remaining under the name of nails of the cross.

We have already mentioned the *invention of the holy cross*, which St. Hellen found together with the nails and inscription; and it happened in this manner: They were perplexed how to distinguish our Saviour's cross from two others found near it, which were the crosses of the two thieves. But St. Macarius removed this difficulty. He ordered the people to address themselves to God in prayer, and to beg of him to discover to them which was the true cross; and God heard him. A woman in the agonies of death was brought, and made to touch the crosses of the two thieves one after another, but to no purpose. She was then brought to our Saviour's; and immediately found herself cured of her distemper, which till then had stood out against the most effectual remedies.

The festival of the *invention* of the cross is celebrated the 3. of May: and was so in some churches before the pontificate of Gregory the Great; but since his time, has been introduced into other places, till at length it became general.

The *exaltation of the cross* is celebrated the 14. of September. In the reign of Heraclius, Cæsar King of Persia sacked Jerusalem, carried off that part of the cross, left there by the Empress Hellen in memory of our Saviour, and sent into Persia that divine wood, by his foldiers called *The God of the Christians*. After many battles, wherein the Persian always was defeated. Heraclius had the good fortune to recover the cross. This Prince carried it himself to Jerusalem, and laid aside his imperial ornaments, to humble himself before the cross, under the weight of which he could not walk for the magnificence of his robes; he threw them off, and then laid it upon his shoulders, to carry it with the greater pomp to mount Calvary from whence it had been taken. This glorious day was made famous by miracles, and the festival of the *re-establishment of the cross* was afterwards instituted, which is still celebrated under the name of *exaltation*. However, a festival of the same name was long before celebrated, which is thought to have been appointed in Constantine's time. But be that as it will, the recovery of the cross was far from making up to the Christians the loss of the East, which Mahometanism, that arose under this Emperor, tore from them with an amazing rapidity.

Poitiers glories in having part of the true cross. Radegonda wife to Clotaire King of France, obtained this celestial present for the capital of Poitou: Paris has another piece of it; and on the first Sunday in August, the honour of possessing it is celebrated under the name of the *reception of the holy cross*.

The Roman rituals prescribe the priest's manner of making the sign of the cross. He is to place his left-hand stretched quite open under his breast, and to take care that it touches upon no part whereon the cross is to be made; he is to observe too, to keep the fingers of that hand closed together. The right, which is appropriated for making the sign, must be placed as the left. He must stand with his head streight and erected, and the

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hand

* That of the good thief was long after found, and carried to Rome. It is at the church of the holy cross of Jerusalem.

† *Giry Vies des Saints.*

‡ *Extra Limet. Crucis*, Id. Ibid.

§ *Bauldry Manuale Sac. Cerem.* p. 76. Ed. 1711.

hand likewise; nor must the fingers of the hand be bent. The sign is to begin at the forehead, and so down upon the breast, from whence he is to go from the left-shoulder to the right; after this sign is made, the priest must be careful not to carry his right-hand either to his breast, or his mouth, which is indecent. Immediately after making the sign, the right hand must be joined with the left. These signs are made an infinite number of times in all publick and private devotions. But it would be useless to say more of them here, and as for the clergy, they may consult their rituals.

The CONSECRATION of public and private CROSSES.

BOTH great and small crosses are consecrated after the following manner. The figure represents the consecration of a great cross. An acolyte appears very busy in lighting the candles at the foot of this cross. The respectful gravity of the celebrant seated in a chair prepared for the purpose, with his pastoral crozier in his hand, and in the midst of his clergy in surplices, shews his mind intent on this ceremony; of which we shall now give a description. The celebrant must have on all his pontifical ornaments; the amict, albe, girdle, stole, white pluvial, plain mitre, and pastoral staff. In this equipage he presents himself before the great cross; and part of the clergy turn towards the celebrant, who sits down, and makes a discourse to the people upon the excellence of the cross, at the foot of which, three tapers are lighted; and as soon as they are lighted, the celebrant takes off his mitre, and says a prayer before the cross. The Litanies follow the prayer, and an anthem the Litanies. He then sprinkles and afterwards incenses the cross, and that being performed he sets candles upon the top of each arm of the cross; and if the cross be high, and he cannot reach to the top a ladder is brought him. Psalms and prayers conclude the ceremony. The consecration of all crosses designed for public places, cross-ways, and high-roads are performed in the same manner. We shall refer the adoration of the cross presented to the people on *Easter-eve* to that festival.

As to small crosses newly made and designed for processions, churches, chapels, altars, or private houses, when a priest with leave from his bishop blesses one of them, he must place it on the altar on the epistle side on a cushion, and having caused at least one taper to be lighted, shall put a stole of a colour proper for the day over his surplice; and being attended if possible, by a clerk in a surplice, who is to hold the water pot and sprinkler, shall make the sign of the cross over himself, and repeat prayers agreeable to the subject, &c. But still it must be observed, that the same prayer used to bless the cross of stone or metal, will not serve for one of wood: after this he shall kiss it, and the by-standers must kiss and adore it after him.

The cross must be always upon the altar. It is carried before patriarchs and bishops, as well as before his Holiness; the image upon it always turned towards the prelate. The cross-bearer must be in the dress of a clerk.

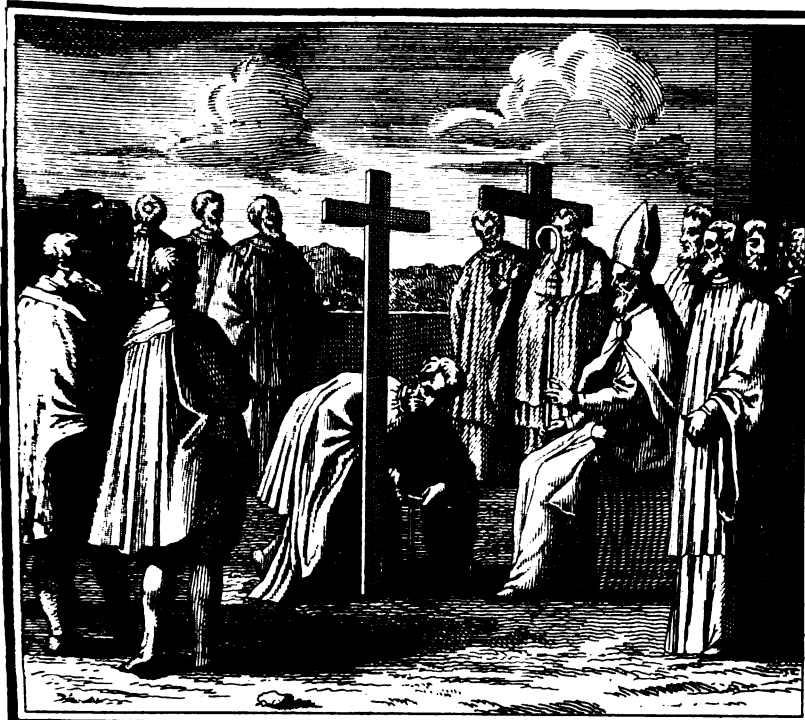
Prelates wear the pectoral or breast-cross. Which hangs on a chain or silk string tied about the neck, * in which must be set some relic, or piece of the true cross. This breast cross is instead of the pectoral ornaments of the ancient High Priest of the *Jews*; and the custom of wearing it was appointed, according to report, about the beginning of the ninth, or latter end of the eighth century. In 811. the patriarch of *Constantinople* sent Pope *Leo III.* a gold relic box, in which was a little piece of the true cross. This relic box was in *Greek* called *Encolpion*, a word signifying any thing worn on the breast. This custom without doubt proceeded from that of the first Christians, who out of devotion

* *Pontific. Rom.*

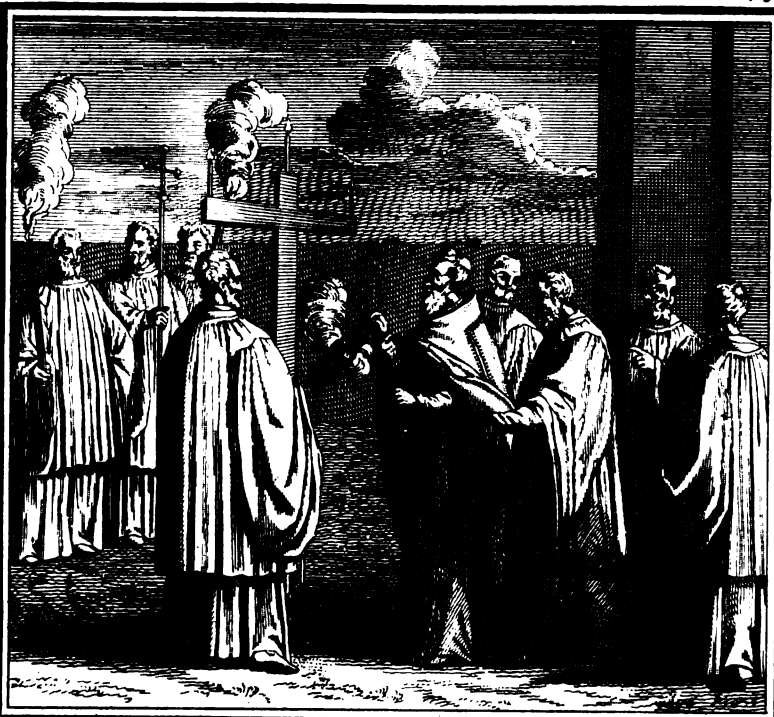
† *Pellicana Praxis Ceremon. Lib. II. cap. iii.*

‡ *Scala super quam ascendens Pontifex possit ascendere, &c.*

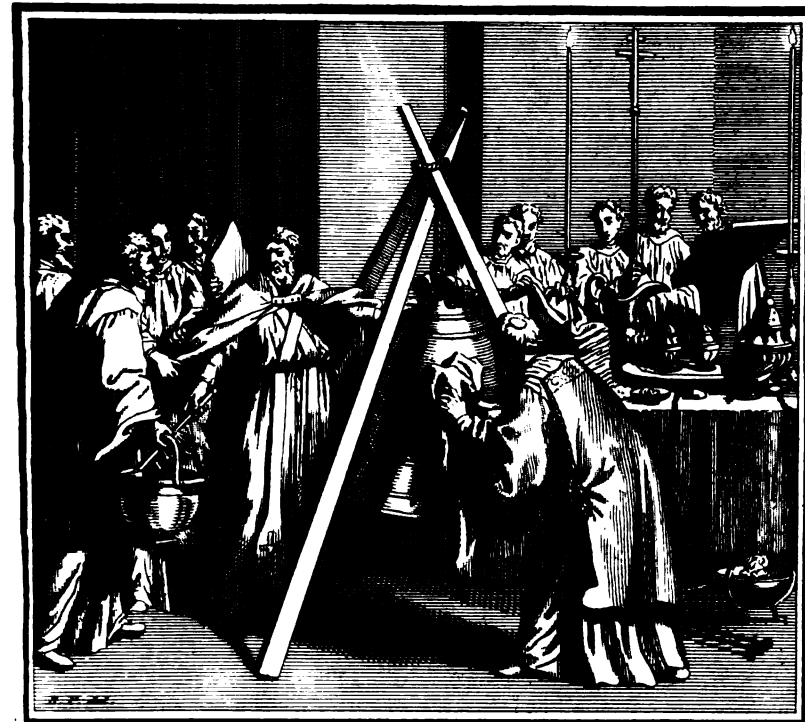
§ *Bonanni Gerarch. Eccl.*



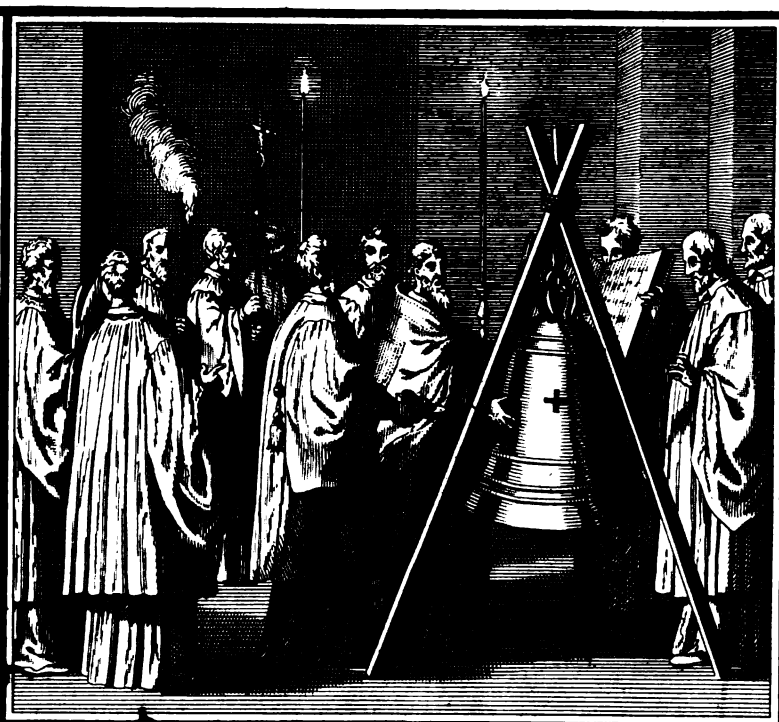
CONSECRATION de la grande CROIX.



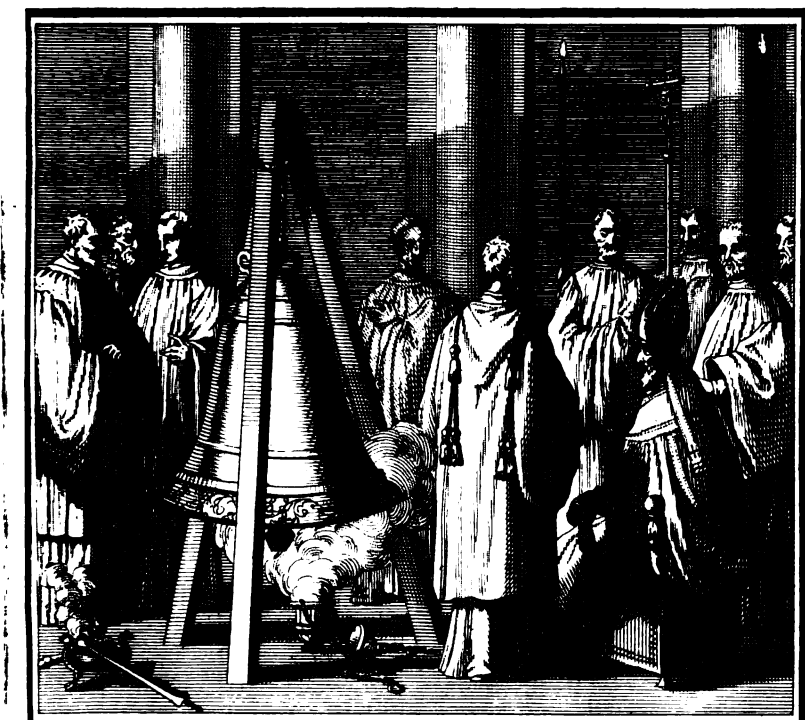
L' ENCENSEMENT des CROIX.



Le BATÊME de la CLOCHE.



BENEDICTION de la CLOCHE.

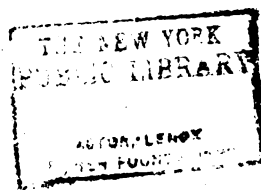
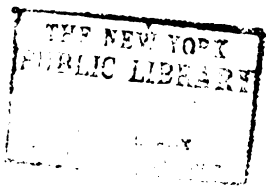
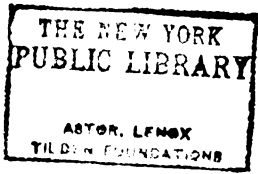


B. Picart sculp. dir. 1724.

On PARFUME la CLOCHE.



CONSECRATION d'une IMAGE.



votion for the cross of JESUS CHRIST, wore it on their breast, and even made it the object of their remembrance on the smallest occasions. To give an instance of this, they cut their bread in the form of a cross, which is a custom that long continued in the church; but without ascribing it to the respect of the first Christians for the cross of Christ, may it not be a relic of the ancient *Roman* way of cutting bread, which gave rise to a very famous ¹ proverb? When they travelled, or even walked about the city, they carried crosses about them as a testimony of the religious love due to that of our Lord. It afterwards ceased to be any thing more than an ornament, and accordingly was set off with jewels like the diamond crosses of our modern ladies. Crosses too were engraved upon tomb-stones, and at the entrance of chapels. The pectoral cross, like all others, must be consecrated and sprinkled with holy water.

The consecration of crosses is very ancient, and is at least antecedent to the VII. general council. Some writers pretend it to have been practised ever since the second century, and that judicial oaths were then made before crosses; which is very improbable, the church being then under the yoke of paganism.

Famous CRUCIFIXES.

LORETTO is famous for its image of our Lady. In the borough of *Cirolò* in the road to that small city, is a miraculous image by St. *Luke*. They who go to pay their devoirs to our Lady will take care to remember, that they owe at least as much respect to the Son, as to the mother.

The ² *Santissimo Crocefisso* at *Naples* is of wood; nor does the clumsiness of the matter, in the least diminish its value; and the gratitude it shewed to St. *Thomas Aquinas*, ³ in thanking him for his beautiful and salutary writings, should redouble their zeal who visit the chapel where it resides.

The *Santo Volto* at *Lucca* is of cypress, and dressed in a pompous robe; its shoes ^b are silver covered with plates of gold, and it has on a crown set all over with jewels. They say, that *Nicodemus* was the maker of it. but it is the general opinion, that he only made the face. The difficulty of the undertaking having drawn down the angels out of curiosity to see how he would finish so important a work, they were soon tired with the slow progress *Nicodemus* made; and moved to pity, a man whom zeal had induced to undertake a more than human work, they finished it themselves; and from thence the crucifix took the name of *Santo Volto*. We can give no account how this wonderful crucifix came to *Lucca*. At first it was carried, or rather of itself went and fixed at St. *Fredianus's* church; but either finding itself straightened there, or having particular reasons for decamping, it flew away to the cathedral of that city, and remained hanging in the air, till an altar was built for it, on which it was found. ^c This charitable crucifix, one day resolved to bestow one of its shoes upon a poor man who begged alms of it. This was observed; the shoe was redeemed, and the poor man had the value in gold given him.

The crucifix at *Loretto* is celebrated for many miracles. The angels carried it together with the *Santa Casa* from *Palestine* to *Italy*. A crucifix of St. *Mary Transpontina* at *Rome*, has often held discourses with St. *Peter* and St. *Paul*.

The holy Crucifix at *Trent* is remarkable for the approbation it gave to the decrees of the council held in that city in the sixteenth century.

In

¹ *Alienâ vivere Quadra*, Juven. The *Quadra* was called the four pieces into which the bread was cut.

² In the church of St. *Dominic the Great*.

³ False religions have likewise ascribed the gift of speech to the images of their Gods; and examples of it are to be met with in the idolatry of the *Indians*. Formerly the *Juno of Veis* upon being asked to go to *Rome* declared she liked the proposal.

^b *Curtius* de Clavis *Dominicis*.

^c Id.

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In the church of the *Beguine* nuns at *Ghent*, is to be seen a crucifix with its mouth always open. One of those nuns vexed at being left out of a party of pleasure, which had been made during the carnival, went and complained to the Crucifix of it, which, at the same time it exhorted her not to afflict herself at it, invited her to its wedding; and she died the next day. The *Beguine* perhaps would have preferred the sensual pleasures of this world to that celestial wedding. But however; ever since the crucifix has remained with its mouth open.

^a That at *Bavaria*, discovered by a hind that was hunted by dogs, must not be omitted. The hind pointed it out to the hunters with her foot, and made no attempt to escape from the fury of the dogs, till she had discovered the crucifix. This miraculous discovery happened in the reign of *Charlemagne*, and gave the name to the monastery of *Pollingen*, the first syllable of which seems to express the barking of dogs. A fair was set up at *Pollingen*, by which means the crucifix, monastery, and church which St. *Boniface* built there, soon grew famous, and drew upon *Pollingen* the jealousy of *Weilbaum*, a small village in the neighbourhood. The fair was transported thither, which slackened the devotion of the *Bavarians*, and soon caused the crucifix to be forgotten; but it revenged itself, and burnt the little town of *Weilbaum* to ashes. Notwithstanding this punishment, that town could not agree to loose what it had so unjustly gained; but the fire which once more destroyed it, forced that unhappy town to restore what it had so sacrilegiously usurped.

In a church at *Cologne* is seen a crucifix with a peruke on. The date of this head dress is not known; all that can be said is, that it cannot be of any long standing, since the use of perukes is pretty modern. Those austere ecclesiastics, who have declared against such false hair, would perhaps have looked upon a crucifix thus dressed with indignation; and this very peruke is exceeding marvellous and edifying; for the hair is never diminished, though the devout pilgrims never take leave of it without carrying away a lock or two of the peruke.

We shall say nothing of an infinite number of crucifixes, some of which have shed tears, sweated blood, discovered sacrileges, and blinded or lamed malefactors. Some have even restored life to the dead, and ~~some heal the diseased~~; and all have distinguished themselves by some remarkable instance. Neither shall we speak of domestic crucifixes, their favours seldom reaching farther than the families they protect. Among these latter ^c ought to be ranked the crucifix which honoured F. *Bencius* with several nocturnal visits, and at last made him resolve to take the Jesuit's habit.

The CUSTOM of BELLS in CHURCHES.

FROM crosses we go on to bells, those instruments of metal which make themselves be heard by the faithful a great way off, ^e and which represent the duration of the Gospel, the sound of which has been carried through the earth. ^b They likewise represent the church exciting the faithful to praise God, and the pastors of the Gospel preaching the word of God. They have besides several other mysterious significations, to be found in the rituals. It is pretended they were invented in *Campania*, a province of *Italy*, and from thence took their ^h name in bad *Latin*. The first use of them ⁱ is ascribed to Pope *Sabinian*; however it is certain ^k that the *Romans* had them in use long before, and it is known that the sacerdotal robe of the *Jewish* High Priest was

^a *Curtius de Clavis Dominicis.*

^b Vide *Alegambe de Script. &c.*

^c *Roman. Ritual.*

^d *Alex's Ritual.*

^e *Campane.*

^f It is pretended that S. *Paulinus* bishop of *Nola* established the use of bells in his diocese. *Salmuth*, a commentator upon *Pancirolo*, thinks he only consecrated a custom long before practised among the Heathens. The following is a merry proof of the antiquity of bells, viz. that in a church at *Rome* was formerly preserved a part of the sound of the bells of *Jerusalem*.

^g They called them *Tinnabula*.

was hung round with little bells. But be that as it will, about the year 603. *Sabinian* established the use of bells for the solemnity of the mass, and for canonical hours, as now practised. The custom of tolling them for the dead was ¹ established in *England* from the beginning of the eighth century, ² and is still preserved in some heretical countries notwithstanding their defection from the holy see. Bells ³ likewise ring the *Ave Mary* in the morning, at noon, and night, to put people in mind to pray at such times. They are rung ⁴ at the elevation of the host, when carried to the sick, and at processions.

During Passion-week the *Cresselle* is used instead of bells, which is an instrument of wood. There are mysteries in the *Cresselle*. For instance, it represents Christ praying upon the cross, and calling nations to his preaching. It represents our Saviour's humility, &c. The use of this *Cresselle* is thought much more ancient than that of bells, ⁵ and that the first Christians made use of it to call their brethren secretly to the prayers they made in subterraneous, and lonesome places.

The BENEDICTION of BELLS.

THE giving bells a benediction is by the people called ⁶ blessing them, because the name of some of the saints is given them, ⁷ under whose invocation they are offered to God, to be protected by him. The benediction consecrates them to God's service, to the end he may bestow on them the power, not of striking the ear ----- but of touching the heart by the virtue of the Holy Ghost --- This blessing likewise, when they are rung, contributes to drive away devils, &c. The bishop generally performs this ceremony. But first of all, the curates who are to see to the casting of the bells, ⁸ must take care they are cast neither in the church nor the church-yard; that nothing prophane be graved on them, but only a cross, or the image of the saint patron of the church. They are likewise to hinder all sorts of superstition at the time of casting, or blessing them.

The bell being perfected, it must, as soon as possible, be put into a condition to receive the benediction, that is hung up and so disposed as to leave room to walk round it, to come at it within and without, to wash it and perform the holy unctions to it. Near the bell must be a seat for the celebrant, a stool at his left for the deacon, and seats on each side for the rest of the clergy; and a desk with the anthem book, or ritual, must be carried to the place where the ceremony is to be performed: if in the church, a credence is prepared on the epistle side covered with a white cloth, whereon are set the sprinklers, the holy water pot, another for salt, the napkins, vessel for oil, that for the chrism, pastils, incense, myrrh, cotton, a basin and ewer, and the crum of bread; if elsewhere, all those things are to be carried where the ceremony is to be performed, after which they proceed to sanctify the bell in the following manner. The celebrant in his albe, stole, and white pluvial, and the deacon robed entirely in the same colour, walk out of the vestry in procession; the thuriferary first, and after him two taper-bearers each with a burning taper, then the clergy two and two, and lastly the celebrant having the deacon on his left. Being arrived at the place, the ceroferaries set down their tapers on the credence, near which both they and the thuriferary stand. The clergy range themselves

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on

¹ Bede quoted from *Casalius de Ritibus Vet. Christi*.

² In *Holland, Prussia* and other places. The *Lacedemonians*, at the death of any of their Kings, struck upon brass kettles. The sound of brass was then thought to keep away evil spirits, just as the Catholic church now holds that the sound of bells keeps the powers of the air at a distance.

³ Pope *Calixtus III.* ordered a bell to be rung at noon, as it was before at night to salute the virgin *Mary*. He is said to order this in 1455. in favour of such as went to the wars against the *Turks*.

⁴ *Gregory IX.* who lived in 1230. appointed the use of a bell to give notice to kneel and adore the host at the elevation, *Casal. de Rit. vet. Christi*.

⁵ Vide *Casal. de Christi. Ritibus*.

⁶ Pope *John XIII.* first baptised bells, by giving his own name to that of *St. John de Lateran* in 965. *Casal. de Rit. Christi*.

⁷ *Alex's Ritual*.

⁸ *Alex's Ritual*.

on each side, and the celebrant seats himself on a seat near the bell, and covering himself instructs the people in the holiness of the action he is going to perform, and endeavours to awaken their attention as much as possible, and thereupon gets up in order to sing the *Miserere*, and other hymns appointed in the ritual together with the choir.

This being over, they rise, and all uncover, the celebrant as well as the rest. * He exorcises and blesses the salt and water addressing himself to them, beseeches God for each of them, and in one prayer begs that, by virtue of the holy water, the bell may acquire that of guarding Christians from the stratagems of Satan, of driving away ghosts, of breaking the force of tempests, and raising devotion in the heart, &c. He then mixes the salt and water, and crossing them thrice in the name of the Father, Son, and Holy Ghost, over each of them pronounces these words, * *God be with you*. In the prayer after mixing them, God is besought to look down † with favour on the *creature of salt, and the creature of water*; which might almost tempt one to believe, that these creatures are such genii or spirits presiding over the salt and water, as the Count *de Gabalis* has described his *Gnomes* and *Sylphs*, &c. Lastly, The celebrant takes his sprinkler, dips it into the holy water, and washes the bell, which his ministers make an end of: After sprinkling, rubbing and washing it within and without, it is carefully wiped dry with linen cloths. During this ablution Psalms are sung.

A vessel containing what they call *oil for the infirm*, is then opened by the dean; into which the celebrant dips his right hand thumb, and applies it to the middle of the bell in order to sign it with the cross. At this action the deacon raises the celebrant's pluvial on his right-hand side, and nothing is done to the bell without the same ceremony. As soon as the priest or bishop has made the sign, he says a prayer to the same effect as all the former, after which he wipes the places, where he has made the sign with cotton. The xxviii. Psalm being sung the bell is marked with seven fresh crosses, and four other made with the holy chrism, as it were, sets the seal of benediction upon this metal; and it is at these four last crosses, that the celebrant honours the bell with a sort of baptism, consecrating it in the name of the Trinity, and naming the saint who stands god-father to the bell, which generally bears his name.

The bell thus baptised or consecrated, is perfumed in the following manner. The thuriferary with the thurible and navet in his hand goes up to the celebrant who is seated by the bell. The celebrant takes incense, myrrh, and pastils out of the navet, puts them into the thurible without blessing them, and gives back the thurible to the thuriferary, who sets it under the bell to receive the smoke; the prayer, said after an anthem sung with a vehement devotion, calls this perfume *the dew of the Holy Ghost*. The ceremony of the perfuming is succeeded by a benediction upon the incense, and the thuriferary walks between the two ceroferaries, the clerk or sub-deacon, and the deacon carrying the Gospels to the place where the Gospel is to be read. The deacon gives the clerk the book to hold, who stands between the two ceroferaries in such a manner, says the ritual, as to have their backs to the North; as for the celebrant, he turns towards the deacon. The thuriferary, who is at his right, gives him the thurible to incense the Gospel as usual. After the Gospel is read, the clerk gives the book to the celebrant to kiss, and the deacon incenses him. The celebrant then turns to the bell, and makes the sign of the cross over it with his right hand; upon which the clerk returns him his cap, and they all go back and unrobe.

The rituals tell us, that the consecration of bells represents that of pastors: that the inward and outward ablution followed by the anointing with oil expresses the sanctification of their baptism; the seven unctions in form of a cross shew * *that pastors should surpass the rest of Christians in the graces of the Holy Ghost, and possess the fulness thereof typified by the seven gifts*; that the anointing the inside with the chrism signifies a perfect fulness of the

* *Exorciso te creatura salis aut aquæ, &c.*
 † *Alet's Ritual.*

‡ *Dominus vobiscum.*

§ *Ut dignanter aspicias.*

the Holy Ghost with which the bishop finds himself endowed by his ordination. We may easily imagine that the perfuming does not include mysteries of less importance. The first idea we can conceive from it is, that as the smoke of the perfumes rises in the bell and fills it, so a pastor adorned with the fulness of God's spirit, receives the perfume of the vows and prayers of the faithful. † Such as are fond of mysterious enquiries may find many other in the rituals.

BENEDICTIONS of IMAGES.

BY the decrees of the *Council of Trent* it is forbidden to set up any extraordinary and unusual image in churches without the bishop's approbation first obtained; and to the benediction of images, they proceed in the same manner as to that of a new cross. At saying the prayer, the saint, whom the image represents, is named; after which the sprinkler is taken, and the priest sprinkles the image with holy water to conclude the consecration; but when any image of the virgin *Mary* is blessed, ‡ it is thrice incensed besides the sprinkling, to which are added an *Ave Mary*, Psalms, and anthems, the prayer beginning *Deus qui virginalem aulam*, &c. the anthem *ô gloriosa Dei genetrix*, the *Magnificat*, &c. and to conclude a double sign of the cross to be made with the priest's right-hand.

Protestant writers insist, that image-worship is of no earlier date than the fourth century, but grew considerably in the succeeding ages, to which the mad zeal of *Iconoclasts*, or image breakers, contributed in a much greater degree than religion; though some few might act out of a religious principle. Such was *Serenus* bishop of *Marfeilles*, who had them all thrown down through his diocese, to hinder the new converts from idolatry from adoring them as idols or false divinities; though Pope *Gregory* ordered him to replace them. Whilst he praised his zeal, he blamed its irregularity and excess, and presuming their gross and material ideas might not be so powerful as his paternal instruction, pointed him out this latter way, to let his flock into the true and genuine use of images.

Images are almost as ancient as religion, NOT is it surprising; since the rise of them is owing to the weakness of the human mind, which not being able long to fix its attention on objects purely spiritual, turns insensibly towards matter, and endeavours to make the object of its worship, if we may be allowed the expression, palpable to itself. Hardly any man speaks to God as he would to the King, the former being invisible, and on the contrary, the majesty of the King commanding the speaker's attention by his visibility. How many sensible signs are there not made use of in teaching children to pray to God, and acknowledge the wonders he has wrought? Indeed the use of those signs grows dangerous; and God was formerly obliged to forbid them to the *Jews*; but yet Christians have thought they might, without any risk, imitate the Heathens their predecessors; and thus in order to keep up devotion by objects that strike the senses, God is painted in churches like an old man, as he stiled himself the *ancient of Days*. * The Son is represented as a man, as he put on an human form; and the Holy Ghost in the form ^b of a dove, the symbol of simplicity. The angels are represented like young men with

† For the reader's improvement we shall give him the anatomical abridgment of a bell, and all its parts, according to *Duranti's* discoveries in his treatise *de Ritibus*. The metal signifies the strength of the preacher's understanding, and the clapper, his tongue. The stroke of the clapper, the tongue's censure against vice; what holds the clapper, the moderation of the tongue. The wood on which hangs the bell, the wood of the cross, the pieces to which the wood is fixed, the oracles of the prophets. The cramp iron fixing the bell to the wood, denotes the preacher's attachment to the cross of CHRIST. The bell-rope likewise includes considerable mysteries; the three cords, for instance, of which it is made, are the three senses of the Scripture, viz. the historical, the moral, and the allegorical.

‡ *Piscara Praxis Cerem.* Lib. II. Sect. 12. chap. iii.

* He was formerly painted in the form of a lamb, with one foot before the cross, or of a shepherd with a lamb on his shoulders.

^b This way of painting the Holy Ghost is very ancient, and even the Eucharist was formerly kept in a box made

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with wings on their shoulders; their character and diligence as ministers of the Deity not being to be described, but by the youth of man and agility of birds.

The ancient Heathens did not ascribe an almighty power to those great men, whom after their death they entitled Gods or Demi-Gods, though they paid them some of the honours which seemed to belong to the supreme Being alone; but they thought, that when such excellent persons were become Gods, demons, or genii by an apotheosis, which was much the same thing as the church's canonization, they were the lieutenants or substitutes of the Divinity; that they presented him the vows and prayers of men; and that their intercession was infinitely agreeable to him. They besides considered those blessed genii as governors or intendants of provinces, and were persuaded that all such as had a share in the honours of the court of heaven most infallibly took into their protection the kingdoms and states of the earth, the fortune of mankind, their employments, trades, &c. Almost the same notion prevails amongst the modern Heathens, wherefore, both the one and the other have consecrated to them images and statues, with much the same honours as those paid to the images of the saints of the church. They burnt tapers and lamps before them; carried them in procession, and most devoutly wore them out with their kisses. *Cicero* in one of his pleadings against *Verres*, observes, that the perpetual kisses of devotees had worn away the beard and mouth of an old *Hercules* of ^d *Agrigentum*. Nay, very often their devotion hurried them on to kiss whatever belonged to the saint, or was a part of his equipage. Such zealots may be compared to your country gentleman just come to town, who bestows a part of the compliment he designed for the master upon his porter at the door.

Few Christians are strangers to the miracles and miraculous effects of the images of our saints; of which we shall give the reader a taste. The image of *JESUS CHRIST*, which feeling itself wounded with a dagger by an impious wretch, laid its hand upon the wound, is famous at *Naples*: but that of our lady made by *St. Luke*, the famous painter and Evangelist, is not less celebrated; and indeed it is reported that the angels have often sung the Litanies round her. The image of *St. Catherine* at *Sienna* has often driven away Devils, and wrought other miracles. Our lady of *Lucca* insolently attacked by a soldier (who threw stones at her, and had like to have broken the child *Jesus's* head, which she held on her right arm) immediately set it upon her left, and the child liked sitting on that arm so well, that since that accident, he has never changed his situation. It would be impertinent here to give the history of several other miraculous images, there being entire books written upon this subject; nor will it be less so to observe to the reader, that long before Christianity, the Heathens ascribed the power of working miracles to the images of their Gods and Heroes. *Livy*, that ingenious legendary of Paganism, has thought fit to adorn his history with an infinite number of miracles and prodigies, amongst which are many wrought by heathen images and idols; and *Cicero*, who was none of the most credulous, often tells us of those religious wonders. Such, for instance, are the sweating of some statues. To conclude, the Mahometans, Pagans and modern *Jews* have resolved not to lose so valuable a privilege: They too have their miracles, and those of the most difficult kind.

The

made in the form of a dove. In short, the custom of painting the saints with certain things signifying their functions or qualities was likewise practised by the pagans in the representations of their Gods. *Mercury*, *Apollo*, *Æsculapius*, *Diana*, *Minerva*, *Hercules* and *Bacchus* are instances of it. At this time, *St. Anthony's* fire shews his love of God; the hog at his feet, his trampling upon, and despising sensual pleasure; the bell his diligence in prayer, the letter *Tau* the cross of Christ. *S. Christopher's* gigantic stature denotes a Christian's strength, the infant he carries, the love of the Son of God; the river he is passing, the torrent of afflictions. Many such examples are to be seen in *Casal. de Sacr. vet. Christ. Rit.* In *Molanus's History of Holy Images*, in the lives of the saints by *Giry*, and in several other writers.

^c The *East Indians* likewise carry the images of *Estwara* & *Wistnou* in procession.

^d A town in *Sicily* now *Gergenti*.

^e Now at *Rome* in the *Paulin* chapel.

^f *Lib. I. de divinatione*, he says, that the statues of *Apollo* at *Cume*, and of victory at *Capua* ran down with sweat. It is remarkable, that *Cicero* puts this story into his brother's mouth, whom he introduces in this book, and confutes in the second.

^g With this difference, that amongst the Mahometans and *Jews*, they are attributed neither to statues nor images, they being unlawful.

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*Le S. SUAIRE de TURIN,
vu par derriere.*



*Le S. SUAIRE de TURIN.
vu par devant.*



Rome 1722.

**Figure des
deux fameux
SUAIRES.**

Le S. SUAIRE de BEZANÇON.



The HOLY HANDKERCHIEF.

IF the cross, sanctified by the sufferings of Christ, requires the veneration of Christians; ^h if it be allowable to address to the holy cross in the same manner as to Christ crucified; sure the holy handkerchief has a right to expect the same veneration. This immediately touched the Redeemer of mankind, and wrapt up Christ's body in the sepulchre, whilst his soul descended into hell to triumph over death, and redeem those who expected the coming of the Messiah. The prayer to St. *Veronica*, already spoken of, is thus, ⁱ *O blessed figure, conduct us, to the end that we may see the face of Christ*; much more reasonably then may we say to the holy handkerchief, ^k *Preserve us, O divine resemblance of Jesus Christ, the likeness of the Father, who is immutable. To thee we direct ourselves as to an intelligent Being, &c.*

There are two famous handkerchiefs in *Europe*, that of *Bezançon*, and that of *Turin*; *Chifflet* has given the history of them both, and ^l pretends that the handkerchief at *Bezançon* was brought thither from *Palestine* in the time of the crusades, about the beginning of the 12. century; and almost ever since has been introduced the custom of shewing it to the people. The same author has taken this ceremony out of an ancient ritual, and it is thus. On the festival of *Easter* at *Matins* three canons walking out of the chapel to the high altar sing, *who is he who shall take away the stone from the sepulchre?* At the same time, boys dressed like angels meet, and ask them, *whom seek ye?* To whom they answer, *we seek Jesus of Nazareth*; upon which the angels reply, *he is not here*. Then the chanter thus addresses himself to the first of the three canons; *Tell us, O Mary, what thou hast seen in the way; I have*, says the canon, *seen the sepulchre of Christ who liveth, and the glory of him who is raised*. The second adds, *I have seen the angels witnesses of the resurrection; I have seen the holy handkerchief and clothes*; and at the same time shews the holy handkerchief, the third canon at the same time confirming the sanctity of the ceremony by these words, *Jesus Christ our hope is risen*. The choir confess the truth of our Saviour's resurrection in the following terms; *It is better to give credit to the testimony of Mary, than to the impostures of the Jews: we know that Christ is risen from the dead*. This religious act ends with singing *Te Deum*.

The handkerchief of *Bezançon* is famous for miracles. It has even raised the dead, and this, which happened in the 14. century, considerably raised its reputation. The church of St. *Stephen*, where it is kept, was soon found too small. The croud of devotees flocking in from all quarters to see so wonderful a relic, a theatre was forced to be set up before the church, and afterwards a stone one, from whence it is shewn twice a year, viz. *Easter-day*, and the Sunday after *Ascension*. ^m *Chifflet* in his dissertation has preserved the memory of miracles performed by this relic. It has several times cured dangerous distempers, restored the blind to sight, stopt the plague; nay the very images of

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this

ⁿ It is thus St. *Thomas Sum. Theol.* 3. p. 9. 5. Art. 4. expresses himself. They who shall read the conclusion of a paragraph in the xvi. chapter of Cardinal *Bona's Psalmody*, will take all he says to the cross for a poetical enthusiasm. But sure those, and other such expressions are never to be taken strictly; nay, it would be malicious to do so. It is hardly to be imagined, that any Christian can be persuaded upon the least reflection, that two pieces of wood made into the form of a cross are able to save him, who apostrophises them for that end, as does Cardinal *Bona* in the following words:

*Salva nos tremendo tuo
Signaculo munitos.*

But it may be said, that he who shall address himself to a piece of wood of the true cross, and at the same time touch it, will undoubtedly feel the salutary effects of it; it being to be presumed that the particles flying off from the wood to which Christ was fastned, will have the same effect upon man's body, as the load-stone upon the needle.

^o *O felix figura, deduc nos ad videndam faciem quæ est Christi pura.*
^p *Chifflet* concludes his little treatise *De linteis Sepulchralibus Christi*, with this prayer to the holy handkerchief of *Bezançon*, *O divina similitudo ejus, quæ mutari non potest, patris similitudinis ---- tecum loquor, sanquam cum re animatâ ----- conserva eum qui pie nobis imperat, &c.* ^q *De linte. Sepulchrali.* c. 9. ^r *Ibid.*

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this holy handkerchief have wrought wonderful cures, as may be seen in the before cited author.

The fraternity of the holy handkerchief of *Bezançon* was instituted upon a violent plague, from which they assure us this relic delivered the city in 1544. this fraternity every third of *May* go in procession to the church and cloyster of *St. Stephen*, and carry the handkerchief in ceremony in a silver casket, at which the chief of the town assist. Pope *Gregory XIII.* in 1579. granted extraordinary privileges to the altar of the holy handkerchief. That Pope's bull assures us, that all the souls for whom mass shall be said at this altar, shall obtain indulgences in the other world; and shall be delivered from the pains of purgatory, through the merits of *JESUS CHRIST*, of the blessed virgin, and of the apostles *St. Peter* and *Paul*.

That of *Turin* no way falls short of the other, this too was brought from *Jerusalem*, the history of which may be seen in *Chifflet*. He tells us how after two or three times changing its abode, it at last fixed at *Turin* in the chapel of the holy handkerchief, which is part of the cathedral. This relic is as famous as the other for miracles. Its presence alone delivered some that were possessed in 1534. and if a father who saw his son drowning had not called upon it, the youth had been lost. It is shewn on the 4. of *May*, its festival instituted by *Julius II.* in 1506. The same Pope appointed the fraternity for it, in compliance with the devotion of Duke *Charles* and *Claude* his mother. He added indulgences for such who on stated days should visit its chapel, and pay their devotions there.

Besides these two handkerchiefs, there is one preserved at *Compiègne* in the church of *St. Cornelius*. They say there are three others at *Rome*, one at *Milan*, one at *Lisbon*, and one at *Aix la Chapelle*; most of them known under the name of *Veronica*. There are even two in this last city; one of them called the *Holy Garment*, in which *Joseph* of *Arimathea* wrapped Christ's body when he put him into the sepulchre; the other, which they particularly name the holy handkerchief, with which our Saviour's face was covered, and which *S. Peter*, as they say, found in a place separate from the other Vestments, as a sure sign that Christ was risen.

The BENEDICTION of the PONTIFICAL ROBES.

THIS benediction is performed by no body but the bishop, unless he consents a priest shall perform it; but whoever does it, he must be dressed in a surplice with the stole of a colour suitable to the day, over it. The benediction does not differ from any of the foregoing, and is given by the light of tapers with the asperision of holy water, and a few prayers to be seen in the ritual. All the robes from the mitre to the sandals receive the same benediction.

We shall defer mentioning what is peculiar in the benediction of the table-cloths and other linen for the altar, till we come to the dedication of the altar; as well as what is peculiar to that of the corporals, pales, tabernacles, pyx and box for keeping the host, and also lastly, of the vessels for the holy oils. Anointing, and making the sign of the cross with the chrism is added to the benediction of the paten and chalice, after which they are both rubbed with the crumb of bread.

As

* *Vidit periculum infelix pater, O sancta findon, ait, serva me, Ibid.*

* The handkerchief was then at *Chamberg*. The plague which raged in *Italy* 1578. occasioned its being brought to *Turin*. Duke *Emanuel Philibert* who had it translated, promised to restore it to the people of *Chamberg*: yet neither he nor his successors ever made good that promise; and the *Savoyards* complain that since it has been taken away, their country has been exposed to great calamities. The mule which carried the sacred relic, and would not stir one step beyond the gate of *Chamberg*, is a manifest proof of the right the inhabitants have to it. Vide *Chifflet*, *Ibid.*

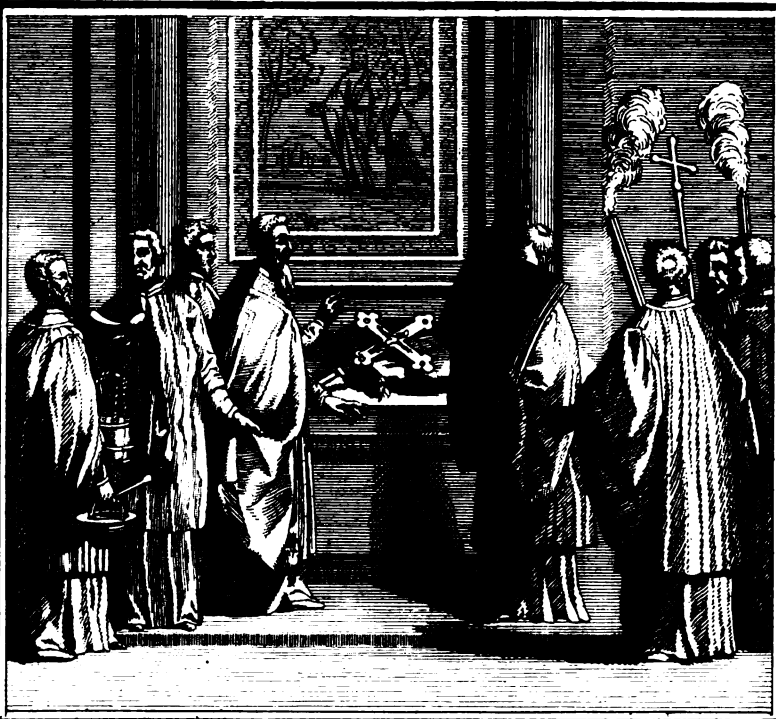
* *Omnibus fidelibus, certis diebus sanctam capellam visitantibus, in eaque orantibus indulgentias quasdam largitus. Chifflet, Ibid.*

* Vide A small book entitled *Prône des Saintes Reliques*, which the provost of the church of *Nôtre Dame* gives to the devotees who come to visit the relics, and *Chifflet's* above-cited work.

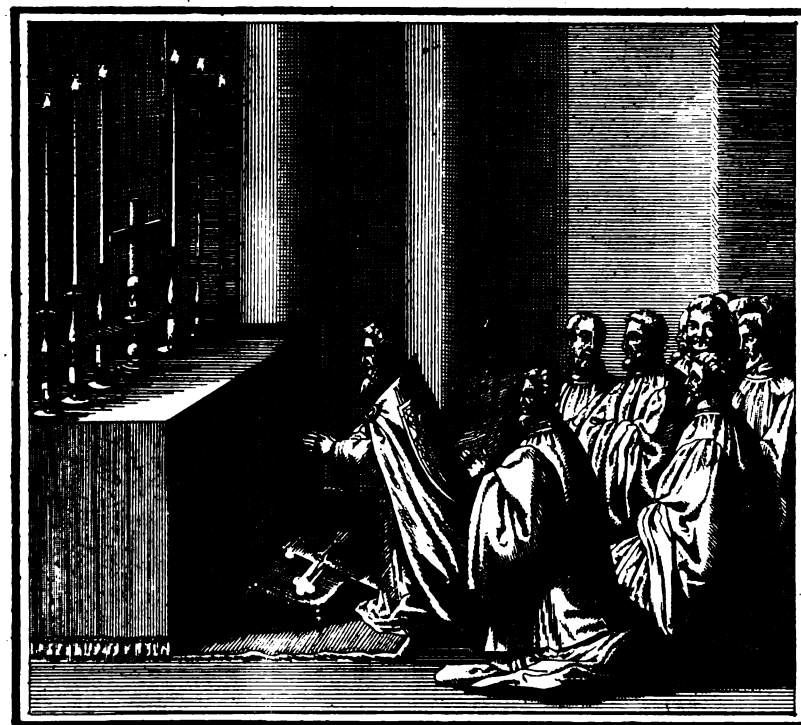
* *Piscara Praxis Cerem. Lib. II. c. ii.*



BENEDICTION des HABITS SACERDOTAUX.



BENEDICTION d'une nouvelle CROIX.



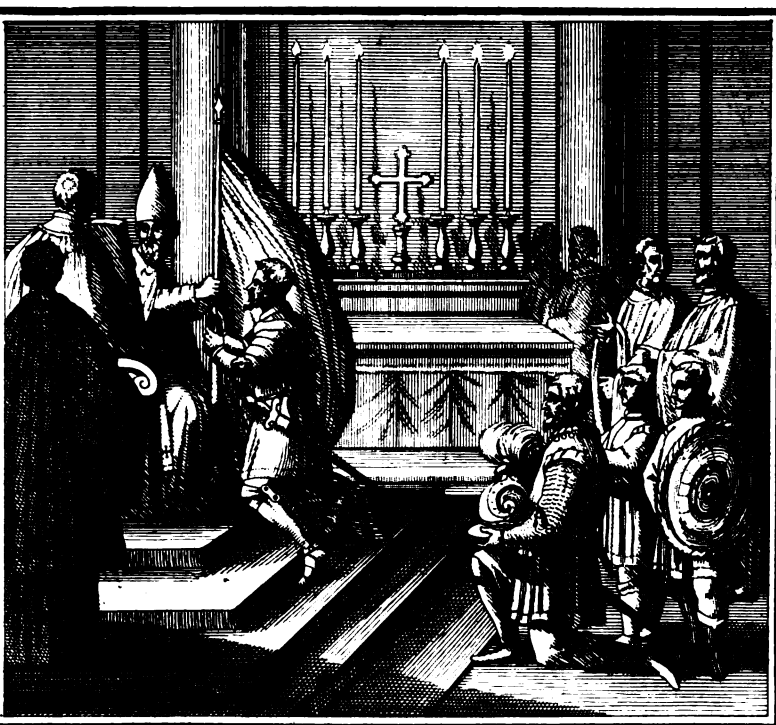
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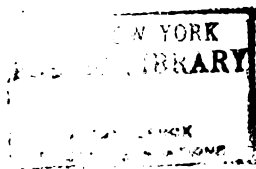
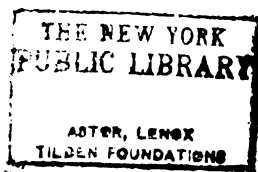
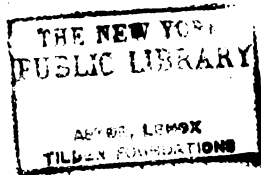
BENEDICTION du SOLEIL.



BENEDICTION d'un HOMME de GUERRE.



BENEDICTION d'un DRAPEAU.



As to the *bleffing fuch as are appointed for the holy war, as knights, standards, colours, &c.* all which are represented in this cut; these are the most remarkable circumstances in it. At the same time, the bishop blesses the new warrior, he gives him a sword, already blessed by his lordship by the asperion of holy water. The bishop, giving him the sword, exhorts him to employ it against the enemies of the church, and religion, in defence of widows, orphans, &c. after which it is put up into the scabbard, and the bishop himself puts it upon him. The soldier who all this while is kneeling, gets up, draws it, flourishes it three times in the air, then bringing it over his left arm. The bishop, that Gospel-warrior, whose arms are the cross and the breviary, all spiritual, then courageously takes the material sword, gives three soft blows to him who is to be the wearer of it, and admonishes him to be a "soldier of peace. After this, his lordship puts up the sword, gives the novice a gentle stroke, exhorts him to "watch, and lastly gives him the kiss of peace. The fellow soldiers of this newly initiated warrior put him on his spurs. The bishop has an "anthem sung, after which he rises from his seat, and again blesses him whom he has consecrated for the war, who kisses the prelate's hand, takes off his sword and spurs, and goes quietly home.

Standards and arms are consecrated by signs of the cross and sprinkling of holy water. We shall refer the *benediction of water, salt and incense* to the *dedication of churches*. Every one knows that before the sacrifice of the mass, the people are sprinkled with water, and that the bishop alone enjoys the privilege of taking of it himself. It is likewise poured upon the altar, upon the sick in the article of death, upon dead bodies in church yards, and upon the tombs of the deceased. To conclude, the devout always have some of it in their houses for their own use, to guard against thunder, and storms, and to keep off the effects of the Devils malice, who generally are concerned in the agitation of the air. There is nothing particular in the benediction of tapers.

The PRONE.

THE *Prône* or *sermon* is too considerable a part of service not to be here mentioned. Under the word *Prône*, *Alet's Ritual* tells us, we are to include the instruction given to the people concerning what is necessary to their salvation; the prayers of the church chiefly for the faithful; the publishing of festivals, fasts, bans of matrimony, sacred orders, marriages and other things relating to the discipline of the church. The *Prône* is after the Gospel, because this part of religious service is peculiarly designed for explaining the mysteries and word of God.

After the Gospel, the curate, whose business the *Prône* is, having bowed to the altar goes to the bottom of the steps by the epistle side, takes off his chasuble and maniple, puts on his cap, kneels down on the middle of the last step of the altar, and there offers to God the action he is going about. He then goes to the pulpit, but if there be none, performs the *Prône* at the entrance of the nave standing, and with his cap on; but whether in the pulpit or not, he must be seen by the congregation ², and in some place where he

¹ Or the Pope. This benediction is taken out of the *Roman Ceremonial*.

² We here interpret the word *miles*, soldier or warrior, which is its genuine signification, though it has since taken that of *knights*. Such as know the rise of knights, will not think it strange that we translate *miles* soldier.

³ *Esto miles pacificus.*

⁴ *Exciteris a somno.*

⁵ It begins thus, *speciosus formâ, &c.* Thou art the fairest among men, gird thy sword upon thy thigh, O thou most mighty.

⁶ At the entrance into all churches there stands holy water in vessels called *Benitiers*, holy water pots; a practice originally Heathen, but since made a part of the Christian religion.

⁷ Not to enter too far into the depths of erudition, in order to examine whether all such of the ancients, who spoke in public, always chose some rising ground for the theatre of their eloquence; or whether for want of desks and pulpits, they mounted upon turfs, or benches rather than stand upon the same ground with those they harangued; I say without entering into such enquiries, it must be agreed that all speakers ought to be seen by their audience, which cannot be without he is raised above them. This is the original of pulpits and theatres.

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he may be heard by them too. Before the instruction he bows to the cross, and likewise crosses himself^a. He next bows to the chief of the congregation and people. In *Italy* the angelic salutation^b goes before the exordium of the discourse, in *France*, after it. If whilst the instruction is reading, or the discourse repeating, the curate or preacher pronounces the name of Jesus, or *Mary*, he takes off his cap and bows. ^c In *Italy* he does the same thing, whenever the reigning Pope is named in the sermon. The instruction and sermon both conclude by the curate's benedictions to the people; but if he preach before his bishop or a superior clergyman, he asks his blessing before he begins his sermon.

Before the bishop or the holy sacrament solemnly exposed on the altar, the custom is to preach bareheaded. The angelic salutation is never used on *Good Friday*; in its stead the preacher kneeling^d addresses himself to the cross, which is on the altar, or on the desk of the pulpit in a prayer. After sermon, he shews the people the image of the crucifix, and has at such time on each side an acolyte in his surplice, with burning tapers in their hands. Many other particulars on this head may be found in the rituals, more proper for a curate's perusal than any other's.

As to the external behaviour, and the character of the sermons of such as are to preach the Gospel, it is well known we do not now live in the age of the *Barelettes* and *Menots*. There are now none of those fanatic extravagant preachers, who furnished the ^e author of *Herodotus's* apology with so many buffooneries. *France* has cleared itself of such filth; or supposing there were any country curates impertinent or clownish enough to fall into the excesses we have already hinted at; yet the *Bourdaloues*, the *Massillons*, the *Cheminais's*, and all those other excellent preachers, now dispersed over all parts of the kingdom, would invincibly prove in how much contempt those mean and unworthy creatures are held, who bring the Gospel into the scorn and derision of libertines, and dissolute persons. The decrees of the councils prescribe an apostolical gravity to preachers, and forbid every thing contrary to that decency, whereby a pastor ought to preach the Gospel. And yet *Italy* has not as yet been able to conform to this decency, so necessary to add a weight and authority to religion. Not only their sermons are full of points, puns and cold allusions; but their whole exterior is like that of a stage dancer. They are extravagant in their gestures, they strike with their hands and feet, rowl their eyes, and walk from one end of ^f the pulpit to the other with an immoderate and ridiculous vivacity. "Their finest sermons, says a celebrated ^g traveller speaking of the *Italian*, are those that raise the most laughter; and every order of monks has its particular manner." This traveller gives quarter to the Jesuits, but as to the Capuchins; "they always thun-

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tres. In the first ages of the church, the bishop instructed the people sitting or standing in a pulpit appropriated to himself alone. The preacher often stood upon the steps of the altar. Several curious remarks on this subject are to be found in *Ferrarius de Ritu Veteris Ecclesie Concionum*, Lib. III. The *English* editor thinks proper to acquaint the reader that this argument of pulpits is most learnedly and accurately handled in Dr. *Swift's* Tale of a Tub.

^a It appears from a passage of *Corippus*, a poet contemporary with the Emperor *Justinian*, that Christian Princes always began their discourses in public with crossing themselves. The doctors of the church did the same in their disputes against Heretics and Infidels; perhaps to drive away the Devil, whom the Pope exorcises in the person of those whom he reconciles to the church.

^b *Baudry Manuale Cerem.* The custom of repeating the angelic salutation before the sermon is not very ancient, if, as *Ferrarius* in the before mentioned treatise observes, *St. Vincent Ferrior*, who lived at the beginning of the 15. century, is the first who took notice of, or instituted it. It is thought that the blasphemies and heresies against the virgin *Mary*, the fruits of these latter ages, gave birth to it; tho' *Erasmus* ascribes it to a much less serious original; for he insists that it was introduced to ingratiate with the fair sex, in imitation of the Heathen poets, who invoked the muses at the beginning of their poems. Anciently care was taken to proclaim silence before sermon began, which was the dean's office, and the same was observed in the *Jewish* church before reading the sacred books. One of the Heathen forms on these occasions was *savete linguis*. According to *Ferrarius*, the church of *Milan* to this day, retain the ancient manner of commanding silence in pontifical masses. The orator or preacher often commanded the assembly's silence by a motion of the hand. We shall not enter into a detail of those signs, which were made in a different manner; but shall rather observe, that some lessons out of the Scripture anciently, as well as now-a-days, went before the instruction to the people, or the discourse we call the sermon. The *Jews* have always followed the same rule, as well as all Christian congregations, except the *Quakers*, as shall be hereafter observed.

^c *Piscara. Prax. Cerem. Lib. II. Sect. 2. cap. vi.*

^d *O crux, ave, spes unica, hoc passionis tempore, &c.*

^e In *Italy* the pulpits are very long, and proportionably wide.

^f *Henry Stephens.*

^g *Misson. Travels to Italy.*

“ der, adds he, and never preach but on terrible subjects, when it is not a day for buffoonery ---- they seize their own beards, clap their hands, and scream enough to fright one, &c. ---- The other day I heard a Carmelite, who was preaching to the repentant nuns of the holy cross, on the subject of *Mary Magdalen*, and who gave a full swing to his imagination. In order to raise a more exalted idea of the sacrifice, which his penitent had made of the pleasures of this world, he spent a whole quarter of an hour in painting her out as the most charming creature under heaven. Not one beautiful feature in the most perfect body was omitted, and he talked more like an accomplished painter, than a preacher.

The angelic salutation, as already has been observed, goes before the sermons of the *Italian* preachers: after which the preacher names his text, and if he then enters upon the subject arising out of the text, it is after a very immethodical manner; and almost always without troubling himself to connect it. Their sermons, however, are generally divided into two parts, the first of which is the more serious, and full of scholastic divinity, enough to set a *Frenchman* yawning; after which ^h comes the poor's collection. The second part, wholly ludicrous, and often nothing else but a rhapsody of tales and histories concerning the other world, is of more diversion than edification of the people; unless, so insipid an entertainment can be called the latter.

In *Italy*, there are seldom any sermons but in the time of *Advent* and *Lent*: but then God only knows what preparations are made by these preachers many months beforehand to shine out in all the beauty and pomp of eloquence; and indeed, the harvest of these labourers in the Gospel is most abundant. At all other times, sermons are rare in the parish churches, and nothing else is performed but the office, and masses without music. The fryars preach in their convents upon topics which we may call eternal; for they seldom lose sight of their founders or of some particular practices which they are fond of; such as the rosary, the scapulary, and St. *Francis's* girdle.

In some cities of *Italy* are itinerant preachers. They who have heard them, assure us, they pretty well imitate your jugglers and mountebanks, in their way of dealing out Gospel truths in their discourse, ^k of which they make a sort of sale to the people, after cooking them up with their buffooneries, according to the way of common quacks. A fryar, taking a large crucifix, that has been carried before him with a little bell, goes up into a moveable pulpit in order to deal out his ware, which is as pernicious to the soul, as the sophisticated drugs of a mountebank to the body.

The *Spanish* and *Italian* preachers, preach the Gospel in a manner at least as particular as the *Italians*. “ These, says the author of the *Delices de l'Espagne*, preach in the public squares and high streets; and if they have the least skill or genius, never fail of a numerous audience. Their manner is somewhat different from that of other nations; they particularly affect moving sinners, and to that end take great pains, and every now and then smite their breast, or face, and the whole congregation does the same thing. Some reserve their grand exclamations for the close of their sermons, and they who draw most tears are thought the best preachers.” This is the fragment of a sermon made on *Easter Sunday* by a *Portuguese* preacher, as given us by M. *Dellon* in ^l his travels,

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^k This is likewise the way in the Protestant churches in *Holland*, the preacher stops to exhort his audience to charity. The deacons go from row to row with purses tied to long poles, at which there is a small bell to wake such as sleep, or pretend to do so.

^l *Se ne viene in cotesa Città, says Loredano, il Padre Girolamo Olivi a far pompa d'Eloquenza nel corso quadragesimale.*

^k They traffic with these truths, as a mountebank with his Orvietan, and often rob them of some of their patients. These preachers methinks might be compared to the *Mimes* and *Pantomimes* of the old *Romans*, and their sermons to their *Atellani*. It is well known, that the *Mimes* did not spare their very Gods in their farces, nor the *Pantomimes* in their postures. Nor are we to learn that the Pagan theology was turned into ridicule by the *Atellani*, and it is probable the *Arlequinades* of the *Italian* Monks is a relic of that ancient taste. But as to the custom of preaching in the public streets or markets, it was practised among the ancient *Jews*, and it appears, that Christ himself practised it. A sermon preached in the open market, so touched the heart of St. *Nicolas Tolentinus*, that to do justice to truth, which he had all his lifetime loved, he was canonised after his death. The tree which served St. *Anthony* of *Padua* for a pulpit, is now shewn near *Padua*.

^l Tom. I. p. 459. Ed. of 1709. printed at *Paris*, tho' in the title page at *Cologne*.

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travels, and is very particular. " You know, said he, crossing himself, that this sermon is appointed for three reasons; the first is, to wish my auditors a happy *Easter*. " And, gentlemen, in order to comply with this duty, I wish you in general all sorts of " blessings and prosperity these holy days. The second motive is to demand the *Easter* " eggs, a present usually sent to the preacher at the end of *Lent*; and to the performance " of this article, I must exhort you ----- To conclude, gentlemen, the third reason " for this day's sermon, is, as you know, to give the audience a little diversion, who, " perhaps, are too much cast down and afflicted with the austerities and mortifications, " they have practised during *Lent*. In order to succeed herein, I am to tell you, that yesterday morning ----- I met a great tun-bellied fellow, who did not seem to be fasting, " &c." Such a discourse sure must rather move the audience's pity for the preacher, than their good humour: but may it not be copied from the curate of *Colignac's*? Or may not M. *Dellon*, exasperated at being so long ill used in the prison of the Inquisition, have carried things too far?

As to the preacher's voice and gesticulations, they are not the proper business of a work of this kind: and yet mode and custom have a share even in this. In *France*, they formerly coughed methodically in some places of their sermons, which cough, tho' certainly not Ciceronian, is noted as a perfection in the sermons of *Oliver Maillard*, a preacher of the 15. century. We shall say nothing ^m of the *French* and *Latin*, which appear in their turns in their oratorical discourses. *Rabelais* has very agreeably rallied ^o both the cough and interlarding of *Latin* with the *French*, in the impertinent harangue he puts into his *Janotus de Bragmardo's* mouth. Allusions, points and antitheses have been in vogue, rambling loose discourses have had their turn, a false and extravagant pathos attended with odd whimsical gestures has been cried up; burlesque and comic rants, rather than Christian flights were able to move the hearts of our ancestors: but now all these whims are despised and fallen to the share of the Capuchins. A plain familiar instruction, or a lesson from the Gospel accompanied with some reflexions in a popular style, without being low or creeping, would have a better effect, were not the ear tired with what was uniform; and it is this disgust which opens a way for the mode. This mode, it is true, is often supported by the preacher's ambition, whose general motive to eloquence, as well as to the pains he takes in the conversion of souls, is no other than reputation and establishment in the world.

The devotion of the audience too has a strong tincture of mode and custom in it: this same mode, indeed, has no great chance for being universal, as mankind cannot find the secret of reconciling the art of *fearing God*, with that of *making a fortune*; and yet there are countries we see where the people safely and without being called to any account mingle devotion and passion. Strict and faithful observers of the customs settled among them, according to which, they who follow the injunctions of the church are esteemed good Christians, in other respects they stab, or devoutly poison their enemies. The very priests themselves, having made an end of their prayers, hasten to shew their good breeding and gallantry to some *Signora*. On the other-hand, devotion is not the custom where freedom of sentiments is established: but becomes so whenever a worn out debauched Prince takes it into his head to reform. A Prince who affecting devotion, shall fill his palace with crosses, breviaries and rosaries, who will not give audience till he has said his prayers before some image; nor sign any orders till he has signed himself with the cross, and sprinkled himself with holy water: Such a sovereign would soon see his court grow most holy, at least in externals; tho' otherwise perhaps extremely vicious, their devotion being the effect of complaisance or imitation. Examples of what we here advance, are easy to be found in private families. The master of a house, who has no other recreation than what he finds

^m This was still in use at the end of the 16. century, as may be seen in the sermons of *Maitre Jean Boncher*, a famous partisan of the league. There is not only *Latin*, but *Greek* too in them.

^o Book I. chap. xviii.

finds in his piety, is sure to make his house a nursery of devotees. The family, brought up to look on every one that bears any relation to this world with horror, most charitably condemns all such as shew any concern for the things of it. They pass all the time they can steal from business in masses and prayers, and as if the size of every thing instrumental to their devotion augmented it, their prayer books, their chaplets, their crucifixes, and their whole ghostly equipage, very much exceeds those of others; but their piety being no more than a habit, is also found to fall infinitely short of that of the most lukewarm Christian.

DESCRIPTION of the ALTAR, and of what is required for keeping it in due Order.

THE descriptions we have already given of the Pope's chapel, masses, crosses, &c. likewise require we should give one of an altar: after which we shall go on to churches.

The altar must be of stone, according to the holy canon, it being to represent Christ, the foundation stone, the spiritual building, which is the church of the faithful. A saint of the first order, St. Charles Borromeo has declared, that for want of stone, it must be built of brick at least; and it is the bishop's business to consecrate it. The table of it must be of one single stone, and the body filled up with brick-work or supported by pillars, to which there must be three steps to go up to it, either of stone or brick covered with a carpet. The clerks are to take care to cover the table with a *chrismal*, whereon is to be laid a fine cloth as white as possible, to the end, that *all things may be done with decency and order*, according to St. Paul's command to the *Corinthians*. All this must be observed with the greatest exactness in regard to the high altar, where Christ's body is generally kept, and to adorn and take care of this high altar, two of the most able clerks shall be chosen, who are never to approach it but in surplices. As soon as they shall be within reach of it, they are to kneel, adore the holy sacrament, and say some ejaculatory prayers. When the altar ornaments are to be changed, the following rules are to be observed. Before the new ones are put on, the circeloth called the *chrismal* must be taken off, the carpet must be spread upon the fore-part of the altar, and the table cloth and other linen that has served must be neatly folded up: all which must be locked up, and then the clerks must sweep off the dust which happens to be on the altar with a brush. They shall next put on the covering designed for it according to the day, and this to be so adjusted as to form a cross in the middle; and three table cloths shall be laid over it, one of which must hang down to the ground all round the altar, the two others not to be so long. The whole to be blessed, crossed, and sprinkled with holy water. The same formalities are to be observed in regard to the tabernacle of the altar, to the pyx, to the box wherein the host is locked up, to the corporals on which they consecrate, &c. and for the glory of God, care must be taken to add every thing of the greatest value to the ornaments of the altar. We

* *Rabelais* has given us a genuine and humorous description of these false devotees, in the character of his *Gargantua*. "After a good breakfast, he went to church, and they carried to him in a great basket, a huge breviary weighing what in grease, clasp, parchment and cover, little more or less than one hundred and six pounds. There he heard six and twenty or thirty masses; this while, to the same place came his mat-tin-mumbler, muffled up about the chin, round as a hoop, and his breath pretty well antidoted with vine-tree-syrup. With him he mumbled all his *Agnus's*, which he so curiously thumb'd and finger'd, that there fell not so much as one bead of them to the ground. As he went from church, they brought him upon a dray drawn by oxen, a confused heap of *Pater nosters* of *Sainte Claude*, every one of the bigness of a hat block; and fauntring along thro' the cloisters, galleries and gardens, he riddled over more of them, than sixteen hermits would have done, *Lib. I. ch. xxi.*

† Taken word for word from *Piscara*, Prax. Cer. Lib. I. Sect. 3. cap. i. Lib. II. Sect. 1. cap. i. Ed. of Venice in 1681.

‡ Cardinal *Bona* carries the original of altars very high, for he makes no doubt but *Adam* was the inventor of them. *Rerum Liturg.* Lib. I. cap. xx. It appears, they were established among Christians from the earliest ages of the church; but it is not known whether they were of wood or stone. The inventing the latter is ascribed to S. *Sylvester*, but without good proof. *Piscara*, Ibid.

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We just now said, that the ornaments were changed according to the solemnity of the day. Altars are likewise set out with natural and artificial flowers according to the season.

The dust ^c must every day be swept off the altar. And the carpets well beaten by the clerks at least once a week. When the clerk who sweeps the pavement of the *Presbyterium*, comes near the holy sacrament, he must be bareheaded.

The tabernacle of the holy sacrament is placed upon the altar. Neither gold, silver, nor jewels are spared on it, and the most splendid and magnificent productions of art contribute to its lustre; but the chief and first care must be that the Eucharist be not exposed to any moisture. Tapers are set on the right and left side of the tabernacle, which must be of white wax, except at all offices for the dead, and the three last days of Passion-week, when they are of yellow. We have already spoken of the *canopy*.

On the altar must be a crucifix in relievo neatly made, tho' there be one upon the *tabernacle*, and a cross painted or carved on the door of the *tabernacle*. The crucifix must be so placed as to have its foot as high as the top of the candlesticks, and appear quite above them. It would be impertinent to tell the reader that it must be blessed as well as the cross and images. The candlesticks must be of an ecclesiastical figure, that is, different from such as are used in private houses.

Upon every altar there must be a copy of what is called ^c the *Te igitur* or canon, the letters of which must be written pretty large, that the priest may read them with ease: this must be at the foot of the crucifix.

We shall say nothing of the *burette*, or crystal bottle for the wine and water, the basin, or napkin used at the *lavabo*, after washing the hands, nor of the golden hook on the epistle side for holding the priest's cap; but we must not omit the little bell which is to be rung at the *Sanctus*, and the two elevations. The clerk must tinkle it twice at each *Sanctus*, and nine times at each elevation, that is thrice when the priest kneels down, thrice at his elevating the host, and thrice at his setting it down upon the altar; and the same must be done as to the chalice.

Before every altar must be a ballustrade of either iron, marble, or wood to separate the people, or to keep them off from the altar.

On each side ^a the altar, and before the last step must stand a taper in a silver candlestick, if the parish be rich enough to afford it, this is for doing honour to the sacrament at its elevation: three, or sometimes even five lamps are hung up before it ^w to give light to it.

The great or high altar is to be ^a twelve spans long, from above the foot four spans and two thirds high, and from the steps to the edge four spans. The foot must always be of some hard polished wood.

The portable altar or sacred stone, which is instead of a consecrated altar, must be of hard stone or marble, wherein must be a sepulchre, or small cavity in the middle of the side before, in which are the relics of saints and martyrs put, and sealed up by the bishop; should the seal break, the altar loses its consecration.

^c Id. Ibid.

^c The *Te igitur* is the beginning of the canon of the mass. It is a fine prayer addressed to God only, the first person in the Trinity; it is also called the *secret prayer*.

^a Both Epistle and Gospel side.

^w In noted churches, the custom of hanging up lamps before the holy sacrament is taken from the *Jews*.

^a Small altars are to be from nine to ten spans long, two spans two thirds high, three spans and an half broad. It is enough for these altars to have a foot without steps, which must be four spans wide, and three quarters of a span high. It must jet out beyond the altar a span and half on every side if there be room. On these altars must stand a gradin of a span in height and breadth.

The sacred VESSELS of the ALTAR, &c. The CORPORALS, PALLS, PURIFICATORIES, PURSES, VEILS, and other ORNAMENTS of ALTARS and CHURCHES.

WHAT we have said concerning the altar would be imperfect, were we not to give some account of the vessels, and other instruments annexed to it, for the ornament and ceremony of the service, or for preservation of the Eucharist.

† Both the one and the other raise the soul to the contemplation of heavenly objects, and engage it to bless and praise the Deity. In these terms a *Roman* prelate expresses himself, at the same time adding, that the forming and construction of these things is an *act of worship*.

No layman must be allowed to use any sacred utensils. It belongs to the clergy alone to handle them, a custom borrowed from the *Jews*.

The chalice must be either gold or silver, whereby we may lay it down as a rule, that the Christian church is rich. The subject of chalices gave *Boniface* bishop and martyr a hint we shall give the reader in the 2^d notes. This prelate found very little edification in the looseness of the clergy of his time. * In the infancy of the church the chalices were made of wood: and indeed, the church itself was nothing more than a bark of fishermen. Afterwards, they were made of glass or marble, but at last of silver or gold. The chalices must be consecrated by the bishop, as well as the patens, nor must the insides only of them be consecrated. ^b The general height of chalices is nine inches for the small, and eleven or twelve for the large.

The paten must be of the same matter as the chalice, and its use is to hold the consecrated host; ^c it must be proportioned to the size of the chalice, that is, be about six or eight inches diameter.

The pyx for holding the holy sacrament must be at least of silver gilt within, and its foot must be half a span high. The height of the cup must be answerable to its width, and the bottom of it have a gentle rising to take out the wafers with the more ease when there are but few in it, and to be the more conveniently cleansed. They are not to remain too long in the pyx without cleaning it, for fear of their growing mouldy: ^d so that it must be cleaned once in eight days at least. We omit particulars of a more minute consequence in the description of the pyx. Its common height must be nine inches, three for the cup, and six for the foot. A veil in form of a pavillion, made of a rich white stuff, with a fringe round it, must cover this precious repository of the wafers.

There must likewise be a box for carrying the communion to the sick, made of silver gilt within, when it is to go far; and in places difficult of access, it must be put into a white silk purse, and hung about the neck. The box and pyx must be blessed. There must be another box for large wafers, round, and something bigger than them; and

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[†] *Casalius* de Vet. Christ. sacr. Ritib. cap. xxxiv.

² *Quondam sacerdotes aurei ligneis calicibus utebantur, nunc e contra lignei sacerdotes aureis utuntur calicibus.* This thought is prettily expressed in the following *French* verses.

*Aux tems passés au siècle d'or,
Crosse de bois, Evêque d'or;
Maintenant, qu'ont changé les Loix,
Crosse d'or, Evêque de Bois.*

^a *Casalius*, &c. cap. xxi.

^b *Alet's Ritual*.

^c *Ibid.*

^d *De septimo in septimum diem mutetur ne forte diu servata mucida fiet.* Vide *Casalius*, &c. *Alet's Ritual* says, the wafers must be changed every 15. days, and care taken that those put into the pyx be fresh made.

this may be made of silver, tin, pastboard, &c. lined with white taffeta within, and set off with some rich silk without. Into this box must be put a round leaden plate, covered with taffeta, that the wafers may be in a readiness. These wafers must be kept neither in too dry, nor too moist a place. Nor must such as are too stale be used.


^c The sun for exposing the holy sacrament must be silver, the height of the foot of the smallest must be a span. This sun must have two crystals of the third part of a span diameter, or more, that a large wafer may the more conveniently be put between, and this must be set in a little half moon of silver, but always gilt. One of the crystals must be fixed to the sun by a small chain, like the case of a watch. Over this sun must be a cross.

^d The thurible may be silver or pewter, but with four chains. Two thuribles are never used but in processions of the holy sacrament. The navet is of the same metal with the thurible.

The incense used at church must be of a fine smell, a little broken before it is put into the navet, but not into powder.

The holy-water-pot must be silver, pewter or tin, the sprinkler the same or wood, with hog's bristles, or woolf's hair twisted round it; and at the end of it a hollow knob with holes, in which must be enclosed a small sponge. There must be two vessels of pewter, delf, or earthen ware, for washing the corporals, palles, purificatories, and chalices. In the place where the wafers are made, must be another pewter or earthen-ware vessel, to be applied to this single use.

^e The peace-instrument must be of gold, silver, or embroidery, with some godly image of the crucifix, or other mystery. It is to be half a span high, something less than an inch broad, ending in an half round at top. On the back side must be a small handle to hold it by, to which must be fixed a veil of the colour of the office of the day to wipe it with.

^f The corporals must be of fine white linen, not too thin, nor sewed, and without lace. But if there be a lace, it must be very narrow within ~~two~~ ^{two} fingers breadth of the edge that comes forward. In that part where the priest generally kisses the altar, shall be placed a small cross made of white silk or thread in this form . The corporals must be so folded that all the ends may be within side, and not appear, &c.

^g The *Palles* must be of the same linen as the corporals, and must be lined with pasteboard between the two linens; upon these must be neither embroidery, cross, nor image, nor any lace round; but four small tassels only at the four corners to hold them by. They must be blessed with the corporals, and none under a sub-deacon can touch them.

^h The *Purificatories* are of linen, and two spans long. They are folded three double. In the middle of them must be a small blew thread cross.

ⁱ The outside of the *Purses* for the *Corporals* is made of the same kind of stuff as the other ornaments, but the inside is lined with fine white linen, with a strong pasteboard between. These purses are a span wide, fastned by a button and loop, and have a cross of about three quarters of a span long, embroidered on the outside.

The *Veil* of the *Chalice* is made of silk, and of the same colour as the rest of the ornaments, three spans square, without any cross or other figure.

^m In

^c *Alet's Ritual.*

^d *Id. Ibid.* This is the allegory which *Germanus of Constantinople* has found in the thurible. It represents, as he says, the human nature of Christ. The burning of the perfume is his divine nature, and the perfume itself the Holy Ghost. Happy the man born for making such ingenious and useful discoveries! The incense is the symbol of penance, of the preaching of the Gospel, and of the prayers of the faithful. It represents the virtues and good works of the Saints. The thurible is likewise the image of Christ's body; *S. Austin* tells us so. These and many other allegories are more than convincing, that perfumes ought to be used at church in honour of the Deity; and *S. Ambrose* very wisely observes, that an angel appears at this ceremony.

^e *Alet's Ritual.*

^f *Id. Ibid.* The use of corporals is said to have been prescribed by Pope *Eusebius*, or by *Sylvester I.* This represents the sheet wherein our Saviour's body was wrapped after his death, and for this reason can be made of nothing but linen. Vide *Casalius de ritib.* &c. chap. xxxiv. We shall pass over the many mysteries contained in the corporals; but *Casalius* may be consulted hereon.

^g *Alet's Ritual. Piscara Prax. cerem.*

^h *Alet's Ritual.*

ⁱ *Id. Ibid.*

^m In churches where the solemn office is performed, there must be veils for the sub-deacon for holding the paten at high mass, of ten spans long, and as wide as the filk, of the four colours, that is, ⁿ white, red, green and violet. There must be none black, for they are never used at masses for the dead, nor on *Good Friday*. These veils must be white filk edged with lace, &c. *Alet's Ritual* adds, that in the most noted churches there must be another veil of the same size, white and more costly, to put on the shoulders of the officiating priest, when he is to carry the host in procession; and in the parish church a canopy likewise under which the holy *Viaticum* is carried to the sick. This canopy must be five or six spans long, and four or more wide, and of white filk. The vallant must be a span and a half deep, reckoning in the fringe, and these two of white filk. There must be two poles of five or six spans long to carry it with, covered with the same filk as the canopy, unless they are painted or gilt. He that carries the holy sacrament in procession, is superior to him who carries it to the sick.

There must besides ^o be veils or covers to the crosses and images in passion week. These must be of camlet or some other stuff of violet colour, but without figure, image, cross or other instruments of the passion.

In every ^p parish church should be a banner of a colour suitable to the patron of the church, which must be nine or ten spans high, and six long; in the middle of which the patron is to be embroidered. This banner must be of satin, damask, taffeta or camlet lined with linen, or a light stuff with a filk border and a fringe. The pole of it must be a ^q cane and a half long.

We shall say nothing of the mass book, the use of it is sufficiently known, as well as that it contains the prayers and lessons used in the devotion of the altar. They who believe the *constitutions of St. Clement* to be genuine, make no doubt but *St. Peter* was the institutor of the mass book, and recommended the use of it to *S. Clement* his successor.

Having now spoken of the sacred vessels of the altar and their several uses, it would be unnecessary to take notice of the attention its ministers ought to shew to the holy sacrament. This falls not within our province, and besides, the care taken of the ornaments belonging to those vessels, the precautions used in keeping them neat and clean, by consecration, and other religious methods, all these should be considered as so many proofs of respect paid the Eucharist. If *Calvin* have robbed the holy sacrament of all its splendor, it was because he looked upon the bit of bread given to those of his sect as nothing more than a type or sign; but the catholics think they ought to clothe the body of the King of Kings, in the most costly and pompous ornaments. The faithful of the ancient church, when they travelled, often carried the Eucharist about them, and kept it in ^r their houses. However, there are in those practices, ^s things which seem contrary to that notion which the church orders Christians to entertain concerning the holy Eucharist.

^m Id. Ibid.

ⁿ The reason for these colours has been already given in the *Dissertation on Religious Worship*, and in this Dissertation likewise, p. 291. Vide *Casal. de Vet. Christ. ritibus*. ch. xxxiv.

^o *Alet's Ritual*.

^p Id. Ibid.

^q A measure in *Languedoc* and *Provence*

containing about an ell and two thirds.

^r It may be said, that Christians were on these occasions betrayed into prophanation by an excess of piety. It was certainly one, for instance, the setting the Eucharist on a corps, and burying it with it; and yet this was formerly practised.

^s Was not setting the body of *Jesus Christ* on the stomach of a dead body buried, or dividing the holy wafer, as did *St. Basil*, in order to let part of it into the grave with him, was not this, I say, burying the living with the dead? No solid reason can be given for such a practice.

BENEDICTION of the FIRST STONE of a CHURCH, which is building.

THE congregation of the faithful, and the place where they meet are both called the *Church*. The latter is a place appropriated solely to religious worship, the most essential part of which, as well as the most agreeable to God, is prayer, meditation, contemplation, and the elevation of the heart to the supreme Being. These qualities are essential to Christianity, which professes to adore God in Spirit. Thus the name of *Church* must be confined to Christian assemblies, and at the same time to their temples.

* Before a church be begun, the bishop's consent must be obtained. It is he who fixes the place, the space, the revenues of it and its ministers, the fund to be settled for lights, ornaments, and maintenance of it. It is he who plants the cross on the ground of the new designed church, and lays the first stone; or at least, if he does it not immediately himself, it is with his good pleasure and consent, that some inferior clergyman performs this sacred office. The day before the stone is to be laid, a wooden cross must be set where the altar is to stand; and the next day a square, angular stone is to be chosen; which is to be the first and foundation stone of the building. In order to perform this ceremony of benediction, the Pontif, if he be at *Rome*, and will discharge this religious duty, shall have on his *rochet*,^{*} and other robes suitable to the solemnity of the action: but an inferior[†] ecclesiastic must, besides the *surplice*, have on the *amict*, the *albe*, the *girdle*, the *white pluvial*, and *plain mitre*; and hold the *pastoral staff* in his left hand. Thus equipped he must go to the ground designed for the new church,[‡] and there bless the salt and water. He begins with the salt, to which he says; *may it be exorcised by the living God, &c. to the end that being thus exorcised for the salvation of such as believe, it may procure health of body and mind for all such who shall take of it, and may have the virtue to destroy the malice of Satan.* After this, the Pontif takes off his mitre, and pronounces the benediction over the salt. He then puts on his mitre in order to exorcise the water, that like the salt it may be capable of destroying the power of the Devil and his angels, and goes on with the ceremony, as he had before done as to the salt. These two benedictions ended, he puts the salt into the water in the form of a cross, says prayers suitable to the occasion, takes his mitre, and causes an[§] anthem, and the *lxxxiii. Psalm* according to the *Vulgate*, to be sung; and all the while, the celebrant with his mitre on, sprinkles the spot of ground where the cross stands. As soon as the *Psalm* and *Anthem* are over, he turns himself towards the place he has been sprinkling with holy water, takes off his mitre, and addresses himself in a prayer to God, under the direction of the saint to whom the new church is to be dedicated, after which, once more taking off his mitre, he blesses the stone. This benediction is succeeded by prayers, and the prayers by sprinkling the stone. The sprinkling performed, the celebrant makes several[¶] figures of the cross in the name of the Father, Son, and holy Ghost on the stone with a knife. An *Oremus* and some *Litanies* follow, after which the celebrant, who before was on his knees on a carpet spread on purpose, rises without his mitre, and repeats a prayer turning towards the stone. In the mean while, the mortar is preparing, and when ready, the celebrant again puts on his mitre beginning an anthem, the subject of which is the stone which *Jacob* laid for a monument when journeying

* *Pontif. Rom.* Part II. According to the holy canons, no church or chapel is to be built without the authority and command of the bishop. He must mark out the ground, the entrance, &c. *Alet's Ritual.*

† The *Pontifical* says *Religiosus*.

‡ This Blessing of the salt and water is what is constantly practised.

§ Of which this is the purport. *Set, O Lord, a mark of salvation on this place, nor suffer the destroying angel to enter it.*

¶ He signs the stone on every side with a cross, so that it has six. *Vide Alet's Ritual.*



La Consécration du SEL et de l'EAU, pour bénir la première PIERRE.



Benediction du TERRAIN où l'on doit bâtir l'EGLISE.



L'EVÊQUE va poser la première PIERRE.



L'EVÊQUE bénit les FONDEMENTS de l'EGLISE.



B. Picot, sculp. de 1722.

L'EVÊQUE fait l'ASPERSION de l'EGLISE, par de hors.



L'EVÊQUE fait le Signe de la CROIX, à la Porte de l'EGLISE.

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ing in the desert; after which follows the cxxvi. *Psalm* according to the Vulgate. To conclude, the celebrant with his mitre on touches this foundation stone with his sacred hand, and lays it in its place, * thro' faith in *Jesus Christ*; and still as the mason fastens the stone with mortar, the celebrant takes care to sprinkle it with holy water, saying to God, * *Thou shalt cleanse me with byssop*, &c. after all this, the l. *Psalm* according to the Vulgate is sung.

Whenever a bishop, or priest by his order, goes to bless a stone, he is to walk with two clerks in surplices before him, one of which carries the ritual, and a small vessel with salt; and the other a vessel with fair water and the sprinkler. One of the clergy carries the cross between two taper-bearers.

BENEDICTION of the FOUNDATION of a CHURCH.

THE *Psalm* ended, the celebrant walks with the sprinkler in his hand all the way sprinkling the foundations of the church to the right and left. This ceremony is performed with the same formality as the benediction of the first stone; and all the time he is sprinkling, an anthem, and part of the lxxxvi. *Psalm* is sung. When a third part of the foundations are consecrated, the anthem is repeated. The bishop takes off his mitre, says an *Oremus*, once again resumes the mitre and anthem, and sprinkles another third of the foundations. Then follows a prayer, then an anthem, and the cxxi. *Psalm*. For the last third of the sacred building follows a third asperision, the anthem is again sung, another prayer said, and the bishop begins to sing *Veni Creator*, and kneels whilst the first verse is singing; but rises at the second, and stands uncovered to the end of that hymn, after which the celebrant begs of God, that the holy Ghost would vouchsafe to dwell in this holy place, that this house of devotion may remain inviolable, and that he would think it worthy of the enjoyment of his favours, &c. One of these favours is doubtless, that the pious Christian may contribute to build it by his liberality. Then the celebrant with his mitre on, sits down and exhorts the congregation to contribute largely. This exhortation closes with a blessing, and a present of indulgences from the Pope.

The DEDICATION of a CHURCH and ALTAR.

IF possible, a *Sunday* or holy-day must ^b be chosen for ^c this ceremony. The arch-deacon, is to give notice of the dedication to the clergy and inhabitants of the place, that on the eve of it they may fast. In the interim, ^d the relics, ^e to be put into the altar of the new church, are preparing. They are put into a decent clean vessel together with three grains of incense. To this is added a piece of parchment whereon is set down, " that such a day of such a month and year, the church of * *,

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" and

^a These words are the beginning of a prayer he then says.

^a *Asperges me, Domine, byssopo, &c.*

^b Taken out of the *Roman Pontifical* and *Alex's Ritual*.

^c If by dedication is understood the consecrating a certain house to God by prayer, it may be looked upon as very ancient, and established by the apostles themselves. But as for all the train and implements of the ceremony, this no doubt began when the church was freed from the persecution of its enemies, and still grew with the prosperity and worldly mindedness of its ministers. We shall here observe, that the Christians at first built their temples as like as possible to that of *Jerusalem*, but afterwards gave them the form of a cross in remembrance of our Saviour. Vide *Bona*. Lib. I. c. xx. *Rerum Liturgic.* and *Casalius*, &c. c. xxxiii.

^d This is done on the eve of the dedication.

^e It is pretended, that the custom of putting relics under the altar owes its rise to the veneration of the Christians to the church-yards and tombs of martyrs. When the Christian church triumphed over Paganism, the first temples were built in such places, and, as it were, over these faithful defenders of truth. The *Roman* church was the first that observed to place relics under the altar; and the practice must be ancient, since S. *Ambrose* and *Prudentius* mention it, yet notwithstanding it might be first owing to chance. For tho' assemblies were held at the tombs of martyrs, very likely it might not be for their sakes, but because they were there secure from the rage of the Heathens. But however that might be, it was afterwards ordained, that they who should consecrate any church without having first provided it with relics, should be deplored as transgressors of the traditions of the church. Vide *Bona*.

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“ and its altar were consecrated by bishop * *, that there are relics under the altar of
 “ the church, and that all pious Christians who shall visit it, will obtain indulgences,”
&c. The vase where the relics lie must be sealed up and placed in a very clean place.
 Two tapers must be kept burning continually before them. There are other circumstances to be observed on this occasion, which may be seen in the rituals.

The following inventory contains what is necessary for the dedication of a church and altar.

A small vessel containing the holy chrism.

Another with the π consecrated oil.

Two pound of incense or powder.

A thurible, navet, and spoon.

A vase for live coals.

Another with ashes.

Another with salt.

Another with wine.

An hyssop-sprinkler.

Some napkins or towels of coarse cloth, to rub the altar table.

A cire-cloth to lay over it.

Five little wax-crosses.

Some wooden spatulas to scrape the places of the altar burnt by the incense, and wax of the candles.

A vessel for these scrapings.

Lime, sand, and brick-dust for making the cement, designed for closing up the place where the relics, *&c.* lie.

Two burning flambeaux or tapers to be born before the celebrant.

A bason with water for washing the celebrant's hands.

Napkins to wipe them.

Crumb of bread.

Two pound of silk to rub the crosses made by the celebrant with the chrism upon the church walls, and round the altar.

Two vessels for holy-water.

All these several things are necessary, we have borrowed them from the *Roman* pontifical, and the reader will immediately see to what use they are all designed.

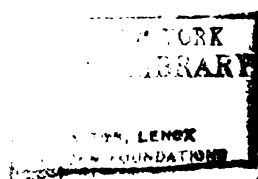
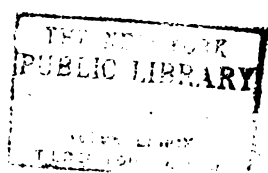
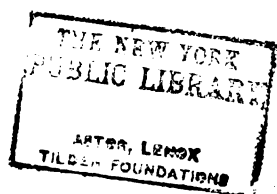
Before the dedication is begun, care is taken to have three crosses painted on each of the church walls at a reasonable height; over each of which twelve crosses must stand ^a a candle of an ounce weight. We must not omit that the sexton must have a ladder ready for the use of the celebrant; that the holy-water-pots be clean, and every thing that might cause any hindrance be removed all round the church, that the consecration may be performed with all requisite regularity.

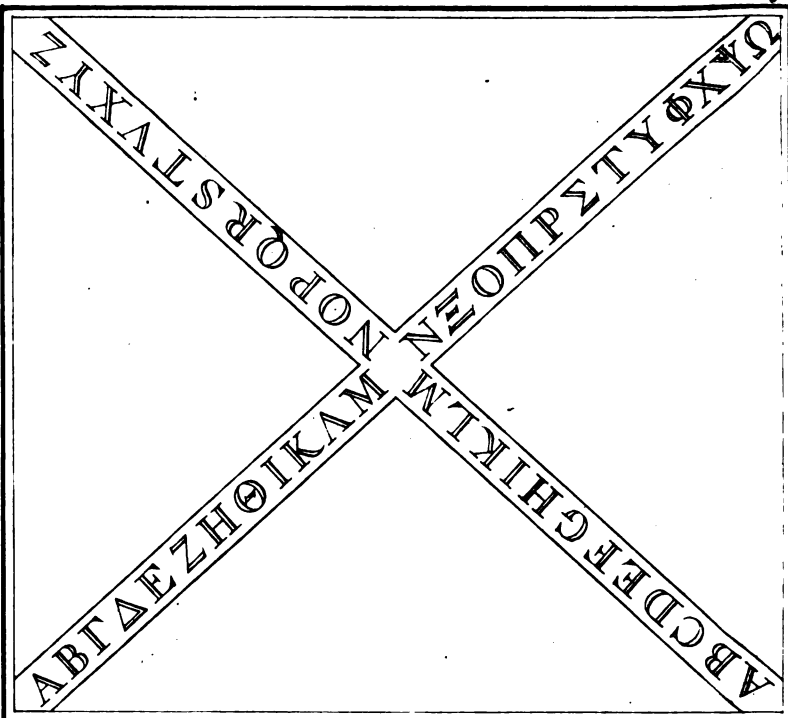
On the morning of the day designed for the ceremony, the bishop appears in his pontifical robes, and orders the twelve candles already mentioned to be lighted up. He then goes out of the church, and makes every body do the same, except one single deacon who remains shut up in the church, dressed in his amict, albe, girdle and stole. The bishop goes to the place where the relics have been put the day before. There he in a low voice begins the seven penitential Psalms, and an anthem without Litanies, all the while putting on his amict, albe, white pluvial, *&c.* The rest of the clergy present are in their robes. After the seven Psalms, the bishop with his ministers goes to the church door, and taking off his mitre, begins an anthem, which is generally followed

^f For example, under a tent or pavillion at the entrance of the church.

^g *Oleum Catechumenorum.*

^a These twelve candles represent the preaching of the Gospel, the light of it dispersed all over the world by the twelve apostles, and the attention which pious Christians ought to give to it.





L'EVÊQUE écrit L'ALPHABET sur la CROIX de CENDRES que le SOUSDIACRE a fait. || FIGURE de la CROIX de CENDRES qu'on a tracé sur le PAVÉ de L'EGLISE.



L'EVÊQUE fait la CROIX avec de L'EAU BENITE au milieu de L'AUTEL. || L'EVÊQUE ASPERGE le PAVÉ de L'EGLISE avec de L'EAU BENITE.



On porte les RELIQUES en PROCESSION dans L'EGLISE. || L'EVÊQUE enferme les RELIQUES dans L'AUTEL.

ed by an *Oremus*. He then leans upon a chair set there for that purpose on a carpet, whilst the Litanies are singing; whereupon he blesses the salt and water, sprinkles himself and assistants, and orders them to begin to sing. As soon as they have begun, he again puts on the mitre, and makes the tour of the church beginning to the right, before him walking the sub-deacon with the cross between two ceroferaries, together with the clerk carrying the holy-water-pot. As he goes along, he sprinkles the church wall above and below, in the name of the holy Trinity. All the while ¹ the bishops assistants bear up the two sides of his pluvial, and he that carries the holy water, is to observe to walk a little before him on his right side; that the bishop may take the holy water when it is required.

Being come back to the place they set out from, and the anthem being repeated after the Psalm, the celebrant still standing and uncovered, says *Oremus* turning towards the church door. The first assistant says ² *flectamus genua*, upon which they all kneel except the celebrant, the cross and taper-bearers. Then the other assistant says *levate*, and they all rise with him. This spiritual exercise is not easily learnt upon account of the many and different *evolutions*, wherefore all the ceremonies of the church are performed *Ritual in hand*. We ask quarter of the Christian reader in favour of the comparison we have just been making; it being no offence to the essentials of religion. The prayer which in the pontifical follows the *levate*, is very much in the mystic goôt. As soon as it is over, the celebrant puts on his mitre, and going up to the church door strikes it with his pastoral staff pronouncing ³ the *attollite portas, & introibit rex gloriæ*. The deacon, who remained shut into the church, asks who this *King of Glory* is, to which the bishop answers, that it is *the Lord God Almighty, the God of armies*. Is it in order to condescend to human weakness, or as *Charron* expresses it, ⁴ *because it is allowable to play the fool with young children*, that a ceremony is practised, which seems to have no manner of footsteps of the apostolic spirit in it: Whoever invented religious ceremonies plainly saw, that in matters of religion, human understanding was incapable of any thing grand or sublime.

The bishop, having gone round the church on the right, does the same on the left, sprinkling the outside of the walls as high as himself. The anthem and prayer are different from the others. The same ceremony goes on, except that after the deacon in the church has asked who is the *King of Glory*, the clergy and bishop both answer, ⁵ *it is the Lord Almighty, he is the King of Glory* and that they all together cry out thrice ⁶ open. The bishop crosses the door at the same time repeating ⁷ a verse in Monkish Latin, which however does not the less confound the Devil and all the powers of hell. The sense of this verse is that all the Devils must scamper off at sight of the sign of the cross. At length the door being opened, the bishop goes in, followed by his ministers alone, the people remaining without, except a mason or two, who are to close the sepulchre where the relics lie, and fasten the altar table with mortar. At going in the bishop says, *peace be in this house*, to which the deacon answers, ⁸ *when thou shalt enter into it*. Whilst words suitable to this wish are singing out of the Scripture; the bishop advancing towards the middle of the church, begins the *Veni Creator* on his knees and bareheaded, with his face towards the high altar. Then one of the sub-deacons takes ashes, sprinkling them on the pavement in form of a cross, in the manner prescribed in the pontifical and represented in ⁹ the figure. Next the Litanies are sung, wherein is twice

¹ *Alet's Ritual*.

² *of glory may enter in, Psalm xxiii.*

³ The pastoral staff with which the bishop knocks at the gate, represents the sacerdotal power communicated by Christ to his disciples, and which their successors have increased by those arms which religion has furnished them with. The blows given upon the church door, teach us that heaven, earth and hell, must all yield to the authority of Christ's vicar. We are obliged to *Casalius*, ch. xxxiii. *de ritibus*, &c. for this explanation.

⁴ *Ecce Crucis signum, fugiant phantasmata cuncta. Pontif. Rom.*

⁵ This is admirable when considered only as a ceremony. For your mitred ecclesiastics are oftner the fore-runners of war than of peace. The vessel of the church would run strange risks of being exposed to shipwrecks, did not the pilot's wisdom hinder the villany of the sailors who work it.

⁶ *Vide* The first cut of the plate.

⁷ That is, *let us kneel*

⁸ *On Wisdom, Lib. I. Sect. 8.*

⁹ *Lift up your gates, that the King*

¹⁰ *Dominus virtutum.*

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twice named the saint who gives his name to the church or altar. We are to inform the reader too, that the same honour is done to those whose relics are buried under the altar; for we cannot lay too great a stress on this article. All this is performed whilst they three times address themselves to God in these words; *'we beseech thee to hear us,* but however, still calling on the church's saint, and all the while making signs of the cross. The celebrant makes three upon the church and altar. These ceremonies are succeeded by some *Oremus's*, an anthem, the song of *Zachariab*; and whilst some of the bishop's officers are singing in chorus, he puts on his mitre, and with his crozier draws upon the ashes a double *'* alphabet in capitals. The reader may completely inform himself as to this ceremony, by consulting the representation of it given in the ^a two cuts.

The CONSECRATION of the ALTAR.

WE go on to the consecration of the altar. It is here in its proper place, tho' we have already spoken of the altar before the church. ^w As soon as the bishop has made the two alphabets in the ashes, he turns to the high altar at a reasonable distance, takes off his mitre, kneels down and prays; ^x and the choir answers. This is done thrice, and every time they raise their voice a note higher. Then the celebrant puts on his mitre, and blesses the water, salt, ashes and wine. The exorcism ^y of the salt and water, &c. and the *Oremus's*, are different from those already mentioned at the benediction of the first stone. At blessing the ashes, God is besought *to send his angel to consecrate and bless it, that it may become a wholesome remedy to all such who shall call upon the sacred name of God and confess their sins. And that they, who whilst they call on his name, shall sprinkle themselves with it in order to redeem themselves from their sins, may obtain health of body, and salvation of soul.* This prayer ended, the bishop takes the salt, mixes it with the ashes in form of a cross, takes a handful of this composition (for such may we call it) and throws it into the water at three times, each time repeating a benediction. Then he blesses the wine, and mixes it with the water in form of a cross. This benediction, like the former, has some prayers solely relating to it, and which are peculiar to it. The benediction concludes with an account of the benefits procured by water, and the miracles wrought by it, which the bishop gives, all the while looking at and directing his discourse to it. The consecration does not immediately follow. The celebrant again goes to the church door, signs it with the cross at top and bottom with his pastoral staff, and begs of God, ^z that the cross may be invincible, that all who shall visit this church may abound in all manner of good things, &c. *Lastly*, He returns to the place where he blessed the water, and turning towards the high altar ^a bare-headed, exhorts the congregation to beseech God *to bless and keep this place, by the asperfusion of water mixed with wine, salt and ashes, and through JESUS CHRIST, &c.*

^b An Anthem follows, which is several times repeated. At the beginning of it, the celebrant

^c *Te rogamus audi nos.*

^d This alphabet represents the first principles of the Christian religion. The cross lets us know, that the first thing a Christian should learn, is *Jesus Christ* crucified. Vide *Casalius de ritibus*, &c.

^e *Vide* The two first figures in the plate. We doubt not but this and some other ceremonies appear singular enough. But that Judaism has been a source of mysteries and ceremonies, and that Paganism is not behindhand with it, is not at all strange. Ceremony may in some measure be tiled—the essence of both those religions. What is matter of great astonishment is, that Christianity, whose principles are the most plain and simple, should load itself with so cumbrous a train, and so difficult, that those very people, who are obliged to support it, cannot acquit themselves without infinite pain and trouble. It is easily imagined, that it costs more to learn such things, than to be informed of religion.

^f *Pontif. Rom.*

^g He begins with *Deus in adjutorium*, and the choir having answered, he says *Gloria patri*, &c. and the choir answers *sicut erat in principio*. All this must be done methodically, for method is the soul of formularies. The least reflexion upon what passes in all bodies, as well ecclesiastic as secular, will convince the reader of this truth.

^h *Creatura salis, Creatura aqua*, &c. thus the *Pontifical* calls them.

ⁱ *Sit positis crux invicta liminibus*, &c. *Pontif. Rom.*

^k *Ibid.*

^l If there be several altars to consecrate, the celebrant bestows the same ceremonies on them all, consecrating them one after another, *Pontif. Rom.*

brant stands before the altar, dips his right thumb in the water which he has before blessed, and makes a cross on the middle of the altar table, which he consecrates ^c *in honour of God Almighty, of the virgin Mary, and of all Saints, in the name and memory of Saint* ----- and in the name of the Father, Son, and Holy Ghost. Besides the cross in the middle, he must make one at each of the four ^d corners; one on the epistle, one on the Gospel side, and two more at the other ends. A prayer follows, after which the celebrant goes seven times round the altar sprinkling it with holy water. We shall not farther enlarge on the ceremonies of the seven turns round the altar, it appearing of no use; but we shall add, that after them, and whilst the anthem is singing, the celebrant passes on behind the altar, and on the right side in order to go round the church, and sprinkles the walls at the bottom; and returning the same way, sprinkles the middle. At the third round, going to the left, he sprinkles the upper part and pavement, and then begins sprinkling before the altar; from thence he goes to the great gate, and continues the ceremony cross wise from one end of the wall to the other. He likewise sprinkles it, turning to the ^e four corners of the world. He then turns towards the great gate, and says a very short, but truly ^f Christian prayer, and then another, which in the whole does not fall short of it. After this he stretches his hands upon his breast, and together with the choir repeats what the church calls the ^g *Preface*.

After the preface, the bishop or priest celebrating, puts holy water into the cement which is to fasten the stone which is set over the sepulchre of the relics, which he blesses, and prays over.

The PROCESSION of the RELICS; continuation of the DEDICATION of a CHURCH.

THE celebrant followed by several ecclesiastics, and preceded by the cross carried between two ceroferaries, goes and fetches the relics with great ceremony.

The chrism is carried to the entrance of the church, and at going into the pavilion where the relics are, an anthem, and the xciv. *Psalm* according to the Vulgate, are sung: but sometimes they only sing a *response* in honour of the Saint, whose relics are going to be carried; after which the celebrant, who stands before the relics, uncovers himself, and says a prayer ^h in honour of them. The incense is then put into the thurible, and the procession begins in the following order. The cross-bearer walks first between two ceroferaries with tapers in their hands, and the rest of the clergy follow singing. After them go the priests, bearing the relics splendidly set out upon a litter.

The incense-bearer walks by the side of it, and takes care continually to incense the relics during the procession. Several ceroferaries with tapers likewise walk on one side towards the head of the litter. After the relics, appears the celebrant attended by his ministers. When the procession sets out from the tent where the relics were, he begins an anthem, which is followed by others sung by the choir; when they are come to the church door, the celebrant with the cross, ceroferaries, and relics before him, leaves the choir in order to go round the church; and then stops at the church door, and makes a discourse ⁱ to the people, at the close of which he makes an exhortation to him who

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founded

^c *Pontif. Rom.* ^d The altar is the type of the church. Its four corners represent the four corners of the world. This ceremony therefore signifies the extent of the church, and of the merit of the cross of Christ. The seven turns round it, and seven sprinklings express the fulness of the grace of the holy Ghost.

^e *Versus Orientem, Occidentem, & Pontif. Rom.*

^f The purport of it is, *that God would shed his mercy on all who shall call upon him in this church.*

^g *Per omnia secula, &c.* ^h He begs of God, *that the faithful may thro' his grace, in a worthy manner, touch the members of those saints which have been particularly consecrated to him.*

ⁱ This turns upon the respect due to God, and to his churches, the veneration which Jewish, and afterwards Christian Princes have shewn to these holy places. We must not omit, that criminals who seek an asylum in

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founded the church, telling him it ought to be endowed; that is, a fund raised for its maintenance. In return, the church by the mouth of the celebrant, promises the founder and his heirs, that they will always be ready to appear first at the processions to be held on the anniversary of the dedication, &c. After this they pray for him, sing a *response*, and pray again. The celebrant, before he goes in, makes a cross on the outside of the door with his right-hand thumb. *Lastly*, The priests take the litter on their shoulders, and enter the church in procession, followed by the people and clergy. Then those saints, whose precious remains they are carrying, are invited ^k to come and take possession of the apartment the Lord has prepared for them, by an anthem which the celebrant begins, and afterwards the whole choir joins in. In the mean while the procession continues walking on, and when they are come to the altar where the relics are to be deposited, tapers are lighted up round the litter, which is set upon the altar. The celebrant honours the arrival of these holy relics by singing an anthem which is repeated, and by two Psalms which are followed by a very short prayer.

DEPOSITING the RELICS under the ALTAR.

BEFORE they are laid in the sepulchre, the bishop or other person who officiates, shall take his mitre, and mark the deposit with the chrism, but first seal up the vase which holds the relics. This marking with the chrism he must take care to accompany with four signs of the cross, which he shall make on the four sides of the sepulchre, in the name of the Father, &c. This is the consecration of the sepulchre. He is then to reposit the relic box with all possible veneration, which he shall do bare-headed, the better to testify it to the congregation. After this an anthem is repeated, during which the celebrant still without his mitre on, incenses the relics, and afterwards puts it on, takes the stone which is to be laid over the sepulchre with his right-hand, dips the thumb of the other in the chrism; and makes the sign of the cross in the middle of the stone on the outside, that is to be towards the relics in order to consecrate it on that side. Anthems and ^l the *Oremus* immediately follow according to custom. After this the celebrant fixes the stone upon the sepulchre, the masons make an end of the work, and the celebrant sanctifies it by the sign of the cross to be made over the stone.

The INCENSING of the ALTAR.

THE stone being placed, blessed and signed with the cross, the altar must be incensed. The celebrant puts incense into the thurible, ^m blessing, and making the sign of the cross over it. Then he incenses the altar on the right and left, before and behind, the choir singing all the while. After the incensing, he prays, and then his ministers rub the altar-table with a very clean cloth. This table is incensed by the celebrant in form of a cross. The four sides of the altar must also be incensed, which is several times performed without intermission. The

in churches (especially in *Italy*, *Spain* and *Portugal*) are protected by the intercession of the clergy who officiate in such churches. And yet he exhorts Christians to enter them with purity. "The holy Pontiff, adds he, have granted privileges to the church we are dedicating in honour of the Almighty, of the blessed Virgin *Mary*, of all the Saints, and particularly of Saint ---- We declare that we have deposited the relics of the Saints --- under its altar, and that the bodies of Saint --- and Saint --- lie in such a place. All who visit them shall enjoy the indulgence granted by --- We exhort you to pay the whole tythes to such who shall officiate in this church." On this capital point, he must enlarge, and prove, that it will draw down the blessing of God, &c. Vide *Pontif. Rom.*

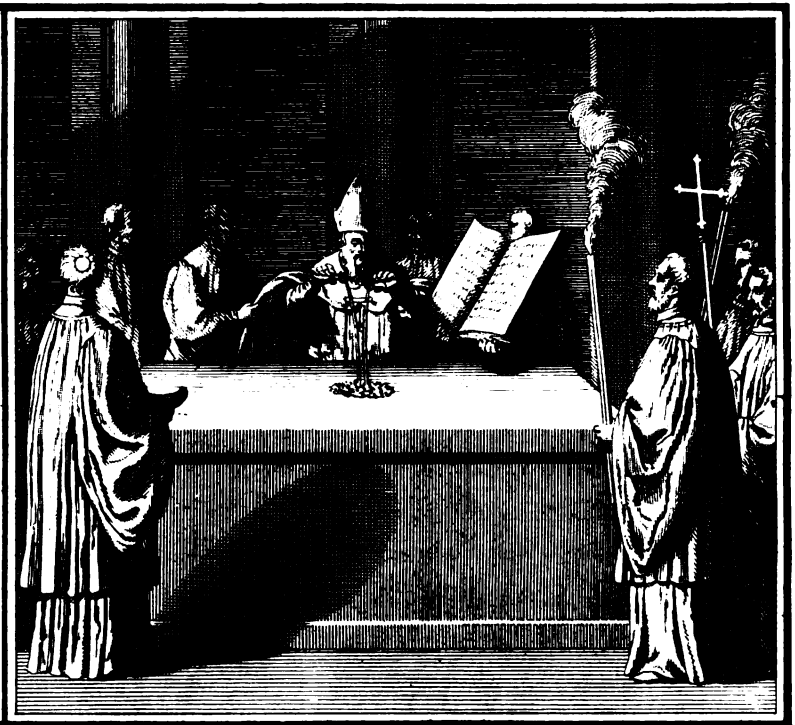
^k *Ingreddimini, sancti Dei, preparata est enim a Domino habitatio sedis vestrae, &c. Pontif. Rom.*

^l In this prayer, they testify to God, that they embrace the relics of the saints, for which this ceremony is performed with a religious affection.

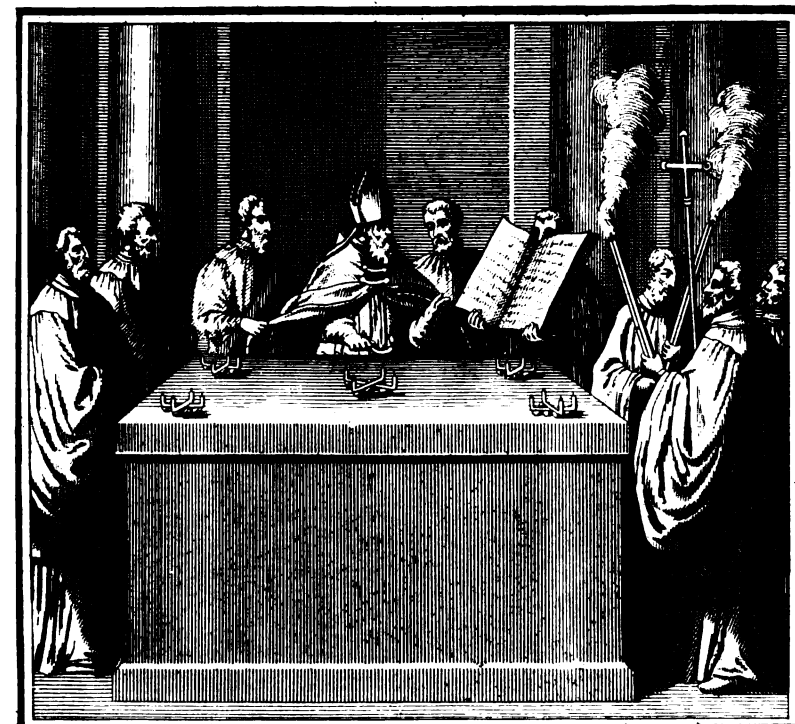
^m *Ab illo benedicaris in cuius honore cremaberis, Pontif. Rom.*



Le CELEBRANT oint avec le S^t CHRÊME, les douze CROIX des Mursailles. Il fait avec le S^t CHRÊME une CROIX au devant de L'AUTEL.

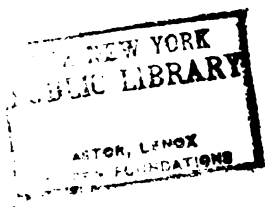
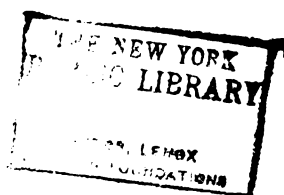
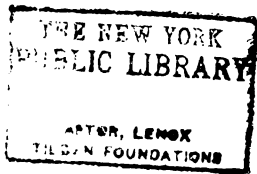


Il BENIT les VAISSEAUX, qui doivent servir à L'AUTEL. Il VERSE de L'HUILE et du CHRÊME sur la TABLE de L'AUTEL.



Il ALLUME les CINQ CROIX de CIRE qui sont posée sur les cinq CROIX d'ENCENS. Il CONSACRE les PAREMENS de L'AUTEL.

B. Fournier sculp. de. 1733.



The celebrant then makes five crosses with the holy oils, one in the middle, and one on each side of the altar, in the same places he before made them with holy water. These five crosses are repeated with the oils, and the incensing begins again. Psalms, anthems, *Oremus's* varied, accompany these perfumes, and all the signs of the cross which the celebrant makes a third time with the chrism. In short, not to enter farther into particulars, the celebrant ^a at the same time pours an equal quantity of oil and chrism upon the altar; which he anoints and rubs all over with his right hand. In the mean time the choir sing the patriarch *Isaac's* benediction to his son *Jacob*, after which comes a Psalm; and then the celebrant exhorts the assembly ^o to beg of God to bless and consecrate the stone which has been anointed, &c.

The ANOINTING of the twelve CROSSES.

WHILST the choir and clergy are edifying by singing of anthems and Psalms, we shall break in upon the incensing of the altar, by passing on to the anointing of the twelve crosses, which the celebrant has made upon the wall of the church. This he begins behind the altar, and going on to the right, anoints them all one after another; and at every unction repeats the form of ^r consecrating a church. Every cross is particularly incensed after being anointed.

CONTINUATION of the ALTAR'S INCENSING.

THE incensing of the twelve crosses being finished, the celebrant returns to incensing the altar, begins an anthem, and begs of God with the accustomed ^a sign of the cross, to sanctify the altar, and bless the offerings of his servants, &c. He does not forget blessing the incense, that ^r creature, which by ^r its odour drives away all faintness and diseases, but especially guards the faithful against the stratagems of the enemy (that is the Devil). In the same manner, neither, does he forget to make five new crosses upon the altar, each with five grains of incense, in the same places where he before made them with holy water, with holy oil and with the chrism. Over every cross of incense he puts one of wax, as represented in ^r the cut. Then kneeling down before the altar he lights it, and begs of the holy Ghost ^u to light the fire of his love in the hearts of the faithful. The anthem is preceded by an *Hallelujah*. The choir continue singing, and the priest closes this act of devotion with a prayer. In the mean while the wax crosses and incense burn, and the celebrant orders their sacred ashes to be carefully collected. One of his ministers performs this office, puts them into the appointed vase, and then empties them into the pool. The ordinary conclusion of this whole ceremony is an *Oremus* pronounced by the celebrant, upon the steps of the altar ^v in due order. The *Oremus* being ended according to the rules given in the note, the celebrant, in a tone moderately loud, and with his hands spread over his stomach, repeats the *per omnia*, which we have already spoken of.

The altars are on *Thursday* and *Friday* in Passion week stripped of their ornaments, which at *Rome* are washed in water and wine. This stripping them, shews the Christian's affliction for our Saviour's sufferings, or else represents the manner in which he was stripped and scourged. The absolution with water and wine signifies the blood and water that came out of his side.

The

^a See the fourth compartment of the cut.

^o *Pontificale Romanum.*

^r *Sanctificetur & consecratur hoc templum, &c.*

^u It is to be observed, that the sign of the cross is appropriated to the three persons of the Trinity in benedictions, when certain words are pronounced, such as, *blessing, consecrating, sanctifying.*

^v *Creatura Incensi, Creatura Aquæ, Creatura Salis, &c.* are the usual terms of the *Pontifical*, as already hinted. *Pontific. Rom.*

^r *Vide* The fifth compartment in the cut.

^u It is the hymn beginning with these words, *Veni, Sancte Spiritus, &c.*

^v That is standing, and without the mitre. One of his assistants afterwards says, *flexamus genua*: upon which all, except the celebrant, kneel. The other assistant says *Levate*, and all rise with him.

The CROSS before the ALTAR.

AFTER all those crosses with which the celebrant has been *blessing, consecrating, sanctifying, &c.* the altar, one would think nothing more could be done. Far from it, there still wants one for the front of the altar, which is made with the chrism, and accompanied with a prayer. In fine, the sub-deacons come and rub the table of it with towels appointed solely for it. The celebrant seats himself near the altar, and rubs his hands with crumb of bread, then washes and wipes them in ceremony; after which the acolytes present him the cloths, linen, vessels, and all the ornaments of the altar to bless. These are circumstances particular to this ceremony. There is nothing worthy observation, in consecrating that which is called *the portable altar*, nor in blessing any altar by itself, where there is no dedication of the church; as to consecrating *the portable altar*, they are to begin by preparing a few inconsiderable relics, and three grains of incense for that part on which it is to be consecrated, and that must be performed fasting. After the consecration, the priest, if he thinks fit, may say mass.

BENEDICTION of the VESSELS and ORNAMENTS of the ALTAR.

THE celebrating priest sprinkles these vessels and ornaments with holy water. After which his assistants spread the *chrismal* upon the altar, and put on the rest of the ornaments, as cross, &c. The celebrant begins standing the first verse of the anthem; which is followed by a Psalm, and then he goes up to the altar, salutes the cross, and incenses the altar three times. After this he prays, and that being over, goes into the sacristy, takes off his pluvial, and returns with the sandals, washes his hands, and dresses himself all over in white. The church is adorned, tapers lighted up at the altar, and the priest says mass, if the fatigue he has suffered will give him leave, if not, it is said by another.

* *Pontif. Rom.*† *Si celebrare volueris, adds, the Roman Pontifical.*

DISSERTATION

ON THE

CEREMONIES

OF THE

ROMAN CATHOLICS.

THIRD PART.

Containing the Customs relating to the Devotion of
the *Roman Catholic Church*.

VOL. I.

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DISSERTATION
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Containing the Customs relating to the Devotion of
the *Roman Catholic Church*.

BENEDICTION of AGNUS DEI's.

THE *Roman* ^a Pontif in the first year of his pontificate performs the ceremony of ^b baptizing and blessing the *Agnus Dei's*, and every seventh year of his reign repeats the same ceremony. These *agnus's* we shall now describe. Wax is the ground-work of certain pastils made in the form of an oval medal, whereon is the figure of JESUS CHRIST under that of a lamb holding a cross; wherefore these pastils are called *Agnus's*. ^c Formerly this wax was provided by one ^d of the gentlemen of the Pope's chamber, who held his office from the master or chamberlain of the sacred palace. They who intended to have any *agnus's* laid it upon St. *Peter's* altar; and an apostolic sub-deacon fetched it from the altar, and carried it to a room of the Pope's palace. The sub-deacon and his colleagues assisted by some of the acolytes worked

^a *Cerem. Eccl. Rom.* Lib. I. p. 37. Ed. of 1516.
^c *Cerem. Eccl. Rom.* Ibid.

^b At *Rome* this ceremony is called *Baptizing*.
^d *Magister Cerae Palatii Apostolici*.

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worked up the wax, and made them into *agnus's* ^c with great devotion, respect, and neatness, according to the directions of the *Roman Ceremonial*. The apostolic chamber was at the whole expence of these sacred *Pastils*. The wax, which was the basis of them, was melted in a quantity of holy oil and chrism of the last year. When all the paste was completely prepared, the *agnus's* were presented to his Holiness in one or more basons, and his Holiness gave them his blessing. ^f At this time the prelate who is the Pope's sacristan sets his chaplains, and the clerks of the chapel about this work. The wax they are made of, is taken from the remains of the *Easter* wax of the last year, and as that would not be near enough, the apostolic chamber provides the rest.

^g On *Easter Tuesday* the sacristan performs the benediction over the water, and the next day as soon as the pontifical mass is over, the Pope clothed in his amict, albe, and in a stole of white damask with a silver lace, and having a linen mitre of cloth of gold on, consecrates the water blessed by the sacristan the day before. This water is in a large silver bason; the consecration consists of the usual benedictions, to which his Holiness adds a prayer to God, beseeching him to sanctify such things, ^h whereby the sins of man may be washed away, &c. after which he takes some balm, and pours it into the water, thereto adding the holy chrism which he likewise pours in the form of a cross. Whilst this is performing he several times offers up prayers to God. Then he turns to the *agnus's*, ⁱ blesses and incenses them, begging of God to shower down upon them all the virtues commonly attributed to them. Then a second and third prayer follow; after which the holy father, seated in an easy chair prepared for him, ^k with a napkin round him, and his mitre on, takes the *agnus's*, one after another, which the gentlemen of the chamber present him in silver gilt basons, and throws them into the holy water; the next moment, the Cardinals in fine linen albes take them out with a spoon destined to this purpose. Their eminences carry them to a table covered with a clean white cloth, and there wipe them with a napkin, they also were in form of an apron; and the assistant prelates range them on that table where they are left to be thoroughly dry. After this ^l baptism of them is over, the Pope rises and addresses himself in a prayer to the holy Ghost, beseeching him to bless them, he makes another to JESUS CHRIST; after which they are again put into the basons, and his Holiness takes all the Cardinals, who ^m have assisted him in this office, to dinner. This work is again resumed the following *Thursday*, and continued till they are all blessed, which is always on the *Friday*. This ceremony is performed in presence of the foreign ministers and great numbers of foreigners, whom curiosity brings thither to see this baptism of *agnus's*.

The following *Saturday*, the day on which the *agnus's* are distributed, there is a chapel held, and mass sung by a Cardinal priest, at which the Pope assists in his pontifical robes. “ⁿ As soon as the *Agnus Dei* is sung, an apostolic sub-deacon in his robes, with “ the cross-bearer, two ceroferaries and the thuriferary before him, goes to the Pope's “ sacristan, and takes from him a bason full of those *Agnus Dei's*, newly blessed, and “ wrapped up in *Cbina* cotton of several colours.” The sub-deacon is followed by a clerk of the ceremonies, and two chaplains in surplices. When these are got to the door of the chapel, they all kneel, and the sub-deacon with a loud voice ^o sings these words in bad *Latin*. ^p *Holy Father, behold the new lambs, who have pronounced unto you Allelujah. It is not long since they were to drink at the fountain of holy water. They are now very light*

^c *Cum magnâ devotione, reverentiâ, & munditiâ.*

^f *Cerem. Eccl. R. Ibid. Aimon* in his *Tableau de la Cour de Rome* says, “ that generally the Feuillants, or Monks of *S. Bernard* and *S. Pudentiana* mold the *agnus's*.”

^g *Lunadoro, Relaz. &c.*

^h *Quatenus ipsorum veneratione & honore nobis famulis tuis crimina diluantur, &c. Cerem. Eccl. Rom. Ibid. Vide* The cut on which are inscribed the virtues of *Agnus Dei's*.

ⁱ *Benedice, and turifica* of gl' *Agnus*. *Lunadoro.*

^j *Cerem. Eccl. R. Omnibus baptizatis.*

^k *Aimon. Tableau de la Cour de Rome.*

^l *Pater Sancte, isti sunt agni novelli, qui annuntiaverunt vobis Alleluja. Modò veniunt ad fontes: repleti sunt claritate. Alleluja.*

^m *Accinctus linteo.*

ⁿ *Lunadoro, Relaz. &c.*

^o *Cerem. Eccl. R. Lib. II. Fol. 111.*

light (or rather *very much enlightened*) At this news the music in the choir answer: *God be blessed: Allelujah.* After this the sub-deacon rises, and walks on. Being come to the door of the banisters in the chapel, he repeats the words just mentioned, he likewise says them a third time, when being near the pontifical throne, he prostrates himself at the holy Father's feet, who receives him sitting with his mitre on. However, when the cross enters, he and the whole congregation rise, but he immediately sits down, and the sub-deacon remains kneeling at his Holiness's feet, whilst he thus distributes the *agnus's*.

Two auditors take a very white napkin, and give it to two Cardinal-deacons assistants, who lay it handsomely on his Holiness's knees, and the two auditors hold the two ends of the napkin, whilst the sacred college partake of the holy Father's liberality. Their eminences, after their usual instances of respect and veneration paid, present their mitres with the horns downwards to the Pope, who puts as many *agnus's* as he pleases into those corners of the mitres. ^a Formerly he gave no more than three a piece to the sacred college, two to the other prelates, and one to the clergy, &c. Their eminences kiss the holy Father's hand and knee. After the Cardinals and clergy have received their share, ambassadors and other persons of distinction come forward with white napkins to have a share of these spiritual benefits in their turn. His Holiness treats these last children of his somewhat less liberally than the others; but however, he puts a reasonable number of *agnus's* into their napkins.

The Pope, having thus distributed them, washes his hands, the sacred college unrobe, the celebrant returns to the altar, ^b mass ends with a double Allelujah, and the holy Father bestows his blessing on his children together with a great many indulgences, which the celebrant publishes. The *Roman Ceremonial* informs us, that formerly the Popes had a basin full of *agnus's* brought to table after dinner, and distributed them among the apostolic court.

" ^c All the *Agnus Dei's*, remaining out of the prodigious quantity that have been blessed, are kept by the prelate who is master of the Pope's wardrobe, - - - who every day at set hours distributes them among pilgrims and other foreigners who go and ask for them. By one of Pope Gregory XIII.'s constitutions made in 1572. all such who are not in holy orders, are forbidden to touch *Agnus Dei's*, unless in extraordinary cases, and still as a greater caution, all laymen are order'd to have them set in glass, or crystal, or other things that are transparent; and that such as have the means of wrapping them up in some rich embroidery, shall so order it, that the *agnus* may appear on one side as in a reliquary. The same constitution prohibits painting them under pain of excommunication, in as much as the whiteness of the wax, with which these figures in relieve are formed, was by that Pope esteemed more suitable than any other colour that could be imagined - - - to represent the *immaculate Lamb of God*. These are the words made use of by all the Popes down from Gregory XIII. till now - - - in speaking of the miraculous effects of *agnus's*.

The rise of this ceremony was thus. ^d In the first ages of the church, small figures in wax, representing Christ under the form of a lamb, were given to such as came to be baptised, which these catechumens wore at their neck; and is a custom which seems to have succeeded in the room of the Heathen *Amulets*. Among the *Romans*, the figure of a heart, and also of another certain part of the human body was hung about the necks of young children, and were, tokens both of the courage and strength of the male sex; but Christians, as disciples of a better master, in their room introduced that of a lamb, which is the symbol of humility and patience. A virtue of preserving from charms and enchantments, and from many other accidents to which the life of man is exposed, was by the ancient Heathens ascribed to those figures which they called *Bullæ*, and these

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bullæ

^a *Cerem. Eccl. R. Lib. II.*
^b *Tableau de la Cour, &c.*

^c *Ite, missa est, cum duplici Alleluja, Ibid.*
^d *Casalius de ritibus, &c.*

bullæ were more especially given to children, they being from their tender age more exposed than manhood. Wherefore care is taken now-a-days to provide them with *agnus's* and *scapularies*.

The CANONIZATION of SAINTS.

BEFORE that blessed person, whose canonization is required, is registered in the catalogue of saints, his Holiness holds four consistories, the two first of which are private, the third public, and the fourth demi-public. In the first, the Pope causes the petition of them, who demand to have their saint universally acknowledged such in the Catholic church, to be examined by three auditors of the rota, and orders the Cardinals to revise all the instruments, which relate to the proceeding. In the second, the Cardinals make their report to his Holiness. The third is held in public, * as we have already observed, in which the Cardinals pay obeisance to his Holiness; after which one of the consistorial advocates makes the panegyric of him who is to be proclaimed a saint, and gives a particular detail of the life and miracles of this faithful servant of God; nay, he often enters into the most hidden secrets of the new saint, pursues him thro' all his thoughts, and examines the minutest motives, by which he acted, with that exactness so scrupulous and necessary, when the business is to acknowledge a new mediator with God, and to add him to the body of *intercessors appointed at different times, for the faithful in the church*. The fourth is demi-public, and is held in the ducal hall where the Pope assists in his plain mitre and pluvial, and at which no homage is paid him. At this consistory patriarchs, archbishops, bishops, prothonotaries, and auditors of the rota are admitted; and the train-bearers perform their office clothed in violet; but after the *Extra*, every body goes out, except the prelates beforementioned. This consistory is for taking the votes of those prelates for and against the canonization, and as soon as it is resolved upon by plurality of voices, the holy Father † intimates the day designed for the ceremony.

On the canonization-day, the Pope officiates in white, and their eminences are dressed in the same colour. St. Peter's church is hung with rich tapestry, upon which appear the arms of the Pope, and of that Prince or State requiring the canonization, embroidered in gold or silver. An infinite number of lights blaze all round the church, where millions of Christian souls wait perhaps with a devout impatience, till the canonized saint has made his public entry into paradise, thereupon to address their petitions to him without danger of being rejected. We shall enlarge upon the particulars of the canonization, when we come to describe this ceremony, as performed in the pontificate of *Clement XI*.

Canonization costs such Princes, who are desirous of the glory of procuring it for some good Christian, immense sums. Beatification, as it is called, is in some measure the fore-runner of it. Beatitude is a natural step to sanctity, and leads to a supposition, that he that is looked upon here below as blessed, ought to be acknowledged as such in heaven: but several *Beati* have never yet been able to arrive at sanctity; whether the necessary testimonies and certificates have never yet been to be procured, or a sufficient number of miracles have been wanting to get them declared saints; for saints and soldiers who endeavour to advance themselves in the military way, are in the same case. They must both produce some proofs at least of a distinguished valour; and as the great men of this world are not always capable of judging of merit by themselves, it is necessary for the one and the other to have patrons to lay their virtue before the eyes of the great, and advocates to plead in their favour.

The

* Scitini's *Maestro di Camera*.

† Vide *Ghiapponi Acta Can. &c. Roma 1720*.

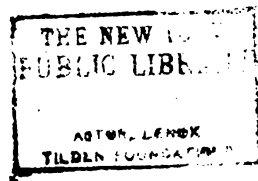
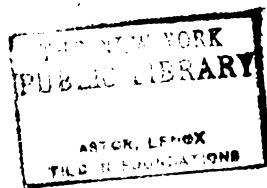
* In the hall called the *Royal*.

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The nativity of martyrs, the commemoration of their death, the offerings made to their memory on those days of solemnity, and the extraordinary veneration the church shewed for those generous champions of truth, were many ages earlier than the canonization of saints. ¹ Yet some footsteps of invoking them may be traced some years before the first *Council of Nice*. At the close of the third, and beginning of the fourth century, was introduced the custom of collecting their relics, which were scattered in very different places, upon account of persecutions. The Protestant writer cited at the bottom of the page insinuates that ² the invocation of saints was owing to the propopœias and apostrophes of Christian orators of those first ages. But however that may be, devout expeditions were from that time made to the tombs of martyrs, nor did these travellers ever return without bringing with them some parts of their bodies. The wonderful properties discovered in those relics for the cure of the diseased, and salvation of the soul, gave birth to their translation. It grew into a persuasion, that the bodies of the saints were able to draw down a blessing from heaven on cities and states; and kingdoms put themselves under their protection. Miracles without number, related in the legends, as well ancient as modern, convinced the people that the protection of saints was no indifferent circumstance. Their images were set up in their churches, and their names inserted in their Litanies. Hitherto canonizations were made by a tacit consent of the clergy, without any formality: but long before that, the use of certain ecclesiastical registers known by the name of diptics had obtained, wherein were set down the names of martyrs and such as died in a reputation for holiness, after having distinguished themselves by their virtues; nay, they often registered the names of such who had no other pretensions but their quality.

We have no instance of a solemn canonization before that of *St. Sibert*, canonised by Pope *Leo III.* at the beginning of the ninth century; tho' some ascribe the first solemn canonization to *P. Adrian*, and others insist that *St. Ulric* canonised in 993. by Pope *John XIV.* or *XV.* is the first saint canonised in form; and some again attribute the glory of this institution to Pope *Alexander III.*

It appears pretty plain, by what we have said, that canonization by the church, bears a very great affinity to the apotheosis of the ancient *Romans*, and perhaps owes its rise to it. At least several formalities of the same nature appear in both. Such, as to the old *Romans*, are the Senate's approbation of those whom they deified, the examination into their lives and virtues, the hymns and forms of prayer composed in honour of those subaltern Deities, the temples built for them, and priests appointed for the service of them. A more circumstantial comparison would be impertinent, we shall therefore only observe, that those great men raised to the rank of Gods at *Rome*, were not always worshipped in the provinces subject to the *Roman* government, and still seldomer in countries to which their command did not extend. In the same manner our saints are not equally acknowledged every where. The Eastern churches have several which we should in vain look for in our calenders, and some of ours are not taken notice of in theirs; and yet such as have written the lives of the saints of the East and West, or endeavoured to have them canonised, evidently prove by a great number of miracles, that both the one and the other may be addressed to without scruple.

^a The acts of canonization of Pope *Pius V.* *Andrew d'Avellino*, *Felix de Cantalice*, and *Catharine de Bologna*, will furnish us with an ample account of every thing particular in this ceremony; which four holy persons just named were canonised in 1712. in the pontificate of *Clement XI.* In the private consistory held by his Holiness on that subject, he declared ^b that the miseries of war and fear of a peace which might be fatal to religion, had

¹ *History of Ceremonies and Superstitions*, Ed. of 1717.

² *Id.*

^a *Acta Canon.* printed at Rome in 1720.

^b *Republ. Christiana bellorum procellis agitata ----- timendum magis est ne ---- deterior bello pax ---- orthodoxa Religioni maxime perniciofa ---- coalescat.*

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had determined him to procure the afflicted church new patrons who might have credit with God; in hopes they would labour to appease his wrath, and their help be effectual towards obtaining peace from the divine Majesty: thereupon followed a relation of their lives and miracles, and these are two out of six which the *congregation of rites* approved in the relation made to them concerning St. *Pius V.* Two images of this saint were miraculously preserved from fire; and a single touching the saint's shirt, healed a violent disease in a person who had put himself under his protection. After which the holy Father ordered the votes to be taken in order to proceed to their canonization. We shall say nothing of the consistories held after this resolution, nor of the panegyrics pronounced in honour of the four saints. They were succeeded by a distribution of indulgences, which the Cardinal, his Holiness's vicar-general, promised to such pious Christians, who, after fasting the 4, 6, 7. of *May* 1712. confessing within that week, and afterwards communicating, should, for several days together, visit the basilica's of St. *John de Lateran*, St. *Peter* and St. *Mary Major*. The whole city strove to have a share in those liberalities which the holy Father, in the quality of heaven's treasurer, offered to all nations; the curates published the good tidings, which the vicar of Christ promised to all penitents, to their respective flocks, and his Holiness himself offered up the sacred body of our Saviour in his private chapel, and with his own hands gave the communion to such as had the honour to be admitted. In short, the more effectually to excite the devotion of Christians, he, on the first *Sunday* in *May*, with great humility visited the abovementioned basilica's, and the sacred college were invited to do the same in their scarlet robes; but on days of penance they appeared in violet. Great numbers of relics were exposed, and prayers and humiliations were offered up to God before them. All this devotion was with design to bring down the Holy Ghost into the hearts of those, who were to set the last hand to the canonization of the four saints, which was at last done in the demi-public consistories held on that occasion; in consequence whereof his Holiness appointed the 22^d of *May*, for the public entry of those new saints of the church; a day every way solemn, the festival of the holy Trinity being celebrated at the same time. Whilst preparations were making for so august a ceremony, the vicar-general caused fresh indulgences to be fixed up in all public places, together with remission of sins to all such, who upon confessing and communicating, should by any acts of piety interest themselves in the canonization of the four saints, and after appear at the procession of that day. As to such devout persons, whom any extraordinary cases might hinder being present at it, they had a share in the indulgences, upon repeating three *Paters*, and three *Aves*, on that morning at the time the bells of *Rome* should ring.

A magnificent theatre is always erected in the church of St. *Peter* for the ceremony of canonization. That which was prepared for these four new saints shall be presently described. On the day of this ceremony, the entrance to the theatre is guarded by the *Swiss* guards, who are likewise posted at the doors of the basilica; a detachment of the horse guards is drawn up in the square of St. *Peter*, another of the cuirassiers in that of the Vatican, and a third in all the streets thro' which the procession passes. These bodies, together with those posted in the other quarters of *Rome*, and the garrison of *Castle St. Angelo* make a general discharge of the artillery at a signal given that the ceremony is begun, and all the bells in the city are rung. *Te Deum* is sung to instrumental music, &c. Thus far we have only given a general idea of this day's solemnity, but the following is a particular description of the honours done by Pope *Clement XI.* in 1712. to those saints publicly acknowledged by his Holiness as the Christian's mediators with our Saviour.

On the 22. of *May*, all the avenues of St. *Peter's* were lined in the manner we have observed. And nothing less was necessary to put a stop to the impetuosity of the vast croud of people of all ages and sexes, whom devotion and curiosity had equally brought thither.

^c *In tanto rerum discrimine --- novos ac validos afflictis Ecclesie rebus apud divinam bonitatem patronos querere decrevimus, qui scripti sint --- lenire iracundiam Dei, &c.*

thither. This multitude of all sorts of people flocked from all parts of *Rome* to *St. Peter's* at day-break; whilst the secular and regular clergy assembled at the Vatican, according to the order issued out to them. The Cardinal-deacons then robed his Holiness in proper ornaments, after which the holy Father with the cross before, and the clergy behind him set out for *Sixtus's* chapel. Where being arrived, he made the sign of the cross over his pious retinue, took off his triple crown, knelt down before the altar, and prayed. He next chanted an anthem beginning with these words, *Ave Maris Stella*, &c. and again knelt till the music of the chapel had made an end of the hymn. Whereupon his Holiness rising put on his mitre, went again ^d into his chair, and in it received from Cardinal *Albani* his nephew, petitions for the canonization, two large and one small painted taper, whereon were seen the arms of his Holiness, and the images of the candidate-saints. At presenting them, his Eminence kissed the hand and knee of the Pope his uncle. One of these tapers was by his Holiness's order given to the constable *Colonna* to be carried before him in the procession, and to be held during the ceremony of canonization. The other was given to no body, there not being any person of suitable quality to walk with the constable in this solemnity. The small taper was given to the chief assistant cup-bearer, or chamberlain to the holy Father; but first a general distribution of tapers was made among the clergy, each of them being armed with one according to his rank and dignity. The four banners on which were printed the images of the four saints, and which were to be carried in the procession, were set up under the portico, near *Constantine's* steps; for that was the general rendezvous of this army of the faithful. Their arms were delivered to them at the entrance of the gate of the Vatican, from whence the *Myriads*, of which the regiments and battalions of the church are composed, filed off taper in hand; and this is the order and march of those apostolic troops.

GENERAL PROCESSION *observed at ROME on the* 22. May 1712. *the Day of* CANONIZATION *of the* *four* SAINTS.

THE children of the apostolic hospital of *St. Michael* walked first with burning tapers in their hands, then the orphans, the Fathers of the convent of the church of *St. Mary of Miracles* of the third order, the bare-foot *Augustins* of *Jesu Maria*, the capuchins, the brothers of charity, the fathers of mercy of *St. Adrian*, the hermits of *St. Onuphrio*, the minims of *Mount Trinity*, the fathers of *St. Andrew of the Monks*; those of the third order of *St. Francis*, of *St. Cosmo and Damian*, the *Minors*, conventuals of the holy Apostles, the *observantins* of *St. Mary in Ara Cæli*, the *Augustin* friars of our lady of the people, the hermits of *St. Austin*, the *Carmelites* of *St. Cbryfogonus*, those of the *Transpontina* (or other side the *Tyber*) the *Servites* of *St. Marcellus*, the *Jacobins* of *la Minerva*, the *Hieronomites* of *St. Alexis*, the canons regular of *St. Saviour*, the friars of *Mount Olivet* of the congregation of *St. Bennet*, the *Citeaux* of the congregation of *Tuscany*, those of the holy Cross, the *Feuillans* of *St. Bernard*, the Fathers of the congregation of *Vallambrosa*, the *Camaldules* of *St. Gregory*, the *Benedictins* of the congregation of *Mount Cassino*, the canons regular of *St. Mary of peace*. The seculars followed in good order, with their banner before them, as well as the regulars. A camerlingo, or chamberlain bearing the sacerdotal stole was their serjeant, and took care that they marched in order; *St. Mary* on the other side the *Tyber*, and *St. Laurence in Damaso*, who every other year have the precedency of each other came next; and after them the respective chapters of *St. Mary Major*, *St. Peter of the Vatican*, and *St. John de Lateran*.

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^d *Sedes gestatoria*. The chair in which he goes to chapel.

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After these came the officers of the Pope's chapel, his squires in cassocks, the procurators general of the five mendicant orders in their proper habits, the gentlemen of the bed-chamber in red, the fiscal procurator, the commissary of the apostolic chamber, the consistorial advocates, the Pope's private chaplains, the gentlemen of the bedchamber, the music of the chapel singing *Ave Maris Stella* perpetually during the whole procession. Immediately after them appeared the ^c four costly banners, the standards of the four saints, whereon were their images and chief miracles; the whole being the work of some of the most excellent painters. As the precedency had been given to *St. Catherine of Bologna*, her standard went first, that of *St. Felix de Cantalice* appeared next, followed by *St. Andrew d'Avellino*, and *St. Pius V.* came last as *Servant of Servants*. Six of the *Minor Observant* friars, each with a taper in his hand, walked before *St. Catherine's* banner, accompanied by the fraternity of the *Bolognians* of *St. Petronius*; the banner being supported by four of the principal Fathers of the order. That of *St. Felix*, supported in the same manner by ten capuchin friars, marched at the head of a numerous detachment of the fraternity of the *Stigmata* of *St. Francis*. Another detachment of the same fraternity followed *St. Andrew d'Avellino's* standard, and the fraternity of the *Agonizants*, that of *St. Pius V.* each in the habits of their respective fraternities, but the *Agonizants* had sacks on. The referendaries came next, before the registers of the high court, the voters of the signature, and clerks of the chamber. After them came the master of the sacred palace among the auditors of the rota, then the apostolic acolyte performing the office of thuriferary, marched single with the thurible in his hand, and next came seven more acolytes, who walked in the ^f figure of a crescent or semicircle. These last carried each a superb silver candlestick with a lighted taper in it. The sub-deacon cross-bearer appeared in the middle of them in his white robes, carrying the pontifical cross, having on each side an apostolic officer with his red staff. After them came the Vatican penitentiaries of the company of Jesus, in white with their hats on, the abbots, generals of orders, prelates assistant and non-assistant, and the sacred college, the Cardinal-deacons first, then the priests, and last the bishops. The envoy of *Bologna* walked on the left of the prior of the captains of the quarters, followed by the conservators, walking before the constable and governor of the city. The Cardinal-deacons assistants, with the Gospel Cardinal-deacon, walked before the Pope's chair. Then appeared the holy Father. ^g He was going to open the gates of heaven to the new saints, and by his presence gave fresh courage to the apostolic troops, seated on high in his chair, and carried by eight chairmen clothed in red. Eight of the oldest referendaries bore up a rich canopy over his Holiness with pikes adorned with silver, and the *Swiss* guard walked with their naked sabres round the chair. His Holiness was followed by an apostolical sub-deacon, whose title is *auditor of the mitre*: This auditor walked between two gentlemen of the privy chamber in red robes, and then actually in waiting. The apostolical prothonotaries participants together with their deputies, and the begging orders with their generals at their head, all in their proper habits closed the march, and brought up the rear of this army of the faithful, in the center of which marched the Pope, Prelates and Cardinals.

The procession was succeeded by an infinite number of people, whom ^h the presence of the holy Father, and the grave, modest and religious appearance of the faithful in the procession, on a sudden inspired with so violent a devotion, that for a moment nothing was seen but tears, nothing heard but sighs and groans, voices interrupted by sobbs, and the cries of those who pressed forward to be the first to receive the holy Father's benediction. The whole multitude fell down on their knees; each man beating his breast, and

^c The church militant, always at war with the world and the Devil, has in her processions preserved an image of the military discipline of the children of the world. Might not the banner in processions be compared to the *Labarum*? The processions of the old *Romans* were, in many things like the processions of our devotees; but we shall refer the reader to what we shall say of them in the sequel of this dissertation.

^f In *Hemicycli formam dispositi*. Acta Canon. &c.

^h Id. Ibid.

^g *Janitor Cæli*. Id. Ibid.

and whilst one was entreating to be instantly blessed, another was begging an indulgence. His Holiness quite softened, could not refrain from tears, at the same time as he was scattering the graces of heaven to the right and left on his faithful subjects. Heⁱ went thro' the ranks weeping, with one hand blessing his people, and with the other holding the smallest of the painted tapers already mentioned, in a little white veil embroidered with gold, and designed to catch the drops of wax which should fall from the sacred taper.

Such was the procession which marched with colours flying towards St. Peter's, where the Pope was received by the clergy belonging to that cathedral, whilst the choir of music there sung the anthem, beginning with these words; *Tu es Petrus, Thou art Peter*. The holy Father seemed astonished at the pomp and splendor with which his cathedral was adorned, and sure enough at the sight of it, his Holiness might justly say; ^k *I have seen the holy city, the New Jerusalem, come down from heaven adorned as the bride for her bridegroom*. The *Postulants* (or petitioners) for so are they called who sue for the canonization of any *Beati*, had studied to outdo the magnificence of all former canonizations, at which the holy Father wept for joy. The first thing he did was to go and prostrate himself before the holy sacrament in the chapel of the holy *Trinity*, having first quitted the taper and mitre. The ecclesiastical Senate followed the example of his Holiness, who taking back the taper and mitre went into his chair, and was carried to the altar of the apostles. There the holy Father gave the taper to his cup-bearer (who held it all the ceremony) knelt upon his seat and prayed for some time, after which he bestowed fresh blessings upon the assembly, went up to his throne there to perform the office of Christ's vicar; and received the homage of the sacred college. After this the oldest of the Cardinal-bishops went up to the pontifical throne, and took his place on the right, but so that his face was to the left. The Cardinal deputed to demand the canonization advanced forward to the steps of the throne, having on his left the Cardinal-legate of *Bologna*, and on his right a consistorial advocate; the master of the ceremonies who attended the Cardinal-postulant being on the Legate's left. They first bowed to the altar and the Pope, then the Cardinal-postulant rose, and the advocate addressing himself to the Pope in his Eminency's name, begged his Holiness would be pleased ^l *to cause the four Beati to be enrolled amongst the saints of the Lord*. Scarce had he ended, when one of the gentlemen of the Pope's bedchamber, secretary of his Holiness's briefs rising took up the discourse, and made a short panegyric on the merit and virtues of the four blessed persons all natives of *Italy*; and who have immortalized themselves by their religious exploits. Indeed *Italy* is grown famous by the great names of many saints. The bravery of the two saint *Francis's*, of St. *Anthony of Padua*, &c. are well known, ^m *those brave and generous soldiers of the armies of the Lord, who conquered the kingdom of heaven by their Christian virtues, and acquired a reputation infinitely preferable to that of the heroes of ancient Rome*. And indeed *Italy* seems to have long renounced all pretensions to the latter sort of glory.

The gentleman of the bedchamber closed his discourse with an exhortation to the assembly to beg the light of God's Spirit on so nice an occasion. Then the Pope rose off his throne, and all the clergy knelt, two of the chapel music in their surplices and kneeling likewise sung the Litanies of the saints; after which the Cardinal who petitioned for the canonization renewed his instances, and this was succeeded by a prayer to God to beg the assistance of his Holy Spirit, and his Holiness sung the *Veni Creator Spiritus*; which is a hymn addressed to the third person in the Trinity. The two musicians sung the verse beginning with *Emitte Spiritum*, and the Pope called upon the Holy Ghost whilst the two continued standing before the steps of the throne, with tapers in their hands. A third and last entreaty made in the same manner as the former, followed this invocation. Then the secretary of the briefs resumed the discourse, and ⁿ declared it was time to yield

ⁱ *Inter utrumque Clerum prateriens*, Id. Ibid.
ⁿ Id. Ibid. ^m Ibid. p. 224.

^k Id. Ibid.

^l Id. Ibid.

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yield to God's commands; the holy Father, continued he, is going to make a decree, in order to raise PIUS V. ANDREW D'AVELLINO, FELIX DE CANTALICE, and CATHARIN of BOLOGNA to the rank of saints; to the glory of God, and the honour of the Catholic church, to the end, that their names may be called on for ages to come, &c. After these words the secretary withdrawing, the Cardinals stood up, and the Vicar of JESUS CHRIST, ° assisted by the Holy Ghost pronounced the decree of canonization; commanding that from thenceforth they should be held as saints by the Catholic church, and their festival solemnized on their birth-day. The apostolic prothonotaries and notaries upon the spot drew up an act of this canonization, and *Te Deum* was sung in order to return thanks to God for it.

Whilst *Te Deum* was singing by the music of the chapel, the signal made by the master of the ceremonies gave notice to all the city of the solemn promotion of these four new saints. The sound of trumpets, the noise of drums, the ringing of bells, and the discharge of the artillery spread the triumph of the church militant, under the lieutenant general of Christ on earth into every quarter of Rome. Nothing was talked of but the glorious miracles of the new saints, their austerity, their piety, and other virtues. Already did the people recommend themselves to them, chuse them for patrons, and in the transports of joy of the Roman devotees, a thousand vows were heard offered up to God for the holy Father's prosperity.

As soon as the music had ended the *Te Deum*, the Cardinal-deacon assistant, who was on the right, sung the Litanies in honour of the new intercessors, and called on them by their names. The holy Father read aloud a form of prayer of his own making, in order to inform the devout how they were to call upon them. The substance of which was to beg of God to grant to the pious such assistance as any person might expect, who puts himself under the protection of a saint; and as soon as it was read, the Cardinal-deacon of the Gospel went up to the pontifical throne, continued standing at the foot of it at his Holiness's right hand, and turning towards him sung the *Confiteor*, therein expressly naming the four saints, whose promotion CHRIST's vicar had just declared. In the mean while the epistle-sub-deacon went and took the cross from the altar, carried it to the lowest step of the throne, and kneeling down, placed it before the sovereign Pontif; who thereupon read the benediction and absolution to the assembly in the following words.

May God have pity on you by virtue of the prayers and merits of the holy virgin, of St. Michael the Archangel, &c. - - - and of St. Pius, St. Andrew, St. Felix and St. Catharine: may God, for their sakes, pardon your sins and lead you into eternal life. May God grant you indulgence, absolution, and remission of sins, &c.

Pontifical mass succeeded the canonization. His Holiness was conducted in form between two deacons assistants, and supported by two auditors of the rota, to the little throne represented in the cut of the theatre for the canonization. The holy Father, in his way to it from the great one, scattered his blessings on the apostolic Senate. Immediately his Holiness laid aside his mitre, got up, turned his face to the altar, in a low voice repeated the *Pater* and *Ave*, crossed himself, and for the *Tierce* sung *Deum in adiutorium*: the rest of the particulars of this mass we omit, as little differing from other papal masses; and shall only observe, that the holy Father made a discourse or sort of homily. One of the most remarkable things in it was, that the misfortune of the times made it absolutely necessary to propose to the people fresh examples of virtue, to give a new life to devotion which was now grown cool, and to secure fresh assistance from heaven in defence of religion. To this end, more proper subjects could not be pitched upon than St. Pius and his three associates in sanctity. In the midst of his discourse, the holy Father in a most edifying manner addressed himself to the four saints of his own creation, beseeching

° *Celesti Spiritu afflatus*, Ibid. Formerly the Pope, before he pronounced the decree of canonization, made a protest, declaring that by such decree, he did in no wise intend to derogate from the faith of the church, and glory of God, *Cerem. Eccl. R. Lib. I. Fol. 32. Ed. of 1516.*

befeeching them with eyes of pity to look down upon the calamities of the church, and with the most fervent zeal recommending to them the *New Zion*, the mother and mistress of all other churches. After this homily, the Cardinal-bishop assistant begged his Holiness to be pleased to grant indulgences to such as should perform their devotions to these new saints: upon which the Pope, turning towards the people, declared a plenary indulgence of seven years, for such as should annually visit their sepulchres.

As to the offerings represented in the cut, they were divided from each other into four parts, upon tables placed over against the little throne, and presented in procession after the following manner. The master of the ceremonies, at the head of the procession, was followed by 4. mace-bearers with silver maces on their shoulders. After them came two of Cardinal ABDUA's chief domestics each with a large taper, whereon were painted St. *Pius*, and the arms of CHRIST's vicar. The Cardinal with his mitre in his hand walked on the right hand of the solicitor for the canonization. Two friars, one of which was the master of the sacred palace, followed, carrying a small taper painted like the great ones; and two turtles in a little gilt basket. Two of Cardinal *Pignatelli's* gentlemen in long robe carried two loaves, one gilt with gold, and the other, with silver, and both with his Holiness's arms on them. The Cardinal himself followed and after him two most reverend friars, one of them, commissary of the holy *Roman* Inquisition; the other procurator general of the order of the preaching friars. The former with a small taper, and the latter with a pair of doves in a basket silver-gilt. Two gentlemen of Cardinal *Pamphilio's* came after in the habit of clerks carrying two small barrels, one with wine and gilt with gold, the other with water and gilt with silver, both of them having at the bottom the arms of the Pope; and the petitioners for canonization. These were followed by their master, and he by the reverend father the secretary of the congregation of the *Index*, and the reverend the provincial of the Holy Land; the secretary with a gilt cage full of little birds, and the provincial with a small wax-light like those we have already mentioned, under which he held a fine white napkin, that not a drop of the wax might be lost. As soon as they were come to the steps of the Pope's throne, the mace-bearers and gentlemen made a lane to the right and left; Cardinal *Abdua* and Cardinal *Albani*, solicitors for the canonization, went and placed themselves on the Pope's right hand, after paying him their respects. They, who carried the great tapers, gave them into Cardinal *Abdua's* hands, who having kissed them, presented them to his Holiness. Cardinal *Albani*, as solicitor, presented the small lights, and the offerings carried in the little baskets. The rest of the Cardinals presented the bread, and the barrels in which were the water and wine to his Holiness; and they were

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It is well known, that offerings were in use among the *Jews*. Nor were they less in vogue among the ancient idolaters. The Christians have taken up the same custom, which in length of time has degenerated into an abuse that can hardly escape ridicule. In the time of *Constantine the Great*, there was no approaching the altar without a present, which was a capital point, and swelled the revenues of the clergy; nay, and was of the same consequence as the articles of religion. "Go to church, pray, pardon-sinners, assist at mass, carry your offerings:" in this manner *Nicolas I.* expresses himself in a passage from *Ciapponi* in his Dissertation upon offerings.

These offerings were of several kinds, some were common, as bread, wine and water for the communion; others were for the ceremonies, and other necessities of the church and her ministers; such as incense, perfumes, tapers, oil, sacred vessels, the first-fruits of the earth, and of the flock; but especially, money, inheritances, possessions in land, lordships and other fine estates, which the faithful servants of the church have in the course of years gained from timorous sinners.

At this day there is, in the church of *Milan*, a sort of offering much resembling that of bread and wine in the ancient *Roman* church. Two old men of St. *Ambrose's* school offer three waters in a plate, and a small silver vessel full of wine, which is likewise performed by two old women. These are footsteps remaining of the communion under both kinds, of which the *Roman* church has likewise preserved an idea in the canonization of saints, the consecration of bishops, and the blessing of abbots; on all which occasions, bread, wine and water are offered. In ancient time, tapers and candles were likewise offered to Popes and Prelates, a custom still subsisting in several religious ceremonies, such as the collating to orders, and the blessing of virgins; in its annual solemnities *Rome* still by its magistrates offers patins, chalices, tapers, &c. at the altars of its most considerable churches.

This is a particular description of the offering made for *Pius V.* taken word for word from the acts registered by S. *Ciapponi*.

The author of the *Tableau de la Cour de Rome* says, that the Pope opens the door of these cages of birds, and gives one of them its liberty, whilst the rest are kept prisoners; which, says he, is an emblem of limbo or purgatory, from whence the Pope delivers such whom he pleases to let into heaven, &c.

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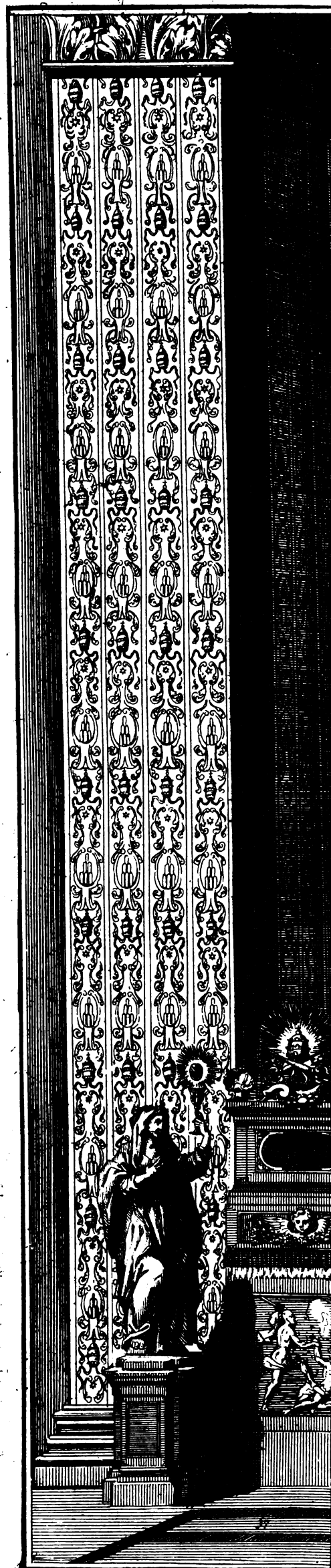
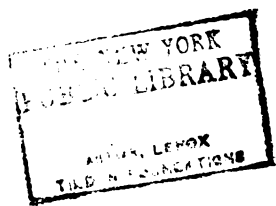
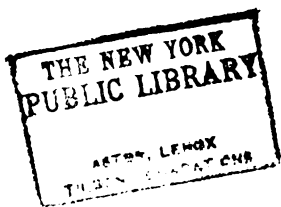
afterwards admitted to kiss his feet. They then went down the steps on the left side, and all the offerings were thereupon again set upon the tables, from whence they had been taken.

We should here give a description of the decorations of the theatre, but as such accounts are dry and tiresome, we shall only mention the most remarkable at the bottom of the cut. We shall in general inform the reader, that the theatre was covered with rich tapestry, and that it would be difficult to imagine any thing finer than the Pope's great throne; on one side of which was a statue representing the church, and another representing justice. The middle of the throne was fifty *Roman* palms high, and thirty six broad, on one side of this throne stood a figure of faith, and on the other one of hope. An infinite number of wax lights blazed round the church and theatre. The author to whom we are obliged for this account, of which we have only given an abridgment, has not omitted a complete list of every thing necessary for a regular and pompous canonization.

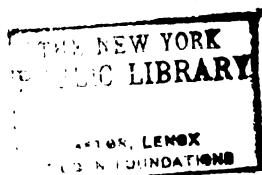
Nor shall we say any thing of the particular graces and blessings which the holy Father bestows on the rosaries, chapels, images, crosses, medals and other such things sanctified on account of this ceremony, or at the time of the triumphant entry of the four saints into heaven; this was expressed in an indulgence, together with the promise of remission of sins to whoever should visit seven churches in one day, or at least as many as should be found in the town he resided in, were there but a single one; provided however, that if there were but one, he should visit all the altars in it. The same was granted to him, who in remembrance of our Saviour's passion should kiss the earth seven times, perform any virtuous action in imitation of our four saints, read any chapter of their lives, visit their altars, or adore their relics, at the same time praying for the glory of the church, and the conversion of sinners, &c.

We must mention another ceremony that succeeded the canonization, which was the carrying in pomp St. *Pius* V.'s standard from the basilica of St. *Peter* of the Vatican, to that of St. *Mary* of *Minerva*, and was performed on *Saturday* 6. of *August* 1712. To this end, the order of the preaching friars, and of the *Agonizants* met in the basilica of the Vatican, whither the clergy of that church came in their robes of ceremony. They all drew up before the confessional of St. *Peter*, and thence they began the procession. Passing in review before the altar they all made one genuflexion, except such as carried crosses, banners, tapers, &c. The brothers of the holy sacrament, who carried the standard of the saint, halted near the altar of the choir, to hear an anthem sung by the music in honour of the saint, which was followed by a Litany to him. Then the canon, whose week it was to officiate, sung that saint's prayer, and walking directly up to the standard, on which the image of that new canonised Pope was painted, he incensed it three times in form. In the mean time, the clergy of that church appeared following the cross with tapers, and walked immediately after the Dominicans. The standard was then given to four Fathers of that order by the canon for the week, who immediately fell on his knees most devoutly adoring the holy image. This is what passed in the church. When the standard went out, the clergy and chapter made a lane on each side to do honour to it, and kneeling down, paid homage to the representation of that holy Pontif.

Nothing could be more reasonable, than that the Dominicans should have the honour of carrying the banner of a Pope who had been of their order. These pacific friars walked with lighted candles in their hands after the drums and trumpets of the people of *Rome*, and after the *Agonizants* armed likewise with candles, in the midst of a great number of musicians, and carrying the cross, the banner of the fraternity, and lanterns. The banner of *Pius* was guarded by twenty of the Pope's grooms, and thirty of his *Swiss* guard. The bells of all the churches in their way were rung, and the windows of the houses adorned with a great deal of devotion. There were illuminations throughout the city, and several discharges of the artillery. To conclude, the order of St. *Dominic* began



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|-----------------------------|-----------------|
| 1. Le Pape | 5. Cardinaux |
| 2. Siège du Cardinal Evêque | 6. Evêques |
| Assistants | 7. Evêques |
| 3. Cardinaux Diares Assis | 8. Penitenciers |
| tans | 9. Gouverneur |
| 4. Cardinaux, Evêques, & | Protonotair |
| Prêtres | |



began their parts. Fifty small canons were at their charge placed before St. *Mary's* of *Minerva*, and it appeared, that the grumbling of the artillery had nothing frightful in it to those recluses, who in their retirement are supposed to handle nothing but their crosses and chaplets. The procession marched on to St. *Mary* of *Minerva*, and crossed that church in two columns.

When the standard was just upon entering the church, a Cardinal, who waited for it at the door in his pontifical robes standing between his deacon and sub-deacon, hastened towards it, and laying aside his mitre, fell on his knees on a carpet laid for that purpose, and in that posture [†] adored the image, and incensed it. It was then set upon the altar, and whilst the elevation of it was performing, his Eminence turning to the cross upon the altar, began the *Te Deum*, incensed the image, sung the saint's prayer, and then blessed the congregation to the sound of canon, drums and trumpets. Eight whole days were spent in pious rejoicings accompanied with masses and indulgences. Here we shall close this description, which is already but too long.

Every thing offered at a canonization is mysterious: The tapers, which, according to our [†] dealer in mysteries, represent Christ's humility, are likewise an emblem of the saint's chastity, and good works. The bread, water and wine give us an idea of the spiritual life. Bread, besides, shews gratitude towards God, and these three all together are types of the offering Christ made of his body at the last supper. As to the turtle, it is an emblem of conjugal fidelity, and it would be a hard matter to be without it at a canonization-ceremony; it but too well representing the inviolable fidelity which the saints have sworn to God. It is likewise a type of the contemplative life of the saints, for, like them, it loves solitude. Its sighs express the wonderful affliction which the saints feel for the sins of mankind. However these excellent qualities in the turtle should not make us despise doves which love company, and fly by troops, which is a lively image of the active life of the saints. Besides, it is under this form that the Holy Ghost is painted. As for the little birds offered in this ceremony, they too are a type of the saints, who taking wing towards heaven by the strength of contemplation, there converse familiarly with God. The very barrels of wine and water, the cages for birds, the baskets for the bread, the painting of the tapers, and the gold and silver with which loaves are ornamented, are all mysterious affairs. But we refer our readers to the author, who had supplied us with the particulars we have just given him.

CEREMONIES of BEATIFICATION.

NONE can be beatified within fifty years after their deaths. All attestations of virtues and miracles are examined by the *Congregation of Rites*. This examination often continues for several years, after which his Holiness resolves upon the beatification: For the candidate's reputation runs no risk, the affirmative being always on his side.

As soon then as the congregation has carefully examined the requests of the petitioners first, and the life of the future *Beato*, the holy Father signs the decree for his beatification. [‡] His corps and relics are from thenceforth exposed to the veneration of all good Christians, his images are crowned with rays, and an office set apart for him; mass is said in honour of him, tho' neither his body nor relics are carried in procession; and indulgences and remission of sins are granted on the day of his beatification, which tho' not so pompous as that of canonization, is however splendid, and worthy of a person raised to beatitude.

[†] *Sancti Pii imaginem adoravit.* Acta Canon.

[‡] Ciapponi *Acta Beatif.* &c.

[†] *Acta Canon.* p. 260.

DEVOTION to SAINTS.

THERE are various classes of saints. Some, by the means of their temporal good things, have during their lives been benefactors to the church, and its ministers; others backed by the authority they possessed, declared themselves its protectors and patrons. A great many of them distinguished themselves by the brightness of their parts and judgment. A long and whimsical retirement, a life, which to the world would pass for extravagant, has canonised many. A sincere return to God, after an irregular course of life, has gained several others the same honour. In short, amongst those saints acknowledged by the Catholic church as such, are to be found a considerable number of martyrs for JESUS CHRIST.

All these saints have their place in the legends as well ancient as modern, where their lives are inserted for the edification of the godly, with praises that would be suspected, were they bestowed on persons of the world. Nothing but what is miraculous, extraordinary, or divine is to be found in them.

Besides such saints as are effectually and nominally known to us, there are millions not at all known to us, not so much as by name; but it is presumed, they are real genuine saints, because the Pope declares them such, after their bodies have been taken out of those burying places called catacombs. Whatever figure these new patrons may have made in the world during their lives, they are sure of the gift of miracles after their deaths. *Rome* is convinced of this, it being a place where unknown saints are much in vogue.

It should seem, that after the decisions of the apostolic court, the faithful run no risks in throwing themselves into the arms of unknown saints; and yet some doctors have endeavoured to overturn the foundations of this worship. Monsieur *Thiers*, one of these doctors, describes this sort of devotion with no other design than to make it odious, and he thus expresses himself. “ * One of the kinds of devotions now most in vogue, is that to the new saints, whose bodies are taken out of ---- catacombs, and given gratis “ to any considerable person who asks them, after the Cardinal-vicar to the Pope, or “ the bishop who is sacristan of the apostolic chapel has given them names ---- The “ churches where the bodies of such new saints lie, are flocked to, offerings are carried, “ vows are made, and pilgrimages and nine-days-devotions are made to them, persons “ sick of all sorts of diseases are carried and recommended to them, as well as children “ still-born, and dead without baptism, in hopes of their resurrection by the intercession “ of these new saints; people strive to kiss their shrines, to have their chaplets, medals, “ and the clothes for the sick touched by them; they cry out *a miracle* ---- every one “ endeavours to be a witness of it, it is spread every where, the croud gathers, and the “ churches thereby become more frequented, and grow into greater reputation ---- “ This devotion might be very meritorious with God, did it not tend to lessen that respect which the church has always paid to the ancient saints --- and were it true, “ that these new saints were really so ---- But it is to be feared, that the worship paid “ to them may bring people off from the veneration which is due to the ancient saints, “ and that they may imagine, that the new ones have more power and credit with God.” Indeed it must be allowed, that the vulgar, always fond of novelty, may easily give into such an excess; for they look upon God to be like man, and that the last comer must always be the greatest favourite with the supreme Being. Monsieur *Thiers* is of opinion, that the devotion to the ancient saints is much more regular, sure, and better established. But allowing him full liberty to think as he pleases, we must take the liberty of telling him, that there is no danger in associating to the ancient saints all such whom the Pope has

* *Thiers* chap. xxiv. of the most necessary of all kinds of devotion.

has caused to be acknowledged in the last ages by a solemn canonization, or other lawful ways.

Devotion to saints is grounded upon their power, and that on the miracles they wrought during their lives, or after their deaths: so that miracles are the authentic proofs of their sanctity whom the Pope * canonizes, since God would not grant those essential tokens of his supreme authority, except to such as distinguish themselves by their virtue. Formerly, all supernatural operations were called miracles, as well such as interrupt the course of nature, as such as run counter to those laws by which she acts. These operations were, if we may be allowed the expression, a violence done to nature; and accordingly, God allowed them only upon extraordinary occasions; such, for instance, as the destruction of error, and the establishment of the truth of religion, &c. As for those miracles formerly used under Paganism in support of error, they have been ranked under forcery, cheats, and illusions; nor shall we enter into them.

For some ages past we must have another notion of miracles. They are in general become more easy and common, than in the primitive ages of the church. They have ceased to take religion and truth for their sole objects, but on the other hand, we have the comfort to see all the laws of nature destroyed, for the least favour a saint asked of God; or for his private occasions. † Birds have been seen to grow silent, and listen to the sermons of saints, and ‡ fishes leave the water to hearken to their preaching. In a word, since this change of idea, saints have made their proofs with less difficulty, and persons of mean extraction have been admitted. All these changes have been succeeded by an infinite number of miracles, which are not yet ceased, nor ever will to the end of the world. Notwithstanding the endeavours of the incredulous, the faith of pious good souls is not exhausted, but is a source that will never dry up.

IDEA of the POWER of the SAINTS of these latter AGES.

HAD faith no other support than reason, it would soon be a-ground. It requires stronger assistance, than that of a brain exhausted in ruminating upon the truths of religion. To be plain, it must have examples that strike, and as it were stun it. This is what will with some devotees justify the necessity of the miracles of these latter ages. We have already given some instances of these miracles, * to which we shall add the following.

St. *Raymond* of *Pennaforte*, after having long censured the debauchery of a King of *Spain*, without being able to break off his criminal engagements, resolved to leave him to his own wicked inclinations, and so embark in order to return to *Barcelona*; but the King having forbid any one to transport him, St. *Raymond* revived the miracle of CHRIST walking upon the water. For he threw his cope into the sea, and taking his staff in his hand, went into this new kind of boat, and arrived safe in *Catalonia*. At the saint's approach the very gate of the convent opened of itself.

St. *Peter* of *Nola*, † that unprofitable servant, the off-scouring of the earth, and real nothing, had yet very familiar conversation with God and the holy Virgin. One day the Apostle St. *Peter* made him a visit in the same posture in which he was crucified, that is, with his head downwards.

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St. *Francis*

* He canonizes none who has not wrought two or three.

† St. *Francis* silenced the swallows who interrupted him.

‡ St. *Anthony* of *Padua* not being able to gain the attention of the Heretics, desired them to go to the seaside, in order to convince them of the docility of the fishes.

* These examples are taken from *Giry's Lives of the Saints*.

† This saint took these titles in his letters.

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St. *Francis of Paula* was a very strong robust saint, since *Sampson*, there never was his fellow. He without assistance, carried away a rock of a prodigious bigness that hindred the foundation of the dormitory of a monastery he was building; he bore that on his shoulders which four men could not so much as move. He hung in the air a piece of rock, which breaking from a mountain was going to beat down his new building, and dash in pieces a great number of his workmen. He then propped it up with his staff, and in that condition left it for a long time exposed to view, for the edification of a multitude of people who flocked to see such a miracle. This rock was afterwards used in finishing of the saint's monastery, but history does not inform us, there has been any relic made out of it, which seems extraordinary.

Manna was often seen to fall on St. *Agnes of Monte Pulciano* in the form of a cross. On one of the festivals of the Assumption the blessed Virgin appeared to her with the child Jesus in her arms, whom she permitted her to embrace, and press to her breast. *At parting she left the saint a cross, which the little Jesus wore about his neck.* We shall say nothing of the rose that appeared in the midst of winter, in a plate which the saint served up to two hermits; but we must not omit the advances in point of civility, which she after her death made to St. *Catharine of Sienna*, who went to pay her a visit at her tomb. Whilst the living saint was endeavouring to kiss the feet of the dead one, the latter lifted up her foot to St. *Catharine's* lips, thro' an excess of humility to be before-hand with her. However, St. *Catharine* did not think proper to expose herself to such an accident any more, for in her second visit to St. *Agnes*, instead of her feet, she kissed her head.

St. *Bonaventure*, that excellent author of the ^d psalter of our Lady, not being able to communicate in the common way, by reason of a violent indisposition in his stomach, ^e had the holy pyx placed on his breast, and the sacred wafer immediately penetrated from thence into his very bowels, there to be the life of his soul.

St. *Ignatius* given over by the physicians was visited by St. *Peter*, who touched him with his hands, and wrought a miraculous cure on him. After that, the blessed Virgin made him a visit, and at the same time a present of a celestial ointment, which may be called the *Balm* of chastity, since it annihilated his senses, and even blotted out of his mind all the images of sensual pleasure. It is to be presumed, that St. *Ignatius* has transmitted the vertue of this balm down to his spiritual children. F. *Alegambe* tells us extraordinary things concerning the assaults they have made upon the flesh, and the victories they have gained over it. Father *Gil* at the age of 70. knew no woman by sight, so great was his care to prevent his senses fixing upon such objects. He was afraid even of himself, he almost was frightened at touching himself, and thanked God that the defects of his eyes served as a remedy against his senses. F. *Costerus* declared, he had never felt any disorderly motions, and that his imagination knew nothing capable of corrupting it. F. *Cotton*, confessor to a Prince whose brain was easy in receiving the impression of a moving object, preserved his chastity to such a degree, as to hold every thing that could in the least taint his virtue, in the greatest detestation; and besides, had his smelling so quick, as to discover such as had violated the laws of chastity. F. *Spiga*, who died at 74. could not distinguish any of his nieces from each other, so much had he accustomed his eyes not to look on the fair sex. But to return to St. *Ignatius*, as he was on his pilgrimage to *Jerusalem*, he resolved to visit the mount of *Olives*, and Christ himself served him as a guide. He cured the sick of the falling sickness, freed the possessed, and many recovered by touching the hem of his garment. In fine, they reckon to the number of two hundred miracles wrought by him.

^f St. *Clara* was in such esteem with God, that she easily obtained whatever she asked. From her very infancy, there appeared in her powerful signs of her future sanctity; it was nothing but

^e These are *Giry's* words.
^f French. It was printed at *Lille* in 1655.
^g We make use of F. *Giry's* very words.

^d He composed it in *Latin*, but a Jesuit translated it into

^f Words of F. *Giry*.

but praying, fasting, and giving alms in her early years, instead of playing like other children. All the saints have generally begun with these practices of devotion, to be convinced of which, one need only read their lives. But from her very infancy she went farther, and wore a hair-cloth to mortify the flesh, and to put a stop to all irregular motions and desires, to which, it seems, they who intend to profess holiness, are more exposed than the rest of mankind. In the heat of her pious exercises, she was very seldom alone. One day a very beautiful child, with two shining wings flew into her lap, clasping her with them, and caressing her with many fond endearments. Another time being indisposed, and not able to go to matins, she notwithstanding heard the office distinctly, tho' sung at a church very distant from the monastery, *and what is wonderful, she was so happy as to see the child Jesus lying in his manger.* At the moment of her death, he was seen near her attended by several virgins crowned with flowers. One of these virgins *who wore a close crown shining brighter than the sun,* drew near and embraced St. Clara. The rest spread a carpet of inestimable value over her body. The daughters of this holy mother have inherited her virtues and austerities, especially the nuns of the *Ave Mary*; but they do not work miracles.

St. Barbara attended by two angels gave the communion to the little blessed *Stanislaus Kostka* lying very ill, during which he lodged with Heretics, who would not suffer the holy sacrament to come into their house. We shall say nothing of the conversations he held with the virgin *Mary*, *his lady, his mistress, and his good mother*; nor of a great number of miracles by his intercession wrought after his death. At *Stanislaus's* bare name devils have left the bodies they have been tormenting. ^a He brought almost as many to life as he had lived years (he lived 19.) and this great miracle is so common with him, that the thing is grown into a proverb in *Poland*, and it is an ordinary saying among the people, let us go to the blessed *Stanislaus* who raises the dead. In 1673. the application of this young saint's image cured a young Jesuit of 14. years of age at *Lima*, upon this condition, that he should every day of his life say a *Pater* and an *Ave* in honour of the little *Polish* saint; that on the eve of his festival he should live on bread and water, and should once perform the spiritual exercises of St. *Ignatius* to the glory of his blessed son *Stanislaus*. This shall suffice to give some knowledge of the saint. We shall now only advertise those who are incommoded with palpitations, swellings, broken limbs, sore-eyes, feavers, &c. ¹ that a little wine wherein one of the saint's bones has been steeped, is a sovereign remedy against all those distempers.

^a St. *Roch* patron of persons infected with the plague, has distinguished himself by several extraordinary cures. The dog with which he is painted, charitably fed the saint during a very violent plague.

The blessed *Clara* of *Montefalco* had the figure of Christ crucified, and all the instruments of his passion graved on her heart. Her repeated assertions of this miracle to the nuns of her convent emboldened them to see if it were true, and after her death, they divided her heart, and found it to be as she had assured them.

St. *Bridget* raised ten dead persons. What is still more remarkable, Christ himself did not go near so far. Saint *Theresa* appeared to several ¹ after her death (which was caused by an excess of divine love) to inform them of the eminent degree of glory to which she was raised. We omit her wonderful visions, and the love-wound which a seraphim made in her heart with a golden arrow pointed with red hot steel.

St. *Didacus*

^a *Giry* in the life of this saint. The first time the virgin *Mary* appeared to *Stanislaus*, she ordered him "to enter into the company of Jesus, and put her son into his arms; as if she intended that little *Stanislaus* should have the pleasure of carrying the little Jesus ---, the virgin *Mary* came a second time attended by several blessed virgins, to conduct him to heaven." Taken from the opuscula of father *Bouhours*, printed at *Paris* 1684.

^b Opuscula of F. *Bouhours*, p. 323.

¹ Id. Ibid.

^a This saint was of *Languedoc*, a country full of vain boasters. St. *Roch* must have been a great favourite of God, to have been able to keep clear of the same character.

¹ F. *Giry* says, she was so influenced with the sacred fire of divine love --- that being no longer able "to bear up against it, she ended her life in the midst of the flames." She was carried off in fourteen hours.

St. *Didacus* cured the diseased with the oil of a lamp burning before an image of our Lady. One day being destitute of food in a journey he was making with one of his companions to his convent, he offered up a prayer to God. Immediately they found a table spread before them on the grass, and the entertainment was very tolerable.

St. *Xavier* during his mission to the *East-Indies* raised several to life. Being in the neighbourhood of *Amboina*, he calmed a tempest by plunging his crucifix into the sea. In the heat of the action his crucifix slipped out of his hand, but an officious fish restored it to him in a moment, and took care in giving it to him to hold it upright, to shew the triumph of the cross over the Infidels.

St. *Thomas of Becket* archbishop of *Canterbury* was amply rewarded for the violent death he suffered, by the many miracles he performed after his death, and which he even still performs, if we may believe F. *Giry*. Scarce was this saint buried, but he declared himself the physician of a multitude of sick persons. We must observe, that as to resurrections the saints of the latter ages go far beyond those of the Apostle's days.

▪ The blessed *Rosa* was hardly quite five years old when by an express vow she consecrated her virginity to God. "To hinder so fine a flower from losing its scent and beauty, she, as it were, hedged it in with thorns and brambles, by preaching all sorts of austerities she was capable of from that moment. In so tender an age ---- she lived upon bread and water the three days in the week, which are consecrated by the most holy mysteries of Christianity." F. *Oliva* very well observes, in his panegyric upon this saint, that mankind had an infinite loss, in that God, instead of *Eve*, did not create *Rosa* in the terrestrial paradise. The fondness she shewed to suffering made her ingenious in searching the means of crucifying herself. This holy maid used to rub her cheeks and eyes with the bark and powder of *Indian* pepper, that she might not be obliged to go to balls, or appear in company. The sharpness of the pepper, had a very different effect from the paints and cosmetics used by our modern worldly minded ladies, making her face bloated and full of ulcers. Besides this, *Rosa* had the glory of finding out fresh methods every day, and of perpetually reproaching nature with the crime she had been guilty of in making her so handsome. It is certain, that nothing is more shocking and insupportable to saints of a mystical constitution than this corporeal beauty. They most heartily relinquish it, and the pleasures of sense to the Devil.

The blessed *Rosa*, like Christ, multiplied loaves. She miraculously filled an empty vessel with celestial honey, to ease her mother who was sick. Her vocation has no instance like it. "As she was going by saint *Dominic's* church, for whom she had always had a particular veneration, she found herself inspired to go in, in order to pay her last respects to the image of our Lady of the rosary. She was no sooner on her knees, than she remained immovable, and as it were nailed down to the ground ---- astonished at so amazing a prodigy ---- she promised the holy Virgin to become a nun of the third order of saint *Dominic* ---- As soon as she had ended her prayer, she immediately and without any difficulty, did that which she had not been able to do in several hours, and with great and redoubled efforts." *Rosa*, at her beginning a new life, thought herself obliged to invent new austerities. She put a great chain, with which she had long given herself discipline, three times round her waist, and not satisfied with wearing so gauling a girdle, she fastened it with a padlock, and threw the key into a well. She long bore the pains this chain gave her; but was at length forced to seek ease, and human means failing, she addressed herself to the blessed Virgin, who at once opened the lock. The blessed *Rosa* thinking her lodgings at her mother's too good, resolved to build herself a sorry hut at the end of the garden. She was soon attacked by an army of gnats, and as they interrupted her meditations, she thought proper to make peace with them; and these were the conditions of the treaty. The gnats were allowed to shelter themselves

▪ Panegyric of the blessed *Rosa* by F. *Oliva* in *Bonhours's* Opuscula.
 ▪ She was of *Lima*, the capital of *Peru*.

themselves in the cell during excessive heat or cold: and they on their side stipulated not to molest *Rosa* any more, and even to retire, as soon as she found any inconvenience from them. This peace was near a rupture by the imprudence of a nun, who was visiting *Rosa*. For this curious passage we shall refer to F. *Oliva's* fine panegyric; but we cannot omit observing, that the largest trees in the garden bent down their branches, nay and trunks too, when *Rosa* passed by them to her cell.

The MANNER of a Person's DEVOTING himself to SAINTS, &c.

THIS was formerly a custom much in vogue, and is still practised in several Catholic countries. A yearly tribute was paid to the saint chosen as patron, and the vassal often bound himself and his whole posterity, or at least his children. We shall give an extract of the form of such spiritual engagement. It is of the year 1030.

IN THE NAME OF THE HOLY TRINITY.

"J. GHISLA born at *Ghent*, of free parents, convinced by the example and exhortations of the saints, that humility is the chief of all Christian virtues, have resolved to set an example of this humility by devoting myself, body and mind, to the service of some one of them, to the end, that under his protection, and with his assistance I may partake of the divine mercy. To this effect, I devote as well myself as my posterity, to saint *Gertrude*, whom I have chosen as patroness of me and my family, to the end, that by this our voluntary service we may obtain the remission of our sins. In witness whereof, I do hereby promise and grant for me and my posterity to pay annually at the high-altar of *St. Gertrude* the sum of ---- and lest any one should presume to violate our engagement, sentence of anathema has been published in the church of *Nivelles* against all and singular, who shall violate the same; to the end, that they may perish with *Dathan* and *Abiram*. Done at *Nivelles* in the presence of witnesses in the year of grace 1030.

There are other ways of devoting and engaging one's self in the service of any saint, and the signs of such religious service are a chain about the neck, or round the arm, and which must never be left off so long as the person lives. This is the custom still observed to this day by the servants of the virgin *Mary*, according to the author quoted at the bottom of the page. In an age more devout than the present, a Christian Prince would have made his dominions tributary to some saint, which was formerly the practice. But times are now changed, and no Prince of our days carries his devotion so far as even to consent to be a vassal to the church. The saint to whom a man had granted the revenue of his estate, thereby acquired houses, lands, and a considerable income, which the monks and the rest of the clergy took care to improve for him; but the present race of Christians are grown a little cool on this occasion. We find a ceremony in the fourteenth century performed by the devotee at giving his goods to the church. He takes a knife with a handle to it, and a turf of earth, in which is planted the branch of a tree. These three things he offered his patron saint, or rather to the monks or

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other

* This custom was introduced in the ninth or tenth century.

* Taken out of the *Life of St. Gertrude*, written in *Latin* by *Ryckel*, and printed in 1637.

* Two decrees of the holy office at *Rome* made in 1673. condemn all fraternities of slavery to the virgin, and forbid the use of chains, images, and medals representing the same, and all books treating of that kind of devotion. In the cuts of such books are seen men with chains falling from Christ, the pyx, the virgin *Mary*, *St. Joseph*, &c. It is this pretended spiritual captivity which is termed slavery.

* *Ryckel* ubi supra.

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other ecclesiastics, who were the saint's agents. The turf represented all immoveable goods, the branch the fruits of the earth, and the handled knife all moveables.

The saints have their offices and Litanies in the church. These Litanies ascribe to the saint such praises as belong to him, and give the pious an exact idea of his power.

It is common for devotees to prefer the saint their patron to all the other saints of paradise, and put all their concerns into his hands, without giving themselves much trouble about the rest of his brethren, &c. "They imagine, that God has granted their saint particular privileges, certainly and infallibly to obtain of him all sorts of favours both spiritual and temporal they shall ask, thro' his intercession, without giving themselves any pain about repentance, or fulfilling God's will." This excess of devotion addressed to a particular saint leads to other excesses.

"Some, says the author we last cited, believe, that by their devotion to *St. Barbara*, in several places called *The Mother of Confession*, they shall not die without confession, however they may have lived.

"Others pay their devotions to *St. Christopher*, and fancy, that by looking at his image in a morning, they shall not die that day, nor the following night - - - -

"To find stolen, lost, or strayed goods, many devotees persuade themselves they need only be devout to *St. Anthony of Padua*, and say the eighth response of the matins of his festival in honour of him.

"Many others flatter themselves, that by repeating for a whole year the little crown of *St. Anne*, God will at the year's end infallibly grant them one of the three things they shall ask of him.

This is sufficient to give an idea of some excesses in the devotion to saints.

DEVOTION to the BLESSED VIRGIN.

THE church in its Litanies calls the holy Virgin the *Mother of God*, the *Queen of Angels*, the *Refuge of Sinners*, the *Mother of Mercy*, the *Gate of Heaven*, the *Mystic Rose*; the *Virgin of Virgins*, &c. M. Thiers, in the work we have already quoted, uses considerable restrictions in the ideas which those epithets may raise in pious persons; he chiefly dwells upon that of *Refuge of Sinners*, which persuades a multitude of people, that a regular devotion to this *Mother of Mercy*, is always and at all times a preservative against eternal damnation. But the notion and arguments of this celebrated divine will be no law or rule of faith as to devotion. By diminishing the pretended excess he finds in that to the virgin *Mary* and saints, the piety of great numbers might be diminished, who sincerely believe, that things are managed in heaven as they are here below, and that we must go thro' the saints to God. They likewise imagine that the saints are a whimsical, fickle, touchy sort of folks, that admission to them is difficult, and that they may be gained, and prejudiced in favour of particular persons. They are afraid their promises may be as ineffectual as those of courtiers here; which the vulgar call *Court holy water*. In short, there are some of the devotees who regulate the government of heaven upon the foot of their own family, so confined and narrow is the sphere of their piety. Are not the irregularities to be found in the devotion of those who have such ideas to be pardoned, and is it to be taken amiss for people to stick to the practices of devotion which F. Bary prescribes to people of weak understandings in his paradise opened to *Philagia*? He assures us, it is open "to such who keep in their chambers, or carry about them an image of the virgin, and look steadfastly at it, - - - - who night and morning beg a blessing of her, standing near some of the churches de-

"dicated

¹ Thiers concerning the most necessary of all devotions, chap. xxiii.

² Si queris miracula, mors, error, calamitas, demon, lepra fugiunt, agri surgunt sani, cedunt mare, vincula; membra, resque perditas petunt, &c.

³ Chap. xxiii.

"dicated to her, or give to the poor for her sake ---- who out of respect avoid pronouncing her name in reading, but use some other instead of it ---- who beg of the angels to salute the mother of God in their name, who give her images honourable names, and cast amorous glances at them," &c.

There is no title of honour but what the divines of the church, and especially those of latter ages, have bestowed on the virgin *Mary*. Having robbed Paganism of every thing that was most august and glittering to bestow it on the mother of our Saviour, they have continued to invent splendid names which even the fruitful fancy of poets were never capable of devising. The heresies against her insensibly produced an excess of respect and devotion to her. In the first ages of the church she was called *Queen of Angels*, and *Mother of God*; afterwards the disputes arising on her account, made her champions advance every thing that could make her considerable against Heretics, and accustomed her devotees to immoderate expressions, but yet very natural in disputes. She was looked upon as the *dispenser* and *depository* of God's favours, the *treasurer* and even *Queen of Heaven*, the *Spring* of salvation and life, the *Gate* of paradise, the *Mother* of light, and *Mediator* between God and man; the *Hope* of mankind, * the *Ocean* of the divinity. Writers of note have stiled her * Goddess, and towards the end of the 16. century, Father *Salazar* declared her the * *Accomplishment of the Trinity*. Long before that declaration, * the psalter, and whole bible too had been applied to her, and it had been proved by miracles and apparitions, that the blessed Virgin appeases *CHRIST's* wrath against sinners; * that she can absolve, and has the power of binding and loosing. We shall say nothing of the temples and altars all along consecrated to her for many ages, of the vows and prayers addressed to her, of the works by devout writers published under her patronage, of the poetry and other pieces of wit composed in honour of her; nor lastly, of the theological ^b writings under her name.

The first and chief of the sorts of devotion to the Virgin is, that whereby we imitate her virtues: but this is somewhat difficult. These other are what all devotees may easily practise. The Jesuit, who published the *Psalter* of our Lady in *French* recommends to the good Christian who says these words at the beginning of it, *Holy Lady open thou my lips*, &c. "to make two signs of the cross in saying them; one upon his lips with his thumb, and the other upon himself with his hand, as the priests do at beginning their *canonical hours*." He assures us, that this method will procure the devotee the honour and happiness of being canon, or canones of heaven, and that our Lady will admit him into paradise, as a reward of so edifying a piety. He gives us a pattern for the vows the devotee is to make "for *Jesus* and *Mary*, and for all lovers of *Jesus* and *Mary* of every sex," he describes the alliance to be made by him with the *most amiable and honourable mother of all mothers*, the act of contrition in order to reconcile himself with her, and all the great and small practices, whereby he may devote himself to the blessed Virgin.

Whoever

* *F. Binet* a Jesuit says, that from the Virgin's womb, as from an ocean of divinity, flow the springs and rivers of all graces.

* Numbers of celebrated writers have stiled the Virgin, Goddess; whereon may be consulted the disputes between the bishop of *Bellay* and Mr. *Drelincourt* upon the honour due to her. Almost an absolute and sovereign power over her Son our Saviour has been attributed to her, nor has this thought been disagreeable to the church, witness the hymn wherein are these verses:

O felix puerpera,
Nostra piaus scelera,
Jure matris impera
Redemptori.

^a In *Proverb. Salom.*
to *Albert the Great*.

* The *Psalter* of our Lady is ascribed to *St. Bonaventure*, and the *Bible*

* *St. Antoninus* archbishop of *Florence*.

^b The *Polyanthea Mariana*, the *Mariale*, the *Flosculi Mariani*, the *Stellarium Coronæ beatæ Virginis*, the *Fasti Mariani*, &c. In the *Menagiana*, p. 281. of the 2. Tom. of the continuation, *Ed. Holl.* 1713. we find that a Monk took it into his head to compose a vast work in folio, under the title of *Summa Deipara*; that two or three thousand new questions concerning the virgin *Mary* were therein treated, and that the good friar exactly followed *St. Thomas's* method in his *Summa Theologiae*. Just as *St. Thomas* examines this question whether there be a God, so the Monk enquired whether there be a virgin, &c.

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Whoever intends to draw down the benedictions of the Virgin ^c upon him, must salute her every day both at going in and out. The legends have handed down to us several memorable instances of benefits produced by *Ave Maries*; not to mention the thousand days indulgence granted by several ^d Popes to such as shall say it at the hour of the *Angelus*. It were therefore to be wished, that the Christians of this age were more exact in the practice of this kind of devotion, and would imitate St. *Margarite* of Hungary, who repeated an *Ave* kneeling before all the images of the virgin she met with in her way; or saint *Catherine* of Sienna, who said as many *Aves* as she went up steps to her house. These remarks may suffice as to private devotions. Nor shall we say any thing of fasting on *Saturday* in honour of the virgin *Mary*, unless that it is a treasure of indulgences and delights, and that we are assured it is an excellent preservative against eternal damnation.

FESTIVALS instituted in honour of OUR LADY.

WE shall conclude by a popular or rather superstitious devotion, we mean the custom of dressing our Lady in a pompous manner, of crowning her on her festival, and other solemn days, of lighting up one or more tapers before her images, and presenting her with fruits and flowers. The common people do the same honour to the rest of the saints. The least offering they think they can make is a taper or candle.

And we shall follow the same order, in which the church celebrates those festivals. The *Purification* of our Lady is solemnized the 2. of *February*. This festival was anciently called the feast of St. *Simeon* and St. *Anne*, these two holy persons happening luckily to meet in the temple at the same time the blessed Virgin went thither to offer JESUS CHRIST to God. For the same reason the *Grecians* have called it *Hypapante* or meeting. It is now-a-days known to the church only under the name of the *Purification* of our Lady, and to the people under that of *Candlemas*, on account of the procession then made round the church with tapers.

^e This festival was appointed in the room of the *Amburbales* or processions, which the *Romans* celebrated at the beginning of *February*, in honour of the Goddess *Februa*, and of their nocturnal courses with flambeaux, to represent those of *Ceres*, when she wandered about the country in search of her daughter *Proserpina*, whom *Pluto* had run away with. Those devotional practices amongst the *Romans* were real sources of debauchery, for which reason the *Roman* Pontifs resolving to remove those snares of Heathen superstition, were obliged to give the people an equivalent to make up for the loss of this solemnity, which in reality was no act of religion in regard to Christians. Therefore the lustrations of the month of *February* were consecrated; and thence came our *Candlemas*. For the Virgin's sake the people carried the same flambeaux or tapers they had formerly carried for the sake of *Februa* and *Ceres*. They being allowed to mix with their devotion those diversions and pleasures, which festivals never fail inspiring them with. ^f The *Candlemas* tapers are blessed with the usual ceremonies. ^g The bishop or his vicar distributes them to the chief of the clergy, then to the chief of the laity, priests, acolytes, &c. and lastly, to the rest of the best fashion present. ^h A canon somewhat advanced in

^e *Suffren*. in his *Ann. Chr.*

^d *Leo X.* and *Paul V.*

^c The institution of this festival is by some ascribed to St. *Gelasius*, who lived in 492. by others to P. *Vigilius*, who say, he only revived it about the middle of the sixth century. P. *Sergius*, who flourished towards the close of the seventh century is, according to some writers, the founder of the procession with tapers. *Il mna*, says the old legend, *la contume des paisans en meilleure: c'est à sçavoir, que les Chrétiens environnassent l'Eglise a clerges benits & alumés en l'honneur de la mere de Dieu; si que cette solemnité tint, & qu'elle fut faite à autre intention.*

^f The vulgar fancy these tapers have the power of driving away demons, and preserving from their temptations.

^g *Cerem. Episc. Lib. II.*

^h *A seniore dignitate, Cerem. Episc. Ibid.*

in years, distributes them to the women of condition, but as to the common people, as soon as the large tapers are distributed to persons of the highest distinction, only the small ones remain to be distributed to them ¹ by an ordinary priest, without distinction of age or sex.

^k The procession is made round the church, as we have already observed. The singers are at the head of it, the thuriferary follows, the ceroferaries walk after them on each side the cross-bearer, and after them the clergy. They who are on the right, carry their tapers in their right hands, and they on the left, in their left. Then comes the bishop between two deacons assistants, carrying a taper in his left hand, and with his right, bestowing his blessing on his flock. They all carry burning tapers, and the reason given for it is, That they ¹ represent JESUS CHRIST, the light of the world. "They kneel at the altar before they set out, but if they be canons, and there be no tabernacle, they only bow to it." The representation of these *Candlemas* ceremonies may be seen in the cut of the *Easter* ceremonies.

On the 25. of *March* is celebrated the *Annunciation of the blessed Virgin*. This festival is earlier than the third century.

The 2. of *July* is the *Visitation*. St. Bonaventure, general of the order of the *Minors* appointed this festival to be kept throughout the order in 1263. In 1389. Pope Urban VI. by his bull made this feast extend to the whole church: which the council of *Basil* confirmed, and fixed the day of it on the second of *July*. St. Francis de Sales and mother Jane de Chantal, have founded an order of nuns in memory of the visitation of the Virgin.

Our Lady of mount *Carmel* has her festival the 16. of *July*, which more particularly concerns such as pay their devotion to the scapulary.

The feast of our Lady of the *Snows* is on the 5. of *August*. We are assured, that a miracle gave rise to the solemnity. ^m In the pontificate of *Liberius*, a patrician or *Roman* nobleman finding he was old and childless, resolved with one accord with his wife to make the blessed Virgin his universal heir. The vow was made with much devotion; the only concern now was to employ the inheritance in such manner as should be agreeable to our Lady: and to know her pleasure therein, they fast, pray, relieve the poor, and visit the sick. At length the Virgin appeared to each in a dream, and told them "it was her's and her son's pleasure, that they should employ those goods in building her a church on a certain part of the *Mons Esquilinus*, which they should find covered with snow." The devout husband first communicated the revelation to his wife, who thereupon in a surprise told him, that that very night she had had the same revelation; but had not the two dreams been alike, an excess of zeal would have been enough to have given them all requisite conformity. The two good people went and declared their dreams to the Pope, who found himself a third man in the revelation, for the holy Father had had the same vision. ⁿ It was no longer doubted, but heaven had a hand in the affair. The Pope had the clergy assembled, there was a procession to mount *Esquiline* in order to see if the miracle were real, and the place pointed out in the dream was found covered with snow. The ground was just of a suitable extent to build a church on, ^o which was afterwards called *Liberius's Basilica*, and *St. Mary ad præsepe*, because the manger, which served our Lady as a cradle, was brought thither from *Bethlehem*, and is now called *St. Mary Major*. Every festival-day the memory of this miracle is revived, by letting fall white jessamin leaves in so artificial a manner as to imitate the falling of snow on the ground.

On the 15. of *August* the Assumption of our Lady is celebrated, but it is not reckoned earlier than the sixth century: before which time, there had been no revelation of the Assumption of the Virgin, soul and body to heaven.

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¹ *Aliquis de capitulo distribuit candelas minutiores populo utriusque sexus, Cerem. Ep.*

^k *Cerem. Episc. Ibid.*

¹ *Alex's Ritual.*

^m *Giry's Lives of the Saints.*

ⁿ *Id. Ibid.*

^o *Idem. Ibidem.*

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The eighth of *September* is appointed for *The Nativity of our Lady*, and is a festival unknown till the seventh century; but in the twelfth, *Innocent IV.* made it universal.

The seventh of *October* is consecrated to the solemnity of the *Rosary*, of which we shall treat under that head.

Father *Giry* assures us, ^p that “ from the moment of the blessed Virgin’s appearance “ in the world, she presented herself before God to be his perpetual servant. The sacrifice of her mind and heart was earlier than her birth; that she offered in her mother’s womb.” However, it is not that private offering herself, that the church solemnises the 24. of *November*; but her consecration to God by her parents *St. Joachim* and *St. Anne*. This festival came first from the East, and began to be established in *Europe* towards the close of the fourteenth century.

The *Conception of our Lady* is celebrated by the church on the 8. of *December*, and is called *Immaculate*, it being pretended that the blessed Virgin was conceived without sin. This *Festival of the Conception* is of earlier date among the *Greeks* than with the *Latins*, and began to be taken notice of in *Europe* in the beginning of the twelfth century. Pope *Sixtus IV.* who had been a cordelier, and consequently a defender of the immaculate conception, authorised this festival by his bull in the fifteenth.

On the 18. of *December* is celebrated the festival of our Lady of the O, or of the delivery of the Virgin. It was instituted in *Spain*, during the pontificate of *Vitalian* towards the middle of the seventh century. It is likewise called the festival for expecting the birth of our Lord. The name of our Lady of the O, is derived to it from the anthems called the O’s, on account of the exclamation O being often repeated. By those anthems, the church invites the eternal Wisdom to come down on earth.

In *Italy* and *Spain*, nine days are allowed for expecting the Nativity in memory of the nine months pregnancy of the blessed Virgin: ^a during which time, the altar is adorned in a proper manner, and the image of our Lady thereon exposed.

Formerly the *Festival of the Virgin’s Espousals* were solemnised. It is said to have been instituted in *France* in the year 1532, and that the solemnization was fixed on the 12. of *January*.

PLACES famous for the WORSHIP of OUR LADY, or for her MIRACLES.

IT is pretended, that ^r the Apostle *St. Peter* himself dedicated a chapel to the Mother of God: but it is allowable to doubt it.

The *Spaniards* say, that *St James* being at *Saragossa*, the blessed Virgin appeared to him, and that thereupon that holy Apostle caused a chapel to be built to her, which was afterwards called *Neustra Sennora del Pilar*. Some annalists say, ^t that the angels themselves were the architects of the chapel. The blessed Virgin splendidly drest, resides there upon a marble pillar, holding a young *Jesus* in her arms. Several silver angels surround her with flambeaux, not to mention fifty silver lamps and a great number of branches of the same metal, with tapers burning night and day before her. The walls of this sacred place are hung ^r with the figures of feet, hands, arms, legs, hearts, &c. offered by the pious to the blessed Virgin, as an acknowledgment of the miraculous cures wrought by her on those parts.

Our Lady of *Atocha* is at *Madrid* ^u in a chapel blazing with an hundred gold and silver lamps. She there performs as many miracles as at *Saragossa*, *Loretto*, &c. Our Lady

^p *Vie des Saints.*

^r *Ralph. Volat.*

^a *Piscara Prax. Cerem. Lib. III. Sect. 1.*

^t *Etat de l’Espagne, Tom. I.*

^r The ancient Heathens, as well *Greeks* as *Romans*, had the same custom from a principle of acknowledgment to their Gods, to whom they thought themselves obliged for any cure. The custom of offering those parts of the body supposed to be cured, in gold or silver, to our Lady or any other saint, is very common in *Flanders*, *Brabant* and *Picardy*.

^u *Ibid.*

Lady of *Atocha* generally wears widow's weeds, and has a chapelet in her hands; but yet with all this devout attire she is crowned with a sun, and on solemn festivals is dressed like a Queen in all her finery, and in all her jewels.

It is now six hundred years since our Lady settled at *Lieffe* in *Picardy*. During the crusades a Princess of *Egypt*, having heard talk of the blessed Virgin's miracles, was resolved to have an image of her; and to that end addressed herself to three gentlemen of *Picardy*, that were prisoners at *Cairo*. None of them knew how to paint, and yet one of them had courage enough to engage to paint the image. Having endeavoured to no purpose to acquit himself of his promise, by the help of an art which he did not understand, he addressed himself to the blessed Virgin. His two companions joined their prayers to his, after which they all fell asleep. Upon waking they found a fine image of our Lady, which they sent the Princess, who in return for their present, gave the three prisoners their liberty. The rest of the history we omit, we shall only acquaint the reader, that the Princess, converted to Christianity by the means of this image, and the three gentlemen who by their prayers had obtained it from heaven, miraculously escaped out of *Egypt*, and by a continuation of the same miracle, found themselves of a sudden in *Picardy*, on the same spot of ground where the church of *our Lady of Lieffe* is now built.

Our Lady of *Neubourg* would always have remained unknown, if the piety of *Mark d'Aviano*, a Capuchin Father, had not recalled the zealots back to her. The 40. years indignation of this good frier to see our Lady wholly forgotten, drew upon him the miraculous regards of the image; of which several devout old women were ocular witnesses, nor is it strange.

Our Lady of *Monte de la guardia*, five miles from *Bolonia*, is not at all indebted to the foregoing images. Her image painted by *St. Luke* is carried in procession three days successively every year in the city of *Boulogne*.

We shall have occasion to speak of *Our Lady of Loretto* in the sequel of this Dissertation: but shall only just name our Lady of *Mont-Serrat* in *Catalonia*, of *Hal* and *Aspremont* in *Flanders* and *Brabant*, of *Pity* at *Naples*, of *Cures* in *Gascony*, &c. The miracles wrought by her in all these places are almost innumerable. Nor is it easier to reckon up those * of her images. In consequence of the miracles wrought by them, the devout are to carry representations of our Lady about them, adorn her images with flowers, dress them in silk, or other costly stuffs, burn tapers before them, kiss and ogle them, touch them with their chaplets; rub their handkerchiefs on them, &c. and salute them with respect.

RELICS of the BLESSED VIRGIN.

ONLY the relics of the blessed Virgin now remain to speak of. We have almost all her hair, as to her milk, we are assured, that not one drop of it was ever lost, and that relics were made of it immediately after our Saviour's birth. Some of it is to be seen in several parts of *Christendom*. Our Lady's wedding ring is preserved with great veneration at *Perouse*. The fate and miracles of this ring are described in † a book printed in the beginning of the seventeenth century. The blessed Virgin's clothes are to be seen at *Rome* and elsewhere; her shifts at *Chartres* and *Aix la Chapelle*, one of her handkerchiefs at *Treves*; her girdles at our Lady of *Mont-Serrat*, at *Prato*, &c. one of her combs at *Rome*, another at *Bezançon*, her shoes at our Lady of *Puy*, and at *St. Flour*; one of her slippers in *Brittany*. † The measure of her foot is in the hands of the *Spaniards*.

* Of these images some are of a wonderful origin. *Our Lady of Banelle*, for instance, was found in the middle of an oak.

† *De annulo pronubo Deipara Virginis, autore J. Bapt. Lauro, Colon. 1626.*

† *La Medida del pié sanctísimo de Nuestra Señora.* Pope *John XXII.* gave 700. years indulgences, and a pretty full remission of sins to the devotee who should thrice kiss the holy measure, and say three *Aves* in honour of it.

Spaniards. In a word, it is not to be doubted but all the several pieces of her goods, kitchen furniture, her toilette, and the furniture of her house, have been carefully preserved. Her gloves, headclothes, veils, bed, chair, the stones whereon she washed our Lord's swaddling-clothes; her candles, the oil for her lamp, and her earthen utensils are still to be seen. Indeed it is true, that these things were lost for several ages; but the monks have had the good luck to find them one after another. We have no ² relic of her body left us, that being taken up into heaven, as we have already observed.

The J U B I L E E.

THE jubilee is of origin half *Jewish*, half Pagan. Amongst the *Jews*, it procured liberty to slaves, to the poor an acquittance from their debts, and the recovery of their goods to such whom necessity had engaged to pawn them. The very ground rested during the year of the *Jewish* jubilee. By the Christian, of which the former was no more than a type, the Pope grants the like privileges to Christian souls. To them it is a year of rest. His Holiness frees them from sin, relieves the spiritual poverty of the penitent by opening to it ^a the treasures of the divine mercy, remits its debts and restores it to the possession of celestial goods. On the other hand, it seems as if the jubilee was designed to succeed the *Ludi Saculares* or secular games of the *Romans*, and that in order to divert the Christians from this Pagan ceremony, it was the intention of *Boniface VIII.* to substitute a better, accompanied with several shining acts of piety. It was he who had the first grand jubilee celebrated.

Pope *Boniface VIII.* ^b when he instituted this grand jubilee, expressly declared by his bull, that such as should in the year 1300. and every hundred years afterwards, visit the basilica's of St. Peter and St. Paul, after confessing and sincerely repenting them of their sins, should obtain an entire remission of them, together with indulgences as extensive as were possible to be granted to repenting sinners. It does not appear, says *M. Turtin* ^c, that this Pope had the least regard to the *Jewish* jubilee, since he not only did not give it the name of jubilee, but on the contrary doubled the time prescribed the *Jews*. But it was not the same thing as to *Clement VI.* This Pope called that institution the jubilee, and ordered it to be celebrated every fifty years.

Several *Roman Catholic* writers have found some conformity between the jubilee of Christians, and the secular games of the ancient *Romans*. We shall cite ^d two passages on this subject, without pretending however to say any thing against the ceremony of the jubilee. The evil lies not in the relation between a practice established in a false religion, and one adopted into the true; but in the abuse and superstition, to which views of interest and ambition unavoidably lead.

Onuphrius formally and expressly compares the jubilee to the secular games. "An expiation for the sins of *Rome* was made in them, men were regenerated and promised to lead a better life; our jubilee grants us a general pardon of our sins." *M. Turtin* in his Dissertation furnishes us matter, whereby to make an exact comparison of these two ceremonies. We shall quote what he says. "Both the one and the other must be sought for at *Rome*. The secular games were solemnly published as now-a-days the jubilee

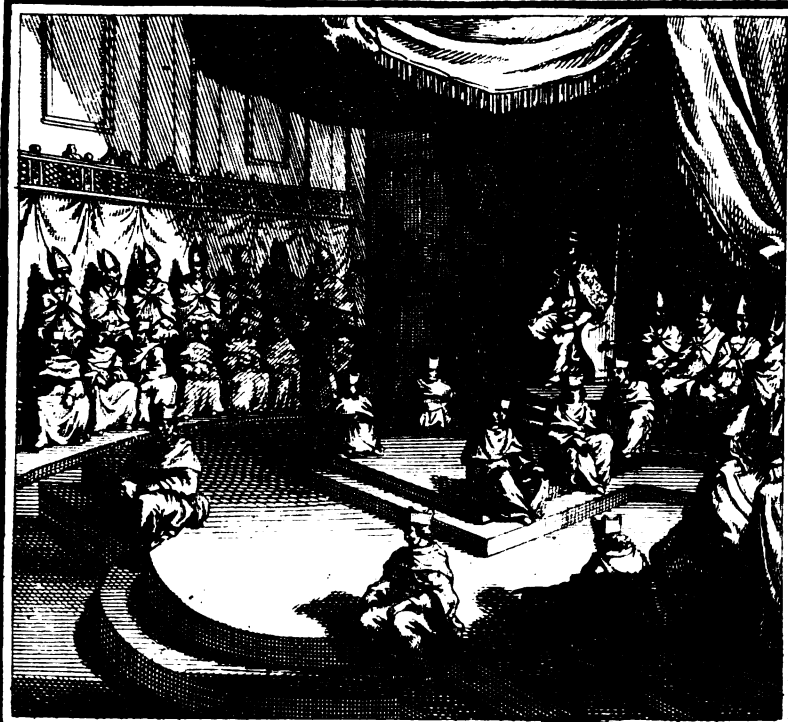
² Milk and hair, properly speaking, are not relics of the blessed Virgin's body.

^a Indulgences.

^b The character given to this Pope in history, makes it a reasonable presumption, that he instituted the jubilee to heap up wealth, and to give a lustre to the papal dignity. Cloathed in his pontifical robes the first day of his jubilee, he, as the common father of all Christians, gave the people his benediction; but the next day he presented himself as Emperor, invested with the ornaments of empire. His Holiness had even a naked sword carried before him; and to shew his double power the vicar of JESUS CHRIST, seated on his throne cried out, *behold two swords.* *Albert Krantz* cited by *M. Turtin* in his Dissertation upon the *Ludi Saculares*.

^c *Dissert. de Ludis Sæcularibus.*

^d *Polyd. Virgil*, in his treatise *De Rer. Invent.* says, that this Pope instituted the jubilee to divert the Christians from the superstition of the secular games. The Cardinal of *Pavia* speaking of the jubilee in a letter he writ to Pope *Paul II.* calls it an imitation of the ancient superstition (*antiqua vanitatis.*)



La proclamation du JUBILÉ au son des trompettes dans l'église de S^t PIERRE.



Les Penitenciers ayant balayé la PORTE S^t après qu'elle a été démiurée, le PAPE prend sa croix, et y entre en chantant le TEDEUM.



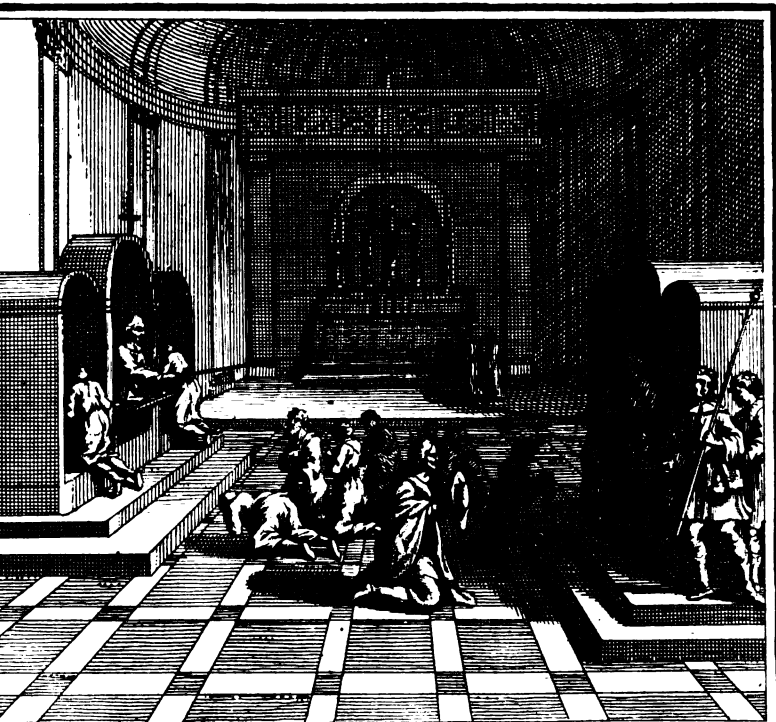
Le PAPE députe trois CARDINAUX pour aller ouvrir les portes de S^t JEAN DE LATRAN, de S^t MARIE MAJEURE, et de S^t PAUL.



Marche des CARDINAUX députés par sa SAINTETÉ pour aller faire l'ouverture de la PORTE SAINTE aux trois autres Eglises.



La garde de la PORTE SAINTE, est commise aux MILICE.

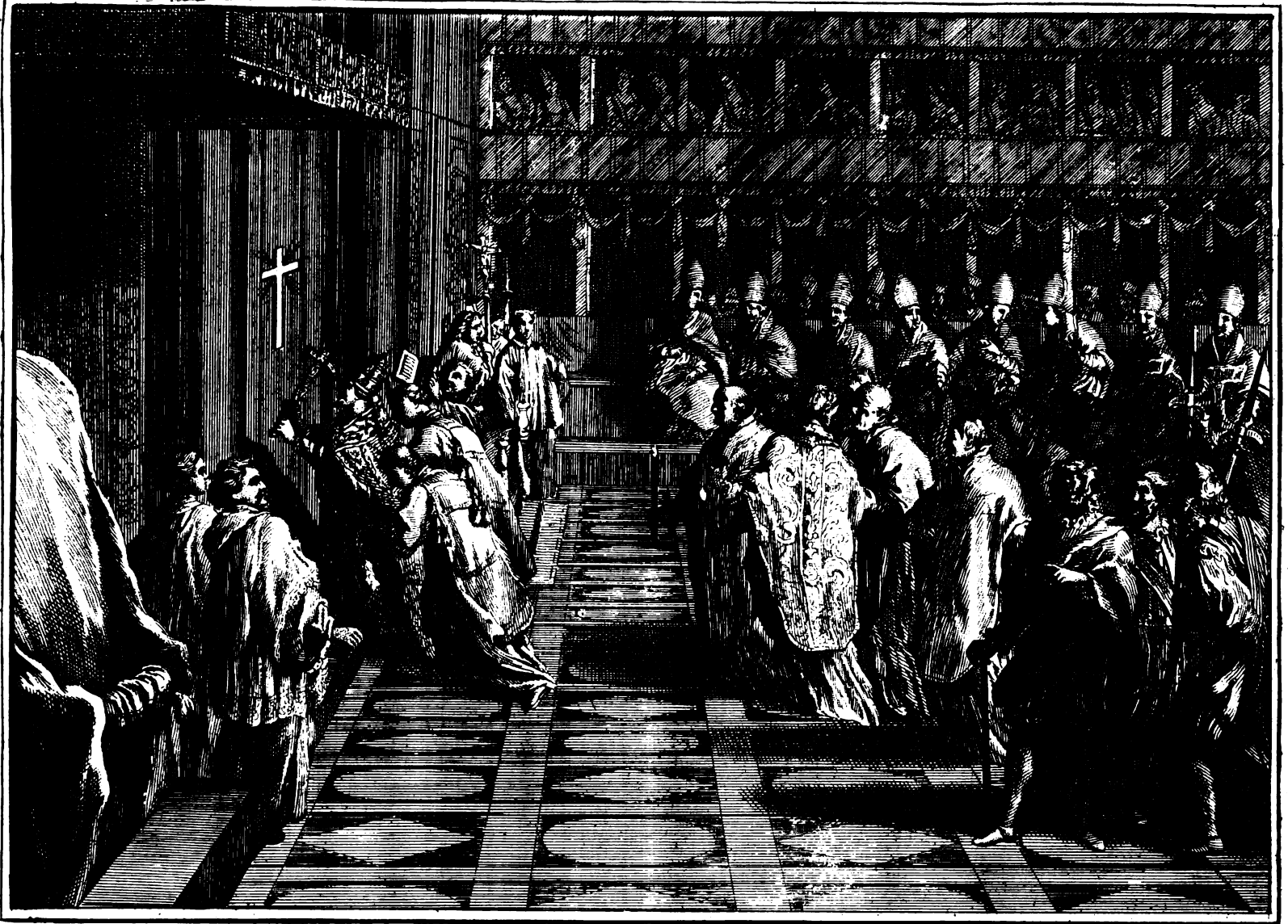


Les PENITENCIERS remettent les Peches aux PELERINS, en les touchant de leurs Baquettes.

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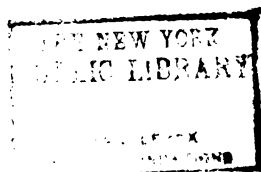
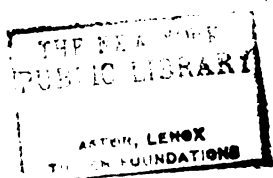
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• *Le PAPE faisant l'ouverture de la PORTE SAINTE.*



Vüe des LOGES d'où la NOBLESSE regarde la Ceremonie de l'ouverture de la PORTE SAINTE.



“ jubilee is published, by bulls sent to all Christian Princes. During the secular games
 “ the temples of the two great divinities of paganism were visited, in the same manner
 “ as the basilica’s of St. *Peter* and St. *Paul*, St. *John de Lateran*, and St. *Mary Major* are
 “ now visited during the jubilee. The expiations and lustrations of the secular games
 “ were looked upon as very proper for obtaining remission of sins, satisfying the Gods,
 “ and diverting their judgments. The object of the jubilee is the expiating of sins, &c.
 “ The offerings which the people made during the ceremony of the secular games
 “ may (in some measure) be construed as an equivalent for the money offered for indul-
 “ gences. Formerly the Emperor (as sovereign Pontif) was the *primum mobile* and head
 “ of the ceremony, as the Pope now is of the jubilee. Some medals shew us the *Roman*
 “ Emperor knocking with a rod at the door of a temple, in the quality of director of the
 “ secular games, the Pope performs the same ceremony with his hammer; after which
 “ the sacred doors open to them both. The Heathen ceremony was attended with hymns,
 “ so is now the ceremony of the jubilee. In short, the Emperors often changed the time
 “ fixed for solemnizing the ‘ secular games.’ *Augustus* did not stay till the hundred years
 were expired, and *Claudius* celebrated his about sixty years after those of *Augustus*. The
 Popes have imitated the Emperors. We see *Clement VI.* ordered the jubilee to be cele-
 brated twice in a century. *Urban VI.* reduced the term to thirty three years. *Boniface*
IX. celebrated it nine years after, and in process of time a bull of *Sixtus IV.* fixed it to
 twenty five years. His predecessor *Paul II.* had before fixed it to the same time by a de-
 cree of the year 1470. However, *Sixtus IV.* celebrated a jubilee in 1475. and *Alexan-*
der VI. not content with solemnizing it in 1498. revived it again in 1500.

The decrees of *Paul II.* and *Sixtus IV.* do not prevent the Popes publishing an uni-
 versal jubilee the year of their exaltation to the pontificate, and likewise on some other
 extraordinary occasions. However, the holy gates are never opened but for the twenty
 five years of jubilee, which, if the expression may be allowed, brings with it an univer-
 sal indulgence, ‘whereby the heart of the faithful is comforted, and joy entereth into the
 house of the Lord.’

The jubilee gives such confessors as are approved by their superiors a power of absolving
 in all cases that are reserved, from all censures, and the greater excommunication; of an-
 nulling the suspensions of benefices, and ecclesiastical offices, and of taking off interdicts.
 It besides allows them to change vows, provided they relate not to religion or chastity,
 or be not of the nature of those that engage to certain pilgrimages, such as those of
Rome, *Jerusalem*, and St. *James of Galicia*.

As soon as the Pope has appointed the jubilee, he notifies it to all the prelates through-
 out *Christendom* by apostolical letters he orders to be sent to them; and these cause it
 to be published in their respective diocesses, with proper admonitions, to the end that
 the faithful may put themselves into a condition of obtaining it. The holy Father’s in-

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tentions

* As all the world is not acquainted with what the secular games of ancient *Rome* were, we shall here
 give a short description of them. *Varro* and *Valerius Maximus* equally ascribe the rise of these games to
 public calamities, tho’ in a very different manner. They were instituted by *V. Publicola* in the earliest times of
 the Republic, but often neglected in the sequel. When *Augustus* revived them, it might perhaps be, as much
 from a principle of policy as any religious motive. The people who had just lost their liberty were at once
 to be dazzled and relieved, and made to forget the oppression and violences of the triumvirate.

When the time for celebrating them came on, they were solemnly published at *Rome* and throughout *Italy*.
 The officers named the *Quindcemviri* distributed sulphur, bitumen, and torches among the people therewith
 to make an exact lustration which was to expiate their sins. Three days and nights were employed in sacri-
 fices to *Jupiter*, *Juno*, *Latona*, *Ceres*, *Apollo*, *Diana*, *Pluto*, *Proserpine* and the Destinies. White victims
 were offered to such Gods as inhabited heaven, and black to those of hell. The first night of this religious
 ceremony, the Prince, or first person in the Republic, opened the devotion by a sacrifice of three lambs on
 three altars raised on the banks of the *Tyber*. After this, hymns were sung, and first fruits offered for the re-
 demption of sins. They resorted to the Capitol to pay their devotions, and there sacrificed. From thence
 they went to the theatre to see the games celebrated in honour of *Apollo* and *Diana*. The next day the ladies
 in their turn went and performed their devotions at the Capitol. To conclude, the third day twenty seven
 young boys, and the same number of girls, all of good families, and whose fathers and mothers were living,
 went to the temple of *Apollo* surnamed *Palatinus*, to sing the secular hymn in honour of *Apollo* and *Diana*.
 Devotion created no interruption in their joy and mirth, the Heathens had the art of blending them agreeably
 together.

Cajal. de Vet. Sacr. Christ. Ritib.

* *Piscara Praxis Cerem. Bauldry Manual. Sacr. Cerem.*

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tentions are explained, the churches, that are to be visited, are nominated, certain acts of devotion, which are always accompanied with suitable indulgences, are prescribed, and proper litanies, and prayers peculiar to the solemnity of the jubilee, and to the subject procuring it, are caused to be printed. No fraternity, no religious order must absent itself from the processions ordered for solemnizing this piece of devotion. The people, their magistrates, and the rest of their superiors are invited to appear at it with all the modesty that ought to attend an act of religion. On the days set apart for repentance and fasting, the bishop and his clergy are commanded to appear overwhelmed with sorrow, and filled with sentiments of humility. They are to pray to God with heart and mouth, to offer him the fruits of a sincere repentance, consisting in renouncing all those engagements whereby we are generally devoted to the world, and in taking up a strong resolution to instruct the people by their own example. The good Christian having gone thro' a long penance capable of edifying the church, may pretty positively assure himself that he is in a proper way to enjoy the indulgences. We will take a view of the ceremonies of this universal jubilee.

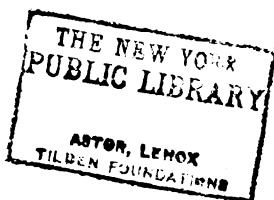
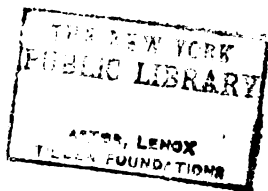
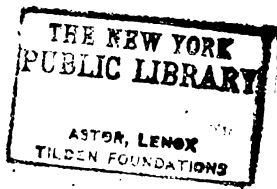
" The Pope, says the *Sieur Aimon* in his *Tableau de la Cour de Rome*, notifies the universal jubilee in the capitol of *Christendom*. by a bull he causes to be published on the Ascension-day of the preceding year, when he gives the solemn benediction. An apostolical sub-deacon begins the publication of this jubilee in the presence of the whole court of *Rome*, by reading the bull which is in *Latin*, and another sub-deacon reads it aloud to the people in *Italian*. Immediately after which the Pope's twelve trumpets in ordinary begin to sound, and presently after them twelve huntsmen sound their silver horns, in a kind of concert agreeing with the trumpets, and at the same time the castle of *St. Angelo* gives a discharge of all its artillery.

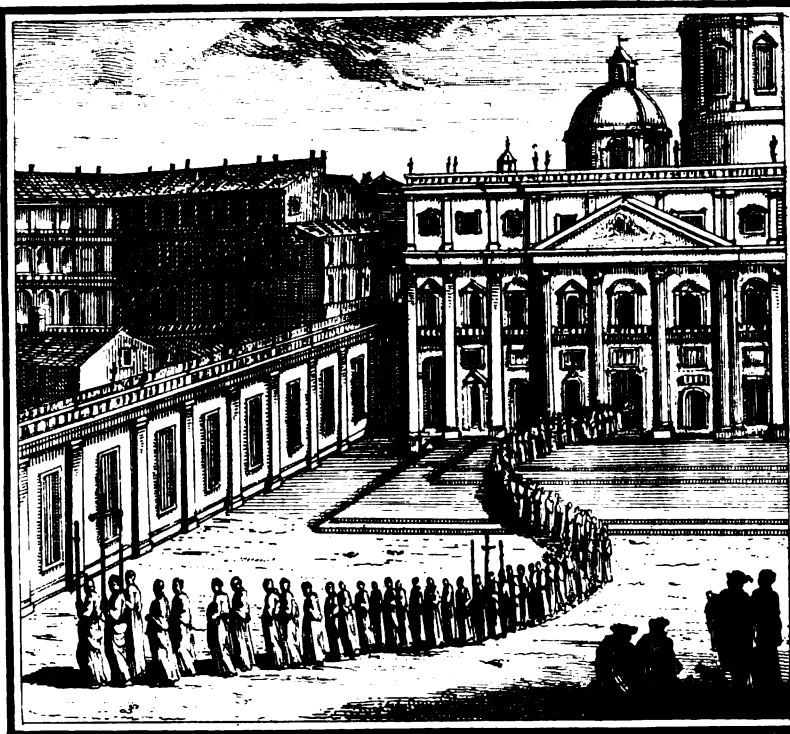
" On the 4. *Sunday* in *Advent* ^a the apostolical sub-deacons a second time publish the bull for the jubilee, and on the three days immediately preceding *Christmas-day* the bells of the city on all sides proclaim a solemnity, which is to be opened the next day.

" The 24. day of *December* of the holy year, all the secular and regular clergy meet at the apostolic palace, and from thence go in procession to *St. Peter* at the Vatican; but the clergy being come into the great square before *St. Peter's*, find the doors of the church shut, and all the entrances of the portico lined with guards to hinder the mob from entering. The Pope, Cardinals and Bishops, in their white damask robes with their mitres on meet in *Sixtus's* chapel, where his Holiness sings the *Veni Creator*, holding a lighted taper in his hand. All the Cardinals, in the same manner with one in their hands, come out each according to his rank, and go to the *Swiss* portico, where the Pope names three of them his Legates *a latere* to go and open the gates of *St. John de Lateran*, *St. Mary Major*, and *St. Paul* without the walls." These Cardinals having received his Holiness's orders on their knees in the manner described in the second figure, go to those several churches, the manner of which is to be seen in the fourth figure; preceded by trumpets, hautboys, and a troop of armed men, half in war, half in religion, if the expression may be allowed. Their march begins as soon as the holy Father has opened the holy gate at *St. Peter's*.

The chief of the *Roman* soldiery have the charge of guarding this holy gate, which is always opened by the Pope himself, unless the infirmities of age, or some particular indisposition, prevent his performing this ceremony; in which case the Cardinal-dean officiates for his Holiness.

^a As described in the first figure of the plate.





Les Pelerins vont en Procession visiter les Sept Eglises .



Les Pelerins montent à genoux LA SCALA SANTA .



Les PRELATS, et BARONS Romains, vêtus en Penitens lavent les pieds des Pelerins, et les servent .



Le PAPE benit les Tables des Pelerins, et leur sert à manger, avec les CARDINAUX, et autres PRELATS .



Le PAPE distribue aux Pelerins des Chapelets, Medailles, et Agnus Dei, et ils lui baisent les pieds .



A La fin du Jubilé, le PAPE pose la premiere pierre, pour fermer la PORTE SAINTE .

The OPENING of the HOLY GATE by the POPE.

THE vicar of JESUS CHRIST seated on a throne raised before the great gate and in the middle of the great portico already mentioned, there rests himself a little while; after which the Prince of the throne presents him a golden hammer, which the holy Father takes in his right hand. Then he rises from his throne in order to go and knock at the holy gate. His clergy follow him with tapers in their hands. His Holiness knocking thrice against the gate says aloud, *aperite mihi portas justitiæ, open unto me these gates of justice*, to which the choir add these words, *this is the gate of the Eternal, the just shall enter therein, &c.* * In the interim the head-masons break down the wall which closes up the holy gate, and the rubbish of it is distributed amongst the zealots, who eagerly pick it up in order to place it in the rank of the most precious relics. And it is so to such who imagine there is a secret, and always divine vertue residing in every thing used in the ceremonies of religion. Whilst the pieces of wall are putting out of the way, the Pope goes and sits down on his throne.

As soon as the wall is demolished, the penitentiaries of St. Peter take their brooms, clear the gate, sweep out of the passage the bricks and lime that remain, which are not to be looked on as contemptible things, since relics are made of them, and the mouldings and all round the gate are washed with holy water. This operation being over, his Holiness comes down from his throne, beginning this anthem, *hæc dies quam fecit Dominus; this is the day which the Lord hath made, &c.* which the choir goes on with after him. Being come to the holy gate, the holy Father repeats some prayers, takes the cross, kneels down before the gate, begins the *Te Deum*, and still singing it rises up and passes thro' the holy gate. His clergy follow him. Every body goes into the church to see this magnificent ceremony, or assist at the vespers of the Pope's chapel. After vespers the Cardinals take off their white robes, put on their red cowls again, attend the Pope to the door of his apartment, and then retire. On Christmas-day, after the mass of the day, his Holiness goes to the benediction pew, and blesses the faithful by way of jubilee.

The STATIONS or VISITATION of the CHURCHES by the PILGRIMS.

THE Pope's ¹ bull commands the visitation of the ^m four churches already mentioned. These visitations contribute to gaining the jubilee. And indeed the Romans are ordered to visit them thirty times, but the Pope abates half the number in favour of such of the faithful as are foreigners. He has the same indulgence for Christians, who are afraid of not being able to bear the fatigue of so difficult and laborious a devotion.

¹ The holy gates are images of God's grace: The passage of the pilgrims thro' them represents unto us the Christian's passage from the state of sin to that of grace. All such as perform the stations ordered by the holy Father in the four basilica's at Rome must pass thro' these holy gates. It is likewise pretended that the opening of these gates signifies the opening of the church unto all men, provided they go to it after a sincere conversion. The Pope opens the gate, which denotes his having the key of the celestial treasures. The three blows given by his Holiness upon the gate, represent the three quarters of the world, *Europe, Africa and Asia*, to which the Pope offers the treasures which he disposes of. Vide *Casal. de Ritib. &c.* There is some injustice in this allegorical explanation. Why is not *America* comprehended under it? We should then rather say, that the three strokes with the hammer are an excellent image of that joy which the jubilee gives the faithful in heaven, on earth, and in purgatory.

² *Tableau de la Cour de Rome.* This wall is built in such a manner as to hold but very slightly by its four sides. The stones are not fastned with cement, thus the moment the holy Father knocks at the holy gate it falls without any resistance.

³ *Tableau de la Cour de Rome.*

^m Boniface VIII. founder of the jubilee, prescribed the visitation of the basilica's of St. Peter and St. Paul, in order to obtain the indulgences annexed to this solemnity. To these two churches Clement VI. added that

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votion. A man must go a twelve miles journey to visit those four churches only once a day: thus the zealous Christian, who would be regular in his devotion, may reckon that during the jubilee he will devoutly walk an hundred leagues for God's sake. There are little books of prayers drawn up by the Pope's order to direct the faithful pilgrim's devotion, in the churches ordered him to visit; and if by ill luck he dies before he has made all his visits, a clause inserted in the bull for the jubilee favours the pious Christian's intention, and puts him into possession of all advantages annexed to the indulgence.

Another piece of meritorious devotion, is the going up the steps of the *Scala Sancta*, thus are eight and twenty stairs called, by which it is said that CHRIST went up to *Pilate's* or *Caiphas's* house. Nay, they affirm, that a little brass grate there covers a drop of our Saviour's blood. They add, that the preservation of this holy ladder is owing to *St. Helen*, mother to *Constantine the Great*. The pilgrim being got to the top of the holy ladder must repeat a short prayer before he goes into the Holy of Holies. As for women they never go into it, however they obtain the indulgence by looking at that chapel thro' an iron grate. All these acts of devotion procure to pilgrims an entire remission of sins, and the penitentiaries put the seal to such remission by touching them with their rods. The *Roman* prelates and barons in the dress of penitents wash their feet, the Pope and Cardinals laying aside the ornaments of their dignity wait on them at table. His Holiness makes them presents of chaplets, holy medals, and *Agnus's*, and admits them to kiss his feet.

The jubilee concludes with shutting up the holy gates, which is done on *Christmas-eve*, a year after they have been opened. The Pope, his Cardinals, the clergy, and most distinguished persons of the court of *Rome* go to *St. Peter's* in their robes of ceremony. Vespers are said, after which the clergy go with lighted tapers in their hands and offer their homages to the *holy face*, known by the name of *Veronica*. Then the Pope sings an anthem beginning with these words, *cum jucunditate exhibitis, ye shall go out with joy*. As soon as the anthem is begun, every one makes haste to get thro' the holy gate. The holy Father goes up to the gate, when every body has gone thro' it, and turning towards it, says, *Adjutorium, &c. Our help, &c.* together with a few prayers with which he blesses the stones and mortar designed to shut the gate which the jubilee has opened. His Holiness himself lays the first stone under which are hidden several medals which serve to hand down the memory of this pious ceremony to latest posterity.

Having laid the stone, his Holiness washes his hands, returns to his throne, and "*salvum fac populum, &c.*" is sung. In the mean while the masons make an end of muring up the gate, in the middle of which they set a cross of copper, whilst the Pope repeats some prayers, which he continues till the breach is repaired. The benediction that CHRIST's vicar gives from the pew, which has from thence taken its name, to the faithful met together to receive it, closes this piece of devotion, which might be ranked amongst the most difficult, if there could be such a thing to those who make the felicities of heaven depend on these external pains. The Cardinals and clergy throw off their robes of ceremony, wait on the holy Father back to his apartment, and his Holiness entertains them with a fine supper, which serves to unbend them from the fatigues of the day.

that of *St. John de Lateran*, and *Urban VI.* that of *St. Mary Major*. Afterwards a fifth was visited, which is that of *St. Laurence* without the walls; and as *St. Sebastian's* lies between *St. Peter* and *St. Paul*, and that of the holy cross of *Jerusalem* between *St. John* and *St. Laurence*, they are visited in the way to the others. These are the seven churches, which pilgrims look upon it as their duty to visit. According to *Nodot*, in his *Memoirs de la Cour de Rome*, a man must walk three good leagues to accomplish this act of devotion, nay four, including the *three fountains* and the *Annonciata*, whither the greatest zealots never fail going.

" Lord, save thy people.

INDULGENCES.

INDULGENCES.

THIS is the touchstone, made use of by the holy Father to try the faith of the believer. An infinite number of devotees imagine, that indulgences secure the conquest of paradise. The rise of these means, the salutary institution of which has degenerated into an abuse, seems pointed out in a ° passage of *St. Cyprian*: but however that may be, the relaxing of pains did not bear the name of indulgence till long after. It was very common in the seventh and eighth centuries. In 884. Pope *Sergius* at once gave three forty-days indulgences to such as should visit the church of *St. Martin on the Hills* on his festival.

If we define an indulgence, ° a remission from temporal pains which are due to actual sins, it will be easy to understand, that access to heaven is not the freer to those zealots who have obtained it, unless they make the proper advantage of it, by acts of virtue; and yet no body is a stranger to the excessive power attributed to indulgences, nor the considerable services they have done to avarice, false zeal, and ambition. Nor ought it to be believed, that by this expression our intent is to overthrow the advantages of them. We are too well acquainted with the miracles wrought by *St. Bernard*, who whilst preaching up the indulgences of Pope *Eugenius* the third, ° at once inflamed the hearts of the believers of his age with a spirit of war and a spirit of contrition, and shewed them the expiation of their crimes, and the remission of their pains fixed to those crosses and swords, with which he persuaded them to arm themselves against the Infidel. Nor are we ignorant, that *St. Bridget* in her revelations declared the vision she had from our Lord *JESUS CHRIST*, who told her, “ that the shortest way to atone for all her sins, was to obtain indulgences; that as to himself, when he had a mind to treat any soul kindly, he would advise it to pass its life at *Rome*, there being no place in the world where so many indulgences might be gained.” It must be added too, that there is not a more commodious city than this for devotees, who would turn their piety towards this object. Its basilica’s have perpetual indulgences for every day; which are doubled on festivals.

M. Thiers is very large on the abuses of indulgences: we shall here give an abstract of what he has said on this matter in his treatise, *concerning the most necessary of all devotions*. There is no necessity, after what he has said, of mentioning indulgences owned to be false and spurious; nor those that exceed the power of those who grant them; that are granted without a just and reasonable cause; that are too frequent, too numerous or ex-

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cessive;

° *Pœnitenti, operanti, roganti potest clementer ignoscere; potest acceptum ferre quicquid pro talibus & petierint Martyres, & fecerint sacerdotes.* Indulgences were at first no more than the softening of pains imposed on sinners condemned to penance, which in the first ages of Christianity was very severe. The church had regard to the weakness of penitents, who could not undergo the rigour of them: but they were at the same time to discover a real sorrow, and seriously endeavour to purify themselves from their crimes according to their strength, and with a perfect sincerity. A relaxation from ecclesiastical pains by degrees introduced into devotion certain practices, difficult in appearance, but yet much easier than a spiritual warfare. Nothing gave a greater scope to the abuse of indulgences, than the commuting pains into pecuniary mulcts, which producing a vast profit to priests, and shewed them the way of selling the remission of sins.

° *Casal. Ibid.*

° *Tolet. apud Casal. de Ritib. &c.*

“ *St. Bernard* omitted nothing that could effectually move the hearts (of Christians) from the consideration of the glory of their ancestors, ---- of their salvation which they might secure to themselves by this kind of martyrdom --- and especially of the honour of Christ, whom he displayed marching at the head of the crusade-warriors --- As soon as he had made an end, the King who had hearkened to him with all the signs of a tender and hearty devotion, rose from his throne, and went and threw himself at his feet humbly begging the cross of him --- He went up into the desk with *St. Bernard*, and himself exhorted the assembly to follow the example of their King. --- Immediately all the by-standers cried out *the cross, the cross*. *St. Bernard* threw a vast number of them from the desk, which were laid there in large bundles, and to satisfy the eagerness of such who had been able to get at none, he cut his robe in pieces, and upon the spot made more crosses of it --- Men were so thoroughly persuaded, that the success of the war depended on him, that it was resolved --- that not only he should go to it, but should have the general command of the whole army, which could not fail being always victorious under a chief, who was thought to have the omnipotence of God in his hands by the gift of miracles.” *Maimbourg’s History of the Crusades*, Lib. III. Chap. xx.

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cessive; that are not issued from the holy see, or from bishops empowered to grant them; that are proposed to the faithful after they have been recalled, or after the time is expired; that are granted on false allegations, on false facts; on private visions that have no authority, or on bulls containing things contrary to the doctrine of the church; as for instance, *that certain persons shall be absolved from all pains and crimes* (a thing beyond the power of Popes) *if they be of such a religious order, such a fraternity, if they wear such an habit, or such an instrument of piety.* All which indulgences are null, as they are vicious. Such as go beyond a certain term are the same. As would be any given for an hundred, two hundred, a thousand years, &c. or which Cardinals should grant for above an hundred days, or bishops for above forty. In short, the cause, or rather, the works to be formed for obtaining indulgences must have some proportion with them. Nor is this proportion to be found in a few minute trifling practices of devotion, such as saying a *Pater*, or an *Ave*, or some certain prayer at a fixed hour, or carrying about one a medal, an image, a chaplet, a cross, a set of beads, kissing these objects of piety, looking on them with an eye of contrition by fetching a few sighs, which one may regularly produce at hours one is used to visit such sacred things, upon which, however, devotees persuade themselves, that they are upon a par with the greatest saints of the church. They flatter themselves, that the visiting a church, a chapel, an altar, and assisting at a mass give them the same title and right.

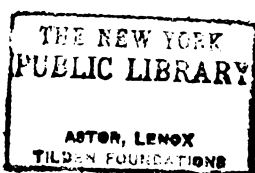
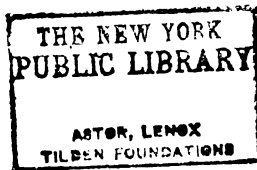
M. Thiers in the same place, gives us a short account of the practices made use of for gaining the indulgences granted for the deliverance of souls out of purgatory; and these are his words. "They are, says he, become so common, and so excessive for about a century and an half, that it is not always safe to trust too much to them, unless they have first been well examined, and purged. The application of them, is by saying of prayers, or by visiting of churches, chapels, or altars, by saying, or causing to be said, or by hearing of masses, by assisting at certain offices, and certain processions, by confessing and receiving the communion, by giving alms, or wearing particular habits, crosses, chaplets, crowns, beads, &c.

The devout part of the *Roman Catholics* pay a great respect to privileged altars, a thing never talked of in the church, till after the conclusion of the *Council of Trent*. The decree that establishes them is very mortifying to numbers of souls. It runs thus: *Every time a mass for the dead shall be said at such an altar for the soul of any deceased person, an indulgence shall be obtained, by virtue whereof such soul shall be delivered from purgatory, or the pains of purgatory.* M. Thiers is in the right to say, that for the ease and comfort of all souls the Pope ought to have made every altar a privileged one. Is it just, for instance, that the soul of one whose virtue was not extraordinary in this world, should be eased sooner than that of a perfect devotee, because the body of Christ has been sacrificed for the former at a privileged altar?

We shall say nothing here of the abuses formerly committed in the distribution of indulgences: such was the infamous traffic of them carried on publicly throughout Europe,

* Thiers, Ibid.

" It is unnecessary to look for proofs of this beyond the pontificate of Leo X. For this we shall call on Father Maimbourg as our voucher. This is what he says in his *History of Lutheranism*. "Leo X. raised to the supreme Dignity of the church at the age of 37. years, gave shining instances of all the perfections of a great Prince, without possessing all those of a great Pope, having undertaken to complete the superb edifice of the basilica of St Peter ---- according to the example of Pope Julius, had recourse to indulgences, which he every where published, with permission to eat eggs and cheese in Lent, and of chusing their own confessor by all such as should contribute what was asked of them for the building of St. Peter's. Indeed it must be owned (and we do own it with some exception after F. Maimbourg) that the succeeding Popes have been much more regular in their dispensation of these spiritual treasures, and that some things were then done, which would not be now, and which made those indulgences of Leo odious, especially in Germany ----- There are authors who affirm, that a fund was in a manner raised out of these indulgences, and that the sooner to come at ready money, the money arising from them was farmed out to the highest bidders, who thereupon not only to reimburse, but likewise to enrich themselves by so shameful a commerce, chose such preachers of indulgences and collectors as they thought the most proper, they being well paid to induce the people, in order to obtain these pardons, to contribute whatever these covetous and sacrilegious wretches insisted upon for them ---- It is certain, that these collectors who were appointed at the same time that the indulgences for the crusades were



LES VERTVS DE L' AGNVS DEI ,

Composé de Saint Cresme, Baume , & pure cire. Extraict du liure appellé le Ceremonial, ou parlant de la Bene-
diction d'iceux, les paroles suyuant, se trouuent
registrées sur la fin en ceste maniere .



Il se lit que le Pape Vrbain V. enuoya à l'Empereur des Grecs trois
Agnus Dei, avec ces vers & paroles.

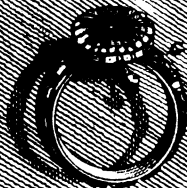
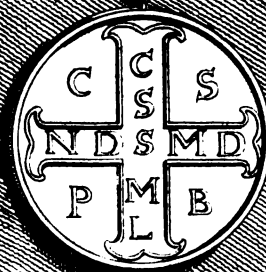
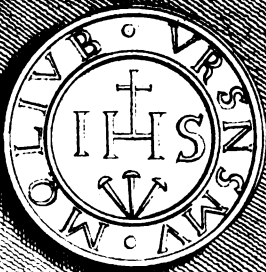
Les tonnerres il chassé ;
Les pechez il efface ;
Sauue d'embranchement ;
Et de submergement,
Garde de mort subite,
Les Diabes met en fuite,
Dompte les ennemis .

Hors de danger sont mis
Et l'enfant & la Mere ,
Qui travaille à le faire ;
Il donne maint pouuoir,
Aux dignes de l'auoir .
La part, quoy que petite,
Tant que la grand profite .

La Priere que le Pape fait à la Benediction de l'Agnus Dei .

Qu'il efface les pechez, qu'on impetre pardon, qu'il confere les graces.
Que le touchant, & voyant, les Chrestiens soient esmeus à louer Dieu.
Que le bruit de l'air, gresles, neiges, & tempestes, la furie des Vents, & des Tonnerres
soient moderez, & arrestez .
Que deuant le Salutaire, & glorieux estendart de la Croix, qui y est figuré, les esprits ma-
lings s'espouuantent, & s'enfuyent .
Que celui qui les porte, aye vertu contre les illusions, tromperies, astuces, & fraudes du
Diable, & des esprits malins .
Qu'aucune tempeste, aduersité, air pestilentiel, ou corrompu, ni mal caduc, aucune
tourmente, tempestes de mer, aucun feu, ou aultres iniures de temps, ne puissent offen-
ser, nuire, ny preiudicier, à celui qui le portera deuotement sur soy .
Qu'en l'accouchement soient conseruez la Mere, & l'enfant,
Que tous ceux qui le portent, puissent estre tousiours en seureté, qu'ils ne craignent aucun
peril, qu'ils n'ayent point peur des ombres, qu'aucune cruauté du Diable ne les endom-
mage, qu'ils ne puissent estre trompez des hommes, qu'ils soient exempts de tous pe-
rils, de feu, de fouldre, de tourmente, & tempestes; Et que les femmes enfantent sans
travail, & soient deliurées de mal, & de tout danger .

A ROME, Chez l'Imprimeur de la Chambre Apostolique . 1662 .
avec permission des Superieurs .



A. Copie exacte de la feuille imprimée, que le Pape donne avec les Agnus Dei, qui est une espèce de médaille de cire, représentant un Agneau comme on le voit à la lettre B. cette médaille a pour revers l'image de quelque Saint.
C. Les Armes du Pape Alexandre VII. qui a donné l'original de la susdite feuille A.
D. Le Scapulaire.
E. Le Rosaire, Chapelet composé de 15. dizaines.
F. Chapelet ordinaire, enrichi de Reliques &c.

G. Bague dont les Chevaliers de Malthe se servent pour dire leur Rosaire, la Rose qui est au dessus, tourne à ressort, et marque avec le petit point noir sur les 15. chiffres qui sont autour, le nombre des dizaines déjà dites.
H. Dixaine pour dire son chapelet.
I. Pain de St. Genesiere, ou espèce de petit biscuit sec, que les Religieux de St. Genesiere distribuent pour la fiente.
K. Médaille Benite, de Cuivre que les sœurs de la charité à Paris, portent à leur chapelet, pour conserver leur virginité.

Europe, some hundred years since: happy time for sinners! their crimes were rated, and the remission of them set up at auction. * The apostolic chancery taxed sins at a pretty reasonable rate. It cost but 90. livers and some few ducats for certain crimes, which the people on this side the *Alps* punish by burning the criminal. The nuns might often repeat their amorous pastime, and refresh themselves with their gallants after the fatigue of divine worship, without fearing any other punishment than a fine of 36. livres and 9. ducats. But that time is passed. The kingdom of heaven is now-a-days farmed out to a much less profit, and the farmers do not make near the gain as they * formerly did.

There is nothing particular in the form used at *Rome* in publishing indulgences.

Several INSTRUMENTS of PIETY: SOCIETIES for DEVOTION.

WE have described the *Agnus Dei's*, and the manner of making them. We must now speak of *chaplets*. The historians of those wars generally called the *Crusades* say, that *Peter the Hermit* first taught those warriors to pray by tale, and to that end invented an instrument called the *Chaplet*, the use of which soon grew very common. *S. Dominic* founder of the order bearing his name, and of the holy office of the Inquisition, greatly raised the reputation of this devout instrument, by publishing that the blessed Virgin had brought him one from heaven mysteriously composed of a certain number of beads, which he called the *Rosary*. The public received it with great zeal and respect, and it is still one of the most devout exercises of piety of a great number of Catholics. As to the chaplet, there is not the least doubt but it came from the *Mahometans*. *Peter the Hermit* doubtless borrowed it from them, in favour of such of the soldiers of the holy wars who not being able to read, could not make use of a book to say their prayers. The motive was commendable, but where did the *Mahometans* get this custom? Perhaps they are beholden for it to the *East-Indians*, who likewise make use of a kind of chaplet. It appears likewise, by the medals to be seen in the treatise on the Religion of the ancient Romans by *Du Choul*, that they too had the use of the chaplet amongst them. Nor was it less necessary for the Heathens than for the Christians and *Mahometans*, the prayers of the first being at least as full * and as difficult to retain as those of the others. It is thought, that the same *Peter the Hermit* already mentioned invented the *hours* and office of our Lady.

Four

" were began to be published under *Urban II.* from that time slackened, being conquered by their avarice ----" Indeed measures were taken to put a stop to so scandalous a trade, but adds Father *Maimbourg*, " notwithstanding these precautions, very great abuses crept into the publication of these indulgences of *Leo* ----" " Some of these preachers exaggerated the price and value of them to such a degree, as to give occasion to the people to imagine that they were secure of salvation, and of delivering souls out of purgatory as soon as they had paid the money required for the Letters, testifying they had obtained the indulgence ---- The clerks of the farmers, who had bought the profits of those indulgences, were seen daily in the taverns making good cheer, and spending part of that money in all manner of debaucheries; which the poor afflicted was barbarously forced from them.

* *Vide* Treatise entitled, *Tax of the Chancery*, &c.

* And yet indulgences still produce immense gains both in the old and new world. In the latter, especially, a vast trade of bulls is carried on, which the Pope sends from *Rome* to the *Indies*; and it may easily be believed, that the apostolic court does not distribute them *gratis*. That would not be reasonable. " There is not one child in any good family, who according to what *Córeal* says, Tom. I. of his *Travels to the East-Indies*, p. 81. does not provide himself with some of them, at two reals a piece; tho' there are some much dearer. The *Spaniards* oblige their people ---- to buy them." Is it avarice, or their care for the salvation of the poor *Indians* that puts them upon this? If the bull has the same effect on the hearts of the *Indians*, as a pastoral instruction enforced by good examples ought much more naturally to have; let us overlook this ill principle in the *Spaniards*.

† And long before the invention of the chaplet prayers were said by tale, and *F. Giry* the author of *The Lives of the Saints* gives some instances of it. Another writer (*Ryckel*, who has given us *The Life of St. Gertrude*) tells us of a chaplet by way of *Rosary*, which this saint who lived in the seventh century, made use of at her devotions. It is pity, that several of the beads are lost, by being given to be kissed and handled by big bellied women.

‡ *Agmine verborum Deum adendum putant*, Tertul. de Orat.

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Four instruments or helps to piety, have occasioned four considerable fraternities. That of the *rosary* owes its birth to the *rosary* of *S. Dominic*. The *rosary* is a large chaplet of 150. beads which make so many *Ave Marias*. Every 10. beads is divided by one something larger which makes a *Pater*. The 15. large beads represent 15. mysteries, * which are as it were so many lively images wherein are to be seen the designs of “ the eternal Father in the temporal birth of his Son, the accidents that befel him in “ his infancy, and in the private and unknown part of his life, in his suffering and painful part, and in his glorious and immortal life.” The common chaplets contain only 50. *Aves* and 5. *Paters*. Before the person repeats his *rosary*, he must take it and cross himself. He must then repeat the Apostles Creed, in order to put himself into a proper disposition for prayer; after which he is to say a *Pater* and 3. *Aves* on account of the three relations which the blessed Virgin bears to the three persons in the Trinity. After these preliminaries to devotion, he passes on to the 15. tens. The devout Christian must observe to let himself into the mysteries of each 10. by a prayer, he will find in the books treating of the method of devotion of the *rosary*. The 15. mysteries are divided into 3. classes, the first of which includes the 5. mysteries of joy; the 5. next are those of sorrow, as they turn upon our Saviour’s passion; and the 5. last those of glory, they being destined to his resurrection, ascension, &c. After the *rosary*, the brethren who have the honour to bear the name of it, must say the Litanies and prayers for the afflicted, &c. They shall lift up their heart to the Virgin * who is the *Queen of the rosary*, *Empress of heaven and earth*, *High Treasurer of the finances and celestial riches*: and as the faithful ought not only to pray for each other, but likewise for an increase of the worship of which they make profession; those of the *rosary* must never omit this last article, but endeavour to make proselytes to the faith of *St. Dominic*.

This saint, of whom the legend writers tell us wonders, was born of a very illustrious family in *Spain* in the year 1170. He was as yet a child, * when the blessed Virgin began to teach him the devotion of the *rosary*, which soon became the grand object of this saint’s piety. A mission to which he was appointed in *Spain* to stir up the devotion of the people towards our Lady, gave him occasion to set up † the *fraternity of the rosary*, and he ever afterwards preached up the establishing of it in every place thro’ which he passed. We shall say nothing of the miracles of his mission against the heretics of *Languedoc*, nor of the holy persecutions he made them suffer, believing he ought to join temporal arms to the spiritual against people, who they say, maintained their doctrine with an obstinacy capable of fretting the most patient of all devotees. The saint authorised by the Pope’s orders, disputed against error, preached up the holy war against its agents, had such as refused to yield to his arguments, judged and condemned; but the *rosary* alone, infinitely more effectual than the temporal sword, or the charitable sermons of *S. Dominic*, † brought back above an hundred thousand souls into the bosom of the church. We omit all the other miracles wrought by this instrument of piety, but we must do honour to the saint for an action, the like of which is not to be found in the life of *JESUS CHRIST*: which is, that he miraculously drowned a great number of heretics in passing over the *Garonne*.

On the first *Sunday* in *October* is celebrated the solemnity of the *rosary*. This festival is owing to the piety of Pope *Gregory XIII*. Several † Popes have by bulls confirmed the way of praying with the *rosary*, and granted all suitable indulgences, as well plenary as limited, to such as shall devoutly say it over.

As

* *Alanus redivivus*.

after the *Psalter of our Lady* printed at *Lisle* 1662.

† Vide *The practice of confession and exercise of the rosary*

Alanus de rupe. *Giry Vies des Saints*.

‡ He set it up in favour of some *Mahometan* pirates, who carried him away one day as he was preaching by the sea-side. After having been long ill treated by these barbarians, he had the good fortune to convert and baptise them, whereupon he made them devotees of the sacred *rosary*.

§ *Giry’s Life of St. Dominic*. The blessed Virgin advised him to preach the *rosary* to Heretics, and to explain the 15. mysteries of it to them, &c. Several writers date the institution of the *rosary* from this apparition of the blessed Virgin.

¶ *Leo X. Pius V. Gregory XIII. Sixtus V.*

As to the fraternity of it, the legendaries of the order of St. *Dominic*, as well as several others, assure us, that it owes its rise to the holy founder of the *rosary*. He appointed it, as they say, by an order from the blessed Virgin in the time he was labouring to reduce the *Albigese*, and to exterminate Heretics. After the saint's death, the devotion of the *rosary* was wholly neglected; but *Alanus de Rupe* § revived it with great benefit, and for 15. years laboured to procure devotees to it. The fraternity is divided into two branches, one of which, that of the *common rosary*, is every week obliged to say the 15. divisions of ten beads each, and to confess and communicate every first *Sunday* in the month. The brethren of it are besides obliged to appear at all the processions of the fraternity. The other branch is that of the *perpetual rosary*: the faithful of this fraternity are under very strong engagements. The first duty of these is to repeat the *rosary* perpetually. That is, there is always some one of them, who is actually saluting the blessed Virgin in the name of the whole fraternity.

The *scapulary* forms another, which in matter of devotion no way yields in exactness to that, which we have already described. After many prayers and pious solicitations, the blessed Virgin gave the *scapulary* to *Simon Stock*, general of the *Carmelites*, in the same century, and almost at the same time, she granted the *rosary* to St. *Dominic*; she assured the holy man of her protection, promised to be propitious to all the faithful who should join in the devotion of the *scapulary*, and to look upon them as her children; and engaged to save all such as at the hour of death should be found provided with so precious a pledge.

The *scapulary* of the *Carmelites* is a small woollen habit, of a brown, subfusk or tawny colour, that goes over the stomach, back and shoulders. It likewise consists of two small pieces of cloth three or four inches square, tied together by two ribbands; and this is what the brethren of the devotion of the *scapulary* wear. We shall say nothing more of the miracles wrought by this excellent preservative against the accidents of life, but shall refer to the legendaries, who have omitted nothing on this head.

The devotees of the *scapulary* celebrate its festival the 16. of *July*, a day likewise set apart to our *Lady of mount Carmel*. The bulls of the Popes have from time to time secured indulgences without number to them; but what will set the *scapulary* above all other practices of devotion, is the *Sabbatin* bull of *John XXII*. This Pope therein declares, that the blessed Virgin gave him a positive promise, one day as he was at prayers, that she would deliver the *Carmelites* her children, and the brethren of the *scapulary* out of hell, on the *Sunday* after their death, upon three conditions; 1. To wear the *scapulary* to their death. 2. To preserve their virginity, or at least their continency, and to observe conjugal chastity. The *Carmelite* must fulfil these three points. It is enough for one of the fraternity to keep to that concerning marriage. 3. To repeat his *canonical hours*, or if he cannot read, to fast on the days appointed by the church, and forbear eating flesh every *Wednesday* and *Saturday* round the year, except *Christmas-day*, when it falls out on either of those days. These practices are difficult, it must be owned. Continence is the grand point, the want of which might ruin the vertue of the *scapulary*. What struggles for a poor *Carmelite*, who by the rules of his order is obliged to wear it, on condition of submitting at the same time to the gauling yoke of chastity! Can the sufferings of a brother, who has made a vow to arm himself with it in order to save himself from hell, be described in their proper colours? How many temptations is he not obliged to combat?

As to the faithful of the fraternity of the *scapulary*, several Popes have remitted them the third part of their sins. The chief or arch fraternity of our *Lady of mount Carmel* at *Rome* drefs in a particular manner. A tawny coloured sack is fixed to a cowl which covers the faces of the devout of the arch-fraternity, and falls down in a point as low as the girdle. The cowl has two holes made in it over against the eyes. The sack is tied

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with a leathern girdle, the masked devotees shoulders are covered with a ^a camail or very short cloak of red serge.

St. *Francis's* girdle forms the third fraternity. They who are acquainted with the extraordinary merit of this saint, and ⁱ all the perfect relations he bears to JESUS CHRIST, will easily imagine, that the Christian who unites himself to God by the means of this girdle is the happiest of all mortals. We look upon ^k St. *Francis* as a pattern of patience, chastity and humility. The *stigmata* or marks he received from a seraphin in his feet, hands and side, in memory of the wounds of JESUS CHRIST, prove the first of these virtues. The great extent of his poverty, and how he treated his miserable ^l brother *as*, are besides circumstances well known. As to his chastity, no body is a stranger to the manner of his rolling his body in the snow, upon thorns, and ^m fire to preserve to it its purity. In short, both his wisdom and humility were conspicuous beyond all doubt, when he made himself be heard by the birds and fishes, to whom ⁿ he preached, and whilst, in order to keep under a slight motion of impatience and pride, he forced frier *Bernard de Quintavalle* to set his foot on his throat.

St. *Francis's* girdle is that thick cord, that serves for that purpose to those friars who live under the rule of that saint, and who are divided into different orders, tho' all children of St. *Francis*. This cord, after surrounding the friar's middle falls down almost to his feet, and is used by him as a whip to discipline himself with; to this end, it has very large knots at some distance from each other, especially at the end, which an ingenious poet in one of his epigrams calls *stings*^o. St. *Francis's* girdle has often cured the sick, helped labours, fortified the health, procured children, and wrought an infinite number of other edifying miracles.

Of all the societies devoted to St. *Francis*, that of the *stigmata* at *Rome* is the chief. A surgeon gave rise to it at the close of the 16. century, and soon drew after him a great number of devotees. After the statutes of the fraternity were drawn up, it was called the arch or *Chief Fraternity*. The author of the *History of the religious Orders*, has given an exact account of every thing relating to this fraternity, in the 1. chapter of the 5. part of his work, to which we refer our reader; only observing here, that the members of the fraternity out of humility dress in a sack of an ash colour; that they tie this sack with a thick cord adorned with a large chaplet of wood; that they ^p wear a scutcheon, whereon are the arms of St. *Francis's* order; that in processions, they walk barefooted with wooden sandals carrying a wooden cross; and lastly, that they cover their face with their cowl^q.

St. *Austin's* girdle, likewise unites a large number of devotees under the name of an *Arch-Fraternity*. It is of leather. The *Austin* friars assure us in a treatise written on the

^a Mozzetta.

ⁱ Vide *Liber conformitatum S. Francisci de Barthelmi* of *Pisa*, or its abridgment, the *Alcoran of the Cordeliers*.

^k He lived towards the close of the 12. century.

^l St. *Francis* called his body thus. Vide *Giry's Lives of the Saints*, Tom. II. Edit. of 1715.

^m A very beautiful woman endeavoured to gain St. *Francis's* love, but he threw himself naked upon burning coals. *This is my bed*, said he to her. The lady however was not in the humour to accept the man of God's courtesy, *Lib. Conform.* Fol. 113.

ⁿ He called an enraged wolf by the name of brother, and made him promise never to bite any one. The wolf too happy to get off at so cheap a rate, solemnly promised him he would obey him; and as a mark of his faith gave him his paw, *Ibid.*

^o Vide Epigram 61. beginning *à deux genoux*, &c. in *Rousseau's* works, Tom. II. Ed. of 1716. It is ingenious, but the author talks in vain. However it is with this *sting* that the brethren of St. *Francis's* order give battle to the flesh; and drive the Devil out of hell. It were to be wished too, that those religious orders who are so happy as to enjoy any extraordinary means, able to inspire Christians with devotion, would exercise a little more charity and forbearance towards each other. It is but too common to see a Dominican ridiculing the *girdle* of St. *Francis*, or the *scapulary* of the *Carmelites*, in order to cry up the *rosary*. Are we to believe, that the *scapulary* or the *girdle* are not of equal virtue and dignity with the *rosary*? On the other hand, does St. *Austin's* girdle make fewer elect to the Lord than the *Carmelite's* *scapulary*? These ideas are by no means charitable.

^p These are two arms crossed over each other; the one naked, the other in a sleeve, the hands bored with nails, and these are placed upon a wooden cross. *History of Religious and Military Orders*, chap. 1. 5. part 4^o. Edit. of 1718.

^q Towards the end of the 16. century, *Sixtus V.* by a bull granted vast privileges to the fraternities of the *girdle*, and considerably augmented the indulgences of those who took upon them to wear it. The bull directs, that the girdle designed for any of the faithful brethren shall receive the benediction of a priest of the order.

the subject of this fraternity, that the blessed Virgin, empress of men and angels, wore it on her reins. The law of nature, the written law, and the law of grace have all three enjoyed the benefit of using this girdle. It is probable, that our first parents who lived under the law of nature, being dressed in skins, must have worn a girdle of leather. (So that they were of the order of St. Austin.) As to its being used under the written law, it is not allowable to call it in doubt; the prophet Elias also wore it about his reins, it being written that he was girded with a girdle of leather. St. John Baptist wore it under the law of grace, which is proved without the least difficulty.

St. Monica's girdle ought not to be forgotten. It has its virtues as well as that of St. Francis of Paula. This girdle has in it five knots, which all together are upon the same footing with those of St. Francis's. We shall leave to the children of St. Francis of Paula, the glory of fixing all the advantages of their girdle. It is enough for us to have mentioned it here, for the edification of such zealots as shall think proper to put themselves under its protection. The fraternity of the holy sacrament at Rome acknowledges St. Francis of Paula for one of its patrons, and wears the girdle of the friars minims over their sacks, which are of a violet colour.

From girdles let us go on to clothes. Formerly it was an opinion, that a man could not die a good Christian, if in the article of death he was not wrapped up in St. Francis's robe, or breathed his last in his cowl. Piety is since grown cold, now-a-days a man may die a Christian without being clothed like a monk; and be saved in his lay-habit. However, let us say one thing that seems to justify the indevotion of our days. Neither the Scripture nor tradition prove that the dress of a friar has a privilege of putting the Christian into the way of salvation. This is a specious reason, but by ill luck Christians build on this principle. They boldly advance, that it is allowable to believe, that without true piety any particular habit is to no purpose, and that wherever true piety is, the habit has much less virtue than a bottle that holds some excellent liquor. "Can a monk (says one that has been accused of impiety) imagine, that there exhale from his body corpuscles of piety, which spread themselves over his robe; and then penetrate directly to the heart of the dying man who is covered with that holy garment?" Such are the errors of our age! But notwithstanding all these fallacious arguments, a friar convinced by custom or strength of imagination, of the divinity of his order, may with a very good conscience set his *barnefs* next to baptism and the passion of our Lord. Libertinism and Heresy oppose it to no purpose; those three things will ever be of equal dignity.

CONTINUATION of the same SUBJECT: "FRATERNITIES.

WE have already spoken of some of these *fraternities*, which their founders set up against the societies of the flesh and the Devil. No body is ignorant, that the end of them is to join under one and the same livery, and to lift under one standard to make war upon the enemy of mankind. They attack him with a bravery, which outwardly promises much, but it is with these fraternities as with troops hired of a foreign prince. They fight against an enemy, who is not properly their own. Every fraternity has its rules, practices and forms of piety, arts of war, stratagems and discipline. The chief point is constantly to wear the marks of the society into which any one enters. The new brother receives from the general of the fraternity his *letters of adoption*;

¹ *History of Religious and Military Orders*, in 4°. 6. part xxxiv. chap.

² Especially in the 14. and 15. centuries.

³ Thiers upon the most necessary of all devotions, ch. xxiii.
⁴ The Greeks and Romans afford us examples of the same kind of associations in honour of their divinities, and some are to be found among the East-Indians.

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adoption; after which, he has a share in the flagellations, mortifications, and every other good work of the fraternity.

We shall here give several particulars relating to the fraternities of *Christendom*, but yet without enlarging beyond bounds. A particular account would require a pretty large volume. Our own age has produced several new fraternities, of which we shall speak: the preceding ones had not the air of novelty, which equally strikes the devout man and the worldly man. There was a necessity for quickening the taste of that celestial manna, which a succession of many ages had rendered flat and insipid enough. Nothing seems more easy than to pray to God at home with one's family, or to join with the rest of the faithful in public devotion; but it is much more glorious to summon Christians to their standard, and march with colours flying towards heaven. Such perhaps is the rise of a great number of these fraternities.

Italy, Spain and Portugal are the countries of *Europe*, where one sees the greatest number of these fraternities, of which many assume the name of *Arch-fraternities* as we have already observed. These latter are, as it were, the mothers or superiors of the rest. They communicate to them their rules and statutes, their way of dress and privileges. *Rome* alone contains within her bosom a considerable number of these pious societies, each of which has its church or oratory. Employments, arts, trades are exercised in a fraternity in this capital of religion, and every one therein puts himself under the protection of the saint whose standard the brethren have set up. They march in procession, says one author, * under thirty seven different banners; which, according to him, are the following.

- " The officers of the Pope march under the banner of *St. Martha*.
- " The mace-bearers of Cardinals under that of *St. Catharine*.
- " The train-bearers under that of our Lady of purity.
- " The notaries under that of *St. Bonnet*.
- " The proctors under that of *St. Eustace*.
- " The clerks and other writers under that of *St. Thomas*.
- " The painters under that of *St. Luke*.
- " The * gravers, sculptors, and stone-cutters under that of *St. Leonard*.
- " The goldsmiths under that of * *St. Eloi*.
- " The smiths and farriers under that of *St. George*.
- " The curriers under that of *St. Laurence*.
- " The coachmen under that of *St. Lucia*.
- " The waggoners, &c. and messengers under that of *S. Anastasius*.
- " The carmen under that of *St. Vincent*.
- " The grooms under that of *St. Anne*.
- " The cow-keepers and tanners under that of *St. Bartholomew*^b.
- " The butchers under that of *St. Mary of the oak*.
- " The innkeepers under that of *St. Eustace*.
- " The vintners under that of *St. Sylvester*.
- " The wholesale-merchants and woollen-drapers under that of *St. Laurence*,
- " The mercers^c under that of *St. Sebastian*.
- " The druggists and apothecaries under that of *St. Laurence* * of *Miranda*. " The

* *History of Religious and Military Orders*, part 6. chap. xxxiv. * *Tableau de la Cour de Rome*.
 † Established in 1527. ‡ This fraternity was erected in 1406. under the protection of

the nine martyrs, sculptors by profession, &c. *Clement VIII.* approved their statutes in 1596.
 * *St. Eloi*, bishop of *Noion*, formerly goldsmith to King *Clotaire II.* famous in the writings both of ancient and modern legendaries. His application to God and religion in the midst of the grandours of the court, with which he was surrounded, did not prevent his working at his trade; but he consecrated his pious labours to relics. He made the shrines of several saints. Several fraternities in *France* and the Low-countries have the honour of his patronage.

^b The fraternity of tanners is under the protection of this holy Apostle, because he was flayed alive.

^c To this fraternity belong the glovers, perfumers, skimmers, workers in silk, cap-makers, &c.

^d This church, which gives its name to the saint, was granted to the fraternity of apothecaries in 1430. by Pope *Martin V.* On *St. Laurence's* day the fraternity distribute 50. *Roman* crowns to a number of poor girls that are marriageable.

- " * The physicians (barbers, bagnio-keepers) under that of St. *Cosmus* and St. *Damian*.
- " The bombardeers under that of St. *Mary Transpontina*.
- " The furriers under that of ^f St. *Pantaleon*.
- " The sadlers under that of St. *Saviour*.
- " The shoemakers under that of St. *Crispin* &.
- " The coblers under that of ^h St. *Goodman*.
- " The joiners and carpenters under that of St. *Joseph*.
- " The bricklayers under that of St. *Gregory*.
- " The bakers ⁱ under that of our Lady of *Loretto*.
- " The coopers under that of St. *Mary* of the ^k chapel.
- " The carders under that of St. *Blaise*.
- " The workers in mixed manufactures under that of St. *Mary* of the gardens, and under the banners of St. *Saviour*, of the crucifix, of the Trinity, of St. *Angelo*, St. *Bernard*, St. *Jerome*, St. *Lucia*, St. *Roe*, St. *Julian*, St. *Thomas*, St. *Mary* of tears, and of the
- " forty crowned martyrs.
- " Twenty fraternities, continues he, march under the banner of the holy sacrament,
- " one under that of the resurrection, one under that ^l of mercy, one under that of piety,
- " one under that of the suffrage, one under that of the Annunciation, one under that
- " of the rosary, one under that of the scapulary, one under that of the Saviour, one under that of the name of God, one under that of death.

To these fraternities we must add that of the hatters, who have St. *James Major* for their patron; that of the cooks erected by Pope *Paul III.* at the request of his cook *John of the Vallies*; that of the butlers of the Cardinals; that of the ^m booksellers, whose patrons are St. *Thomas Aquinas*, and ⁿ the blessed *John de Dieu*; that of the ^o fishmongers, whose protector is St. *Andrew*, on account of his being a fisherman; that of the regraters; that of the braziers; that of the upholders, who exercise their trade under the protection of ^p St. *Venant*; that of the Dyers; ^q that of the weavers, &c. The *Germans*, *Flemish*, and *Swiss* of his Holiness's guard have likewise a fraternity.

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* Their statutes were approved by *Sixtus IV.* in 1494. St. *Cosmus* and St. *Damian* were brothers and physicians, and lived towards the close of the third century.

^f St. *Pantaleon* was a physician in the reign of *Dioclesian*.

^g St. *Crispin* and St. *Crispinian*, both noble Romans under *Dioclesian*, made themselves shoemakers, according to the legend, in order to bring over the Romans, and to endeavour to make converts of them. These two saints lie buried at *Soissons*: and yet a church at *Rome* boasts that it possesses them likewise. How can this be reconciled? It would be proper to open the shrines, and see whether they both do not contain different parts of those two bodies. In reality, the safest way is to believe so; for these sanctuaries are not easily meddled with. This way of reasoning we owe to F. *Giry* author of *The Lives of the Saints*, printed at *Paris* in 1715.

^h The taylor and not the coblers. Their patron is St. *Huomobono*, canonised by the church. The festival of this saint and taylor is celebrated on the 13. of *November*.

ⁱ Established in 1500 under the pontificate of *Alexander VI.*

^k St. *Mary in Capella*, a word corrupted from *Copella*, a sort of barrel.

^l A fraternity of black penitents instituted in 1488. It assists criminals at their execution, has them buried and the service for the dead said for them.

^m Erected in 1600. by a *Jacobin*, master of the sacred palace, and in that quality censor of books.

ⁿ *John de Dieu* flourished at the beginning of the 16. century. He was a shepherd to the age of 22. and then a soldier. As a punishment for not having said the rosary and his other devotions, he fell off his horse, and hurt himself one day when he was gone to forage. Vide *Giry*, Life of the blessed *John de Dieu*. By the account of his life it appears he was much fitter to make a good soldier, than a great saint. His negligence had like to have cost him his life; however, he was cashiered, and forced to turn shepherd again; yet he ventured once more to turn soldier, and with more success, says Father *Giry*, this being a just war. In a tempest he resolved to imitate *Jonas*, and like him be thrown into the sea. They were going to take him at his word, but an *Ave Mary* opportunely repeated brought him off. He long run the race of sanctity, till being upon a journey, he turned bookseller, or rather, hawk. He sold paper, images, catechisms, and at the same time made exhortations to virtue. This pious bookseller, who perhaps will never have his fellow, thus sanctified a profession, the piety of which has never made any great noise in the world. He then took a shop in *Granada*, and some time after left it to run about the streets crying out mercy. He was taken for a madman, and treated as such, and did all he could to persuade the world he was so. One day as he was singing the *salve Regina* before our Lady, she drew the curtain that hid her, to do him the honour to look at him. The *Sexton* ran in, and would have beaten one whom he took for a thief, but his leg withered, nor could he recover the use of it again, but by the intercession of this blessed man.

^o Established in 1571.

^p What procured St. *Venant* the direction of this trade is his martyrdom. He was thrown down a precipice. On this account he is invoked against falls, to which the upholsterers are often exposed.

^q Set up in 1517.

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Pope *Clement VII.* instituted the arch-fraternity of *charity*. This society, which cannot be too much praised for its charity, makes a general provision for the wants of the poor, whatever they be. It distributes bread amongst them every *Saturday*, causes mass to be said, and the sacraments to be administered to prisoners, gives portions to forty poor maids on the feast of *St. Jerome* patron of the fraternity, and does many other good works.

The fraternity, or rather, the arch-fraternity of death buries such dead as are abandoned by all the world, and causes masses to be celebrated for them.

St. Catharine of *Sienna* receives the spiritual homages of the fraternity of the *Siennese* her countrymen in the church bearing her name. This charitable fraternity on the second *Sunday* in *May*, accompanies a figure of this saint in procession, and crowns with laurel one criminal whom it saves from a halter or from the galleys. This is a privilege granted by a Pope of the same country.

The fraternity of the *name of Mary* was erected in 1683. in memory of the raising the siege of *Vienna*.

St. Mary of the Suffrage is at the head of a fraternity^{*} which bears her name. The brethren of it engage to ease the souls in purgatory, and by their prayers to procure them the suffrages of the blessed. Without entering into farther particulars, it shall suffice us barely to mention the fraternities of the *holy Apostles*, of the *Agonizants*, of[†] the souls in purgatory, who stand in particular need of the masses of the faithful still on earth, of *St. Marcellus* and *St. Giles*, of our *Lady of the people*, of the *resurrection*, of *St. Saviour* of the *Lateran*, of *St. Saviour* at the *Sancta Sanctorum*; the arch-fraternity[‡] of the *immaculate conception* of the Virgin; that[§] of the *holy sacrament* and of the *five wounds* of our *Saviour*, that of the[¶] *Trinity* of *pilgrims*. This fraternity takes particular care of pilgrims, and defrays their charges for three days. ^{*} The fraternity of the *Piedmontese* regards the holy handkerchief as the grand object of their devotion; that of the[†] *Annunciation* peculiarly honours the blessed Virgin, and redoubles its homages to her on the day of the *Annunciation*.

The fraternity of *Gonfalon* acknowledges *St. Bonaventure* for its founder, who in the year 1264. gave it the name of the brethren *recommended to the Virgin*, and ordered them^{*} a white dress with a red and white cross on the shoulder; from whence they are called the *white penitents*. ^{*} They assumed the name of *Gonfalon*, to shew their zeal for their country and liberty, on an occasion wherein they caused justice to be done against the violence and oppression of the *Roman* nobility.

Towards the middle of the last century, *Michael Buch*, surnamed the *Good Henry*, a poor shoemaker by trade, took upon himself the trouble of bringing back the shoemakers, his brethren, to piety. He was of *Luxembourg*. We omit all the wonders of his life, that we may only mention the community he established. With all his zeal, perhaps he had passed his life in his endeavours to reform the company of shoemakers without noise and in obscurity, had he not had the good fortune to be courted by a gentleman of note. It was the baron *De Renti*, who produced him to the world, without being prevented by the meanness of his trade. The baron procured the *Good Henry* his freedom. He opened shop at *Paris*, took journey-men and apprentices, without any other intent but to teach them how to pray to God; thus the shoemaker's shop soon became a seminary whither people flocked to serve an apprenticeship of devotion. His society was resolved upon and formed in 1645. *M. De Renti* was declared protector of the new corporation, and the *Good Henry*, father of this institution, at once mounted from

^{*} In 1592.

[†] *Dell' anime più bisognose del purgatorio.*

[‡] Formed in 1465.

[§] Formed in 1501.

[¶] Formed about 1550. under the direction of *St. Philip Neri*.

^{*} Established in 1597. in the pontificate of *Clement VIII.*

[†] Set up by Cardinal *Turrecremata*.

[‡] This dress is a robe of cloth or serge called a sack, tied with a girdle. A pointed cowl covers the brother's or penitent's face, except two holes for his eyes. All the brethren wear an escutcheon over the sack, whereon appears the image of the patron, or the livery of the fraternity.

[§] Vide *History of Religions and Military Orders*, part 6. chap. xxxiv.

from a shoemaker to a superior. Such is the origin of the community of the brothers shoemakers, which in 1647. was succeeded by that of the brothers taylor's; likewise under the protection of the *Good Henry*. Several of the same nature were set up in some other towns in *France*.

The ^b fraternity of *mercy* at *Lisbon* is too famous to be omitted. It is composed of persons of the greatest quality in the State, and the King himself is a member of it. This numerous fraternity, which extends its branches all over the kingdom, secures a great number of masses to the faithful, but chiefly to its own members.

The particulars we have given, are sufficient to shew the nature of fraternities. Many devotees believe, that by entering into them, they are much surer of their salvation, that certain liveries are essential and sure signs of their Christianity, and that there is no true piety, but that of their societies. It would be an unlucky circumstance for some religious orders for their devotees to be undeceived.

CONTINUATION of the same SUBJECT: PENANCES, PRAYERS, PILGRIMAGES.

WE should be in the wrong to compare the penances of our age to that of the primitive Christians. They were strangers to the custom of whipping themselves in public, and imploring the divine *mercy* with a mask on their face, and a rope about their neck; ^c Christians in drawers, almost naked to the waist, and mangling their shoulders at every step, loaded besides with a cross and chains, their arms tied ^d to a piece of wood of an enormous weight, in order to exhibit an holy representation of the crucifixion of our Lord, might, perhaps, have converted a thousand and a thousand times more idolaters than the apostolic simplicity. We shall say nothing of those who wear on their head a crown of thorns in honour of JESUS CHRIST, who tear their bodies with scourges, and steel nails, ^e who turn the points of their naked swords against their breasts, or make themselves deep wounds for the sake of God. Can Christianity be carried farther, than voluntarily to suffer evils which the Saviour of mankind never expected or required?

^f In *Spain* and *Portugal* many devotees do penance by proxy. They have people hired to discipline themselves in their stead, who lash themselves with all the severity of a devotee who is punishing himself for his sins, and would pay what he thinks he owes God at the expence

^b *Irmendada de Misericordia*.
during *Lent* and *Passion-week*.

^c *Dellon's Travels*, Tom. I. Edit. of 1709.

^d It is not in *Spain* and *Portugal* only that penances by proxy are in use. They are to be found in *Provence* and *Italy* too. It is some years since one *James Zeger* exercised this charitable trade in some of the towns of *Brabant*. This man whipped himself till the blood came in presence of the sinner, provided he gave him something to buy cordial liquors before he began the operation, besides what he received for the penance. He had, say they, two daughters, who likewise did penances, as well for ladies as for wives and maids of common rank, who had wherewith to pay for them. He had fixed the price of such fasts as he was to go thro', according as they were more or less difficult; he had ten pence for a fast where he was to eat no meat. Thirty for one of bread and water, but for penances wherein he was to whip himself, and other acts of piety of this nature, there was no set price; there an agreement was to be made beforehand. He laid his register before the penitent, and shewed him the agreements he was used to make. A penance of four usual fasts; the repeating 52. *Ave Marias* a day; penance of 25. lashes on *Friday* after midnight, with a *miserere mei Deus*; a fast of bread and water on *Wednesday*, with three *magnificats* repeated before sun rising; a penance of five rosaries repeated at twelve at noon, with the seven penitential Psalms, and the litanies of all the saints. Other penances; to hear three successive masses in the church of the Jesuits, before St. *Ignatius*, bare knee'd on the marble; to stand upright with the two arms extended before an image of the blessed Virgin, from one to two a clock at night; to go round the holy sacrament barefoot, without resting but at every hundred steps; to pull 150. hairs off his head at the door of the *Carmelites* church, where one must be between two and three a clock in the morning, and there repeat 150. *Ave Marias*; give himself 25. lashes, whilst he repeated the *Domine ne in furore to beati quorum*; to say 250. *Ave Marias*, and 5. times the *laudate Dominum*, bare knee'd on a board strewn with sand; to lie three nights naked and without a shirt in sheets with cow-itch on them, viz. *Monday*, *Wednesday* and *Saturday*. We shall go no farther in this account which does no honour to true Christianity. These practices, far from being commanded, are despised by all sincere Christians, and forbidden by all pastors who intend to honour religion.

^e These penances are to be seen in *Italy* and *Spain*,
^f This is practised in *Catalonia*.

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expenſe of his body. During theſe ſevere penances, the women, who are piously examining the whole merit of them, ſ cry out and weep with all their might. They likewiſe bruife their breaſt and face with blows, tear their hair, and with an eager zeal reproach ſuch who do not laſh themſelves hard enough. On the other hand, the penitents reſume freſh courage by drinking, and whilſt they are giving themſelves ſome relaxation from their acts of piety, the flaggons of wine paſs and repaſs from hand to hand; the women penitents regale their patients with liquors and refreshments; then they begin afreſh to weep, beg God's mercy, and invoke all the ſaints of paradise. This mixture of penances and tipling, has nothing ſhocking in it in countries where they ſincerely believe, that the Chriſtian religion requires ſuch a behaviour; and if we add to that the temper of the people, the warmth of the climate producing exceſſive and extravagant ideas in an heated brain, and the impreſſions received from their paſtors, it muſt neceſſarily be owned, that nothing is more reaſonable, or elſe reſolve to be burnt alive.

^a The abbot *Boileau* goes no higher than the eleventh century, for the riſe of flagellations in penance. It is then, ſays he, that a pack of fellows *wrapped up in cowls*, armed themſelves with whips and rods to appeaſe the divinity by flagellations extremely rough and ſevere. It appears, that at that time they impoſed on themſelves the moſt heavy taſks of devotion, and exceſſive penances. In ſhort, ſcourging grew to ſuch an height, that in the thirteenth century there ſtarted up a ſect of flagellants, who walked two and two at proceſſions thro' the towns, and whipped themſelves in public in a manner much leſs edifying than worthy compaſſion. This ſort of devotion ſeiſed upon the women. They too whipped themſelves, but that they might give no offence to the public, they did it in their chambers. ¹ Fourſcore years after the riſe of this ſect, there ſprung up another, pretending they had received a commiſſion from God to ſcourge themſelves for the ſins of mankind. Nay the very children formed a ſociety of flagellants among themſelves. From the beforementioned author it appears, that theſe good people pretty ſharply cenſured the vices and remiſſneſs of Chriſtians; and yet it cannot be denied, but this ſurpriſing devotion had a great deal of fanaticiſm in it.

Such was in a manner the riſe of flagellation, which ^k the people of *Italy*, *Spain* and *Portugal* have adopted into their public and private penances, and which many religious orders praſtiſe in their convents. We ſhall have occaſion once more to ſpeak of penance, when we come to the ſacrament of *confeſſion*; and ſhall deſcribe the *proceſſion* of the *Spaniſh* *disciplinants* in the article concerning proceſſions.

Nothing appears more neceſſary than prayer. It is a part of all religions, but if the external form be not attended with internal ſentiments of virtue, all its regularity muſt be looked upon as a cuſtom or ceremony, and it is under this quality, that it has a place in our diſſertation. As a ceremony, then, are we to conſider the prayer of ſuch, as being enrolled in any fraternity, religiously obſerve all its ſtatutes, and yet make no ſcruple of giving themſelves up to all ſorts of vices; of ſuch, who at the hour of death wrap themſelves up in a monk's robe, and give to convents that patrimony which they rob their

^g *Dellon*, Ibid.
^h abbot *Boileau*, Ibid.

^b *History Flagell.* Cap. vii.

¹ Chronicle cited by the

^k In *Italy* penitents are diſtinguiſhed by their colours. They are formed into ſeveral fraternities under the name of blew, green, purple, grey, black and white penitents. During Paſſion-week the brethren of them whip themſelves in cadence with whips of ſmall cords, which, they ſay, make more noiſe than wounds. If this be the caſe, their penance is not performed with ſo much ſincerity as that of the *Bramins* and *Faquirs*, or of the Heathens of antiquity. We ſhall not carry the compariſon farther, for fear of making it odious; but ſince we are upon the article of penance, we muſt put the reader upon obſerving, that it is, if we may be allowed the expreſſion, more whimsical and external in ſuch religions, the worſhip of which requires a great preparation, many prieſts, and praſtiſes. It is of the ſame character too in thoſe who retire from the world, and to grow friends with God endeavour to become enemies to mankind. It is ſuch, in ſhort, in thoſe countries where the brain heated by the warmth of the climate is eaſily overcharged with odd and extravagant ideas. To theſe principles are to be aſcribed the penances of the *Mexicans*, and *East-Indians*, thoſe of the *Greeks* and old *Romans*, whom *Minutius Felix* reproaches, that *in offering the Gods their own blood, and praying to them by the mounds of their wounds, they were not in their right ſenſes*. As to modern flagellations, *Polydore Virgil* has the aſſurance to compare them to the *Lupercals*, which were celebrated with the whip in hand, and the face masked. He adds, that the *Egyptians* whipped themſelves with rods at the celebration of certain ſacrifices.

their nearest relations of; of such as deliver themselves up to devotion, as soon as they find their sensual appetites are of no farther use to them. This specimen gives a pretty just idea of what we call *prayer of ceremony*, and what may be stiled *a compliment made to the Deity*. We shall leave a more particular account to confessors.

¹ In the rank of customs must be put, the practice of wearing particular prayers about one, which may be regarded as a superstitious relic of *amulets*; that of praying exactly at the same hour, and always in the same posture, or else in the most difficult and uneasy that can be imagined; that of confining oneself to say a particular prayer, ^a during a certain number of days, &c.

“ The vows and pilgrimages made to the tombs of the martyrs and other saints, to churches, chapels and other places of devotion, are of great antiquity, and authorised by the testimony of the fathers and other ecclesiastical writers. ^a So M. *Thiers* expresses himself. But, adds he, to imagine one cannot be perfect without going in pilgrimage to holy places, or that because pilgrimages are made to holy places, and vows and prayers are offered there, we shall obtain from God what we ask of him by the intercession of such saints as we call upon, that we shall be certainly freed from the evils and pains we suffer, that we shall be exempted from sin, shall die in the grace of God, and be saved, tho’ we lead a common life ---- all this is a gross error.” We are of opinion, that without stirring from home, we may easily remember the saints, imitate their virtues without running from one place to another, and pray to God without visiting all the churches of a town.

We have just said, that the most famous pilgrimages were formerly those to the Holy Land. *Rome*, *Compostella*, *Loretto* are the most celebrated now-a-days. We have already spoken of that to *Rome* under the name of the jubilee. Devotees go to *Compostella* to visit the relics of *St. James Major*, known to the vulgar by the name of *St. James in Galicia*. They go to *Loretto* to visit our Lady.

This is what a writer ^o of good note tells us concerning this apostle, the object of the pilgrim’s devotion. “ *St. James* ^p patron of all *Spain*, has for these nine hundred years rested in the Metropolitan church of *Compostella*. The figure of this holy apostle is upon the high altar; it is a small wooden bust with 40. or 50. white tapers continually burning before it. The --- pilgrims kiss the figure three times, and put their hats upon his head with a respectful devotion. In the church one finds hanging thirty lamps of silver always burning, and six large candlesticks likewise of silver, five foot high given by *Philip III*. All round the church are fine platforms of large free-stones for walking, and above it is another of the same kind, whither the pilgrims ascend and fix some piece of their cloaths to a stone-cross raised thereon. They besides perform another ceremony not less particular. They thrice pass under this cross thro’ so small a hole, that they are forced to slide thro’ with their stomach against the pavement, so that they who are never so little too fat have a great deal to suffer; and yet thro’ they must go, if they will obtain the indulgence annexed thereto. This is the strait gate

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¹ Vide *Thiers concerning the most necessary of all devotions*, chap. xxi.

^a Vide *Ibid.* what the author says of the thirty days prayer, and of that of 33. days.

^o Concerning the most necessary of all devotions, chap. xxiii. The journies, that have since been stiled pilgrimages, began in the reign of *Constantine the Great*. They became much more frequent towards the close of the 4. century, but they were nothing in comparison of the pilgrimages of the succeeding centuries. The tenth grew famous for those of the Holy Land, which at last gave birth to the crusades. We ought to reckon as pilgrimages, those solemn devotions which the *Jews*, who lived any distance from *Jerusalem*, went to pay, at least once a year in that capital of *Judea*, as also the voyages of the devout under ancient Paganism, to consult the oracle of *Apollo* at *Delfos*, of *Jupiter Ammon* in *Africa*, of *Serapis* in *Egypt*; and of *Trophonius* in *Boeotia* at the cave which went under his name.

^p The abbot *Vayrac’s Etat de l’Espagne*, Tom. I. Dutch Edit. 1719.

^q The body of *St. James* has been at *Compostella* ever since the beginning of the ninth century, and since then has performed great miracles there. *Tamayo de Salazar* quoted by *F. Giry* assures us, that this Apostle has honoured the Kings and Princes of *Spain*, so far as to appear 15. different times to them all, which have been constantly succeeded by some considerable advantage. For instance, he one day put himself at the head of the troops of a King of *Spain*, and himself leading them against the *Moors*, mounted on a white horse defeated 70000. of those Infidels. Many ages before, *Cassir* and *Pollux*, mounted likewise on white horses, came to the assistance of the *Romans* against the *Latins*.

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“ of the Gospel, thro’ which the pilgrims enter into the path of salvation.” There have been seen some, says the author of the *Delices de l’Espagne*, who having forgot to pass under the stone-cross, have gone back above 500. leagues on account of this pious ceremony.” The *French* pilgrims have a chapel in the same church.

Another writer, a Protestant indeed, has given us a very pretty turned description of the devotions of *Loretto*. Without taking notice of those little touches of Heresy, which good Catholics will find in it, we are of opinion we may insert it here. It is well known, that the *Casa Santa* of our Lady of *Loretto* is surrounded by an enclosure, all round which are a vast number of lights. It is by this circumstance, that pilgrims just landed begin to discover the holy house. The procession is performed on their knees by going round the splendid palace of our Lady. “ Some, says our Protestant author, go five times, some seven, and others twelve times round it, according to the mystery they are pleased to find in the number. Fancy to yourself forty or fifty persons, men, women, and children, all of them trotting on their knees one way, and a like number meeting them as they go to the other. Each has a chaplet in his hand, and mutters out his pater-nosters; in the mean while they all endeavour to get as near the wall as they can, as well to shorten the way, as to be near the holy place, which makes them often run against each other, and causes a great deal of confusion. This is only when there are a few. The great resort thither is at *Easter*, and towards the nativity of the Virgin, which is fixed in the month of *September*. Then there is an absolute necessity for taking other measures. I can scarce venture to tell you one thing, that appears almost incredible, and yet is affirmed as absolutely true, which is, that in the years of the greatest concourse, there have several times been reckoned to the number of two hundred thousand pilgrims and upwards, during these two festivals.

“ Nothing can be imagined more pleasant than the caravans of men and the pilgrims, when these caravans arrive in bodies of fraternities. Several fraternities of *Bologna*, for instance, join in order to go the pilgrimage in a company. Each society puts on its sack of common linen, with a cowl that covers the whole head, and has three holes for the eyes and mouth ---- Nor are forgotten the vast chaplets, girdles, staves and arms of the fraternity, either painted or embroidered, and which are worn before and behind upon the back and breast of each brother. Those pilgrims thus equipped mount upon asses. These asses have a reputation of sanctity, upon account of their frequent pilgrimages. They hardly ever stumble, or if by accident they do, it is, as they say, without any danger to the pilgrim. So much for the men. The women dress as fine as is possible, and tie a small staff of the length of a hand

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* The *Santa Casa*, on which the *Italians* bestow the most lofty epithets, is the house wherein the blessed Virgin was born, betrothed and married. There happened the annunciation of the birth of the Son of God, and his incarnation. More than thirteen centuries had passed since this house had stood at *Nazareth*, when in 1291. the angels lifted it up and carried it into *Dalmatia*. At the end of three years and seven months they once more took it up and carried it into the territory of *Recanati*. If the legend writers may be credited, it was there that celestial concerts were heard, the harmony of which drew thither the inhabitants of the neighbourhood; the same writers add, that all nature rejoiced at the translation of this holy house, and that the very trees of the forest bowed down before it; and yet it remained here but eight months, after which it was transported a little farther. But scarce were four months passed, when the angels carried it away for the fourth and last time. They then fixed it where it now stands, and where a church has been built, in the midst of which stands the *Casa Santa*. Besides, it is surrounded by four walls, which enclose without touching it. Some legends make a miracle of this separation, nor is this surprising, since the building materials, ornaments, and images of it are all miraculous. The chaplets rubbed against it, the handkerchiefs and other pieces of linen that have touched any thing that depends on this sacred building, likewise become instruments of miracles. We must not omit informing the reader, that all the original inhabitants of *Loretto* are descended from people who saw the *Santa Casa* arrive, and they want but little of being capable of being saints themselves.

* The Mahometans, who go in pilgrimage to *Mecca*, must turn seven times round the famous mosque in that city. Vide *Reland. de Relig. Mahom.*

* *Regia*, this is the expression of an *Italian* writer.

* *Misson's Voyage to Italy*, Tom. I. Edit. Holl. 1702.

* See what has already been said hereon.

“ to their stays: * This staff gives occasion for a world of pretty thoughts, and contri-
 “ butes to the mirth and entertainment of the journey. These fraternities of ladies ride
 “ in chaises, and the several squadrons of the riders on asses escort and surround them.
 “ Is it not pretty to see these devout merry-andrews thus mounted and equipped, make
 “ a hundred postures and curvets accompanied with buffoon songs to divert their lady-
 “ pilgrims? Be not surprised to see women take this liberty. The pretence of devotion
 “ ----- is a reason able to drag them out of their usual confinement; and besides I make
 “ no doubt, but each of them has at least about her some brother or spy.” It may be
 said in this regard, that *Spain* is proof against this jealous precaution; if it be true, that
 there the husband is so discreet as to withdraw * whilst madam is at her devotion with
 a reverend father.

To these pilgrimages we might add several others very famous, from which † pil-
 grims never return without acquiring extraordinary benefits. Such is the visit made by
 certain devotees to our Lady of the seven sorrows at *Nivelles*, but it shall suffice to have
 hinted at this our Lady, as well as at the pilgrimage of the devout *Flemings* to this same
 city, there to implore the succour of ‡ St. *Gertrude*. It would be to no purpose to men-
 tion any others; besides can we flatter ourselves that we can exhaust so fruitful a subject?

CONTINUATION of the same SUBJECT: PROCES- SIONS, NINE-DAY DEVOTIONS, RETIREMENTS, FOUNDATIONS.

WE are going to describe those religious marches commonly known by the name
 of processions, and shall begin * with that which the inhabitants of *Nivelles* an-
 nually perform in honour of S. *Gertrude*. On the day of the dedication of St.
Michael the archangel, after singing mass, the shrine of St. *Gertrude* is carried early in
 the morning to the entrance of the church of the canonessees on the west-side. It is placed
 upon a chariot adorned with paintings, that consist of emblems and allegories which the
 beaux

* There are some, says the author in the margin of his account, of gold, silver, ebony, ivory, artificial
 flowers; and several set off with pearls and other jewels, &c.

† They add, that the friar leaves his sandals at the door, to give notice to the husband not to disturb his
 wife's devotion.

‡ In the same manner as in some Christian countries penances are done by proxy, so there are pilgrimages
 for which there is a dispensation without any prejudice to salvation, provided one of the hired devotees before
 mentioned takes upon him the commission of performing it. A woman of *Liege*, named *Nicole*, was, as is
 reported, famous some years ago for commissions of this kind; nay, it was a common saying at *Brussels*,
 that if *Nicole* could not succeed in obtaining what she asked by her spiritual elevations, it was to no purpose
 to employ priest or monk. Her chamber was always crowded with servants, who came to have pilgrimages
 written down for their masters or mistresses, and visits to her and the saints. She had likewise a world of
 custom among the citizens wives and daughters, who came to consult her about what they should ask of the
 blessed Virgin. She talked learnedly of the power of saints, and of what they had done for her. The good
 and pious *Nicole* was the mother of a son and daughter brought up to the same trade, and they were perpe-
 tually abroad upon penances and pilgrimages. Madam *Nicole*, like the abovementioned *James Zegers*, kept
 a journal of the debts contracted with heaven for the disengaging of sinners; and thus she kept her accounts.
 To go in pilgrimage barefoot from my house to our Lady at *Hall*, then have three successive masses said to
 her, and at each mass offer a taper of a reasonable weight, &c. To perform a nine-days devotion to our
 Lady de bon secours, with a taper in one hand, and rosary in the other. To recommend the young lady,
 whom I have beforementioned to her. To make a visit to St. *Brice*, and beseech him from a great lady, to
 have the goodness to take her husband off his debauched course of life. A prayer to St. *Eloi* for a young lady.
 A visit to St. *Marcou*, to beg him to cure an old lady of the itch. A penance for a lady condemned to hold
 her mouth open as wide as she can, without shutting it from noon to one a clock, and who is then to re-
 peat 52. Ave *Maries* with an *Inviolata Integra*, &c. --- for having spoken ill of some ecclesiastics, &c.

* This saint distinguished herself from her infancy. Afterwards *Lisa* her mother, become a widow, turned
 nun, and resolved her daughter should be so too. It was in this retired state, that St. *Gertrude* finished the
 consecrating herself to God, and became one of the greatest ornaments of the church. One of the legend
 writers has most judiciously observed, that this saint made her appearance in the world at the same time with
Mahomet. An admirable proof of God's Providence, who was pleased to make use of St. *Gertrude* to sup-
 port religion in the West, at the same time as it was sinking in the East. Another proof of the truth of this
 observation, is the name of *Gertrude* (*Gartrout*) which signifies perfectly faithful, or a perfect believer. Vide
Ryckel already quoted.

* This description is taken from the *History of St. Gertrude* by *Ryckel*, 4^o. Ed. of *Brussels*, 1637.

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beaux esprits of the city endeavour to furnish out in the most ingenious manner possible in honour of the patroness of the place. This chariot is drawn by six horses with rich harnesses. But before the saints march this is a ceremony observed.

Whilst the horses that are to draw the chariot are making ready, St. *Gertrude's* shrine is committed to the custody and care of the superior of the canonessees of *Nivelles*, sovereign of the town both in spirituals and temporals. The magistrates receive this celestial treasure of the superior, having first desired of her the honour of carrying it in procession. Then the march begins in the following order.

Three companies of burghers accompany the triumphal car of the saint. At the head of the procession, march the children of St. *Francis* with the cross in the habits of religious warfare, and covered with their cowls; the *Guillemites*, the singers, the canons and canonessees of St. *Gertrude*: The Lady superior with some of the old canonessees clothed in blew follow in a coach. During the march the saint's praises are sung, and when they are got to the entrance of *Mons* street, the *Veni Creator* is begun; followed by the responses sung by the choir. Then the music makes a pause, and in the mean while an innumerable croud of people, as well citizens as strangers, flock in from all parts in order to join the procession. The most devout press thro' the croud, and come barefoot to implore the saint's assistance. Each endeavours to obtain the first favours, all imagine they have obtained them; and this is doubtless what the Scripture calls *forcing the kingdom of heaven*. The magistrates, nobility, and persons of the first quality in the city appear at the procession on horseback. The singing goes on, which was interrupted for a few moments, the hymn to the Trinity is sung, &c. After a short march, they meet another troop of the faithful. It is the procession of St. *Barbara*. As they go round the city, hymns and responses are sung in honour of the Virgin, of St. *Michael*, and all the angels. Whilst they are singing they come before the chapel of St. *Anne*, where they begin the seven penitential Psalms and the Litanies, which they continue to sing till they come to our Lady of the seven sorrows, and there our devotees halt, and refresh themselves.

The signal is given, they fall into their ranks, and the procession goes on, which is to continue two hours longer at least. The whole pious march has lasted five, and it is eleven when they enter *Nivelles*. Then the shrine of the saint is returned to the Lady superior with all requisite solemnity. There is still another procession made round the church, into which they at last enter in order to sing *Te Deum*: After which the superior restores the deposit, which had been committed to her care, to the chapter.

During the octave of St. *Michael*, the canonessees are day and night to repeat the office in presence of the relics of St. *Gertrude*: but on the ninth day they are restored to their proper place. Six canons in white stoles perform the ceremony. Care is taken never but on urgent necessities to expose or carry in procession the precious remains of a body wherein once resided a soul of the first order. Our author observes, that the preparation of the procession has often appeased the Divinity. And indeed, is there any thing to be seen more worthy of the supreme Majesty, than the march of a numerous troop of devotees, who, with their eyes fixed on the shrine of some blessed saint, expect with a holy impatience that the grace of God will exhale from that sacred body, and spread itself over them like a salutary balm?

On the day after *Pentecost* the fraternity of St. *Gertrude* perform another procession in honour of their patroness; of this we shall say a word or two on account of its singularity. The march is opened with a horseman well mounted, who carries behind him a beautiful maiden dressed like a devotee, representing St. *Gertrude*. A nimble merry Devil curvets and capers before the fictitious saint, and every now and then does his utmost to disconcert her gravity. After her come several young girls with the image of the blessed Virgin; these are followed by the cross-bow-men of St. *Catharine*, and several other orders.

Of

Of a great number of *Spanish* processions, that of the *Disciplinants*, or whippers, which is on ^b *Good Friday*, is one of the most remarkable. It perfectly shews the genius of the nation naturally turned to an excess in devotion, and ^c pleased with every thing that has an appearance of piety. All the religious orders, all the several courts of justice at *Madrid*, all the companies of trades; nay, the very comedians, whom the church however looks upon as prophane, are obliged to be at it.

The King is often at it, attended by the whole court. Each Lord has his footmen there, carrying flambeaux. The preparations for this ceremony are truly sad and melancholy. His Catholic Majesty's guards march with their arms covered with mourning. Men in mourning and masked play on several musical instruments. The drums covered with black, beat a mournful march to signify the death of the Saviour of mankind. The languishing sound of the trumpets awakens the sorrow of the penitents, and the banners and crosses covered with crape, have the same effect on the devout heart; but nothing better raises devotion than the pondrous machines designed for decorations of the passion; they are drawn in the procession in order to be afterwards set upon a theatre raised on purpose with intent to represent the death of our Saviour to the life. A sort of pious tragedy divided into several acts is acted thereon; and during the representation of it, the spectators weep, sigh, and beat their breasts.

All the disciplinants at *Madrid* appear at this procession. “^d They wear a long cap covered with cambrick three foot high in the form of a sugar-loaf, whence hangs a piece of linen, that falls before and covers their face. There are some who undertake this devout exercise from a real motive of piety, but there are others, who perform it only to please their mistresses; and indeed it is a piece of gallantry of a new kind, unknown to other nations. These disciplinants wear white gloves and shoes, ^e a waistcoat with sleeves tied with ribband of the colour most agreeable to their mistresses. ^f They whip themselves by rule and measure with a whip of small cords, to the end of which are fixed small balls of wax with pieces of broken glass in them. He that whips himself with the greatest courage and address is esteemed the bravest. Whenever they meet a fine woman in their way, they can ^g whip themselves so artfully, as to make their blood spurt out in streams upon her, and this is an honour for which they never fail thanking the disciplinant. When any of them comes before his mistress's lodgings, it is then he redoubles his blows with more fury, and mangles his back and shoulders. The lady who sees him from her balcony, and knows he does it on her account, thinks herself obliged to him in her heart, and never fails returning the obligation. They who undertake this exercise, are obliged to go thro' it every year, in default of which they fall sick; nor is it the common people or citizens only that submit to this, but men of the greatest quality ----- At *Seville* there are seven or eight hundred of these disciplinants at a time, and they have the reputation of whipping themselves more severely than those of *Madrid*.

^h The penitents of the procession being returned home, find ⁱ a magnificent entertainment provided for them, tho' it is one of the most solemn days in holy week: “ but af-

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^a Partly taken from the *Delices de l'Espagne*.

^b The abbot *Vayrac*, author of the *Etat de l'Espagne*, and some other good writers ascribe this character to the *Spaniards*. If they give into it, to the degree which several of these relations attribute to them, it is certain, that they are in a fair way of practising all those whims which the mind of man is capable of, in matter of devotion; but perhaps too, the imagination of several authors has diverted itself at their expence, and they have not been afraid of placing an infinite number of follies to the account of the *Spaniards*. For this reason, we shall avoid entering into too particular an account on the article of their devotions.

^c *Delices de l'Espagne*.

^d They have a pettycoat likewise of fine linen hanging down to their shoes, and plaited into small plaits, which is so full as to take up 50. yards, according to *Madam d'Aunoy* in her *Travels to Spain*. She adds, that their waistcoat is open in two places on the shoulders.

^e If we may believe *Madam d'Aunoy*, they have masters to teach them the art of whipping themselves in the same manner as dancing and fencing are taught.

^f To gain admiration, says *Madam d'Aunoy*, there must be no gesticulations with the arms. The hand and wrist only are to perform the whole operation.

^g *Madam d'Aunoy's Travels into Spain*.

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“ter so good a work, they think themselves allowed to do a little evil. Immediately “the penitent has his shoulders a long while rubbed with sponges dipped in salt and “vinegar, for fear any of the bruised blood should remain in them; after which he sits “down to table and diverts himself with his friends.” This procession¹ begins at four in the afternoon, and is not over at eight.

The procession of the holy sacrament, as performed in *Spain*, has likewise several singularities in it. * It is composed of all the parishes, and all the fryars, who, as is well known, are very numerous and powerful in *Spain*. The streets, thro’ which the procession is to pass, are hung with the finest tapestry; and all the balconies and lattices covered with the same. A cloth is spread from one side of the street to the other, to prevent the excessive heat of the sun from incommoding the faithful, and water is thrown on the cloth, to make it cooler. The streets are all strewn with sand, watered and covered with vast quantities of flowers. The altars set up for the sacrament to rest on are very large, and adorned with the utmost magnificence.

The holy sacrament is carried under a rich canopy. The King and whole court come next it, followed by the councils and tribunals, but without observing the order of precedence, and each with a taper in his hand. His Catholic Majesty immediately follows the *venerable*, and walks with a taper in his hand, like the rest of his subjects. They rest from time to time, according to the custom settled for processions. During the march of the *venerable*, and of all the devout retinue, the ladies appear in the balconies in their summer suits, more inquisitive into perhaps, and more moved by the merit of a well made penitent, than by the devotion of the ceremony, which however they endeavour to reconcile with their inclinations. They have baskets filled with flowers, which they throw upon the procession, and bottles of sweets, the perfumes of which they scatter upon the detachment of the church militant, whom the holy-water secures from the ambuscades of the Devil, whilst the perfumed waters lay them open to those of the fair sex. Buffoons make a part of this devotion. They mix in the ranks, dance by the side of the *venerable*, and play a thousand gambols during the march. These buffoons, for the most part *Biscayans*, are surprisngly nimble, but what is still more surprisng, is that the *Spanish* gravity can accommodate itself to such a contrast. The procession lasts some hours, and it is often two in the afternoon before it is over. As soon as it is, the faithful go home to dinner in order to meet again at the *Autos Sacramentales*. These *Autos* are a sort¹ of pious farces, played in honour of the holy sacrament, in broad day-light, tho’ by the light of torches, and in the open street. The *Autos* continue a month, and close the devotion of the holy sacrament.

The procession of the holy sacrament on *Corpus Christi* day, is much more serious at *Genoa*. The streets and houses are hung with tapestry, as in *France*: the way is strewn with greens, and the ladies throw flowers and perfumes on the heads of those who have the honour to follow the *venerable*; but this piece of gallantry is not seasoned with any thing burlesque, and all the pious buffooneries are wisely omitted, which *Milan*, if we may credit travellers, has faithfully retained, and in which² we are assured people exercise themselves some short time beforehand, in order to shine in a more Christian-like manner at the ensuing festival.

The procession of the rosary, as the Dominicans perform it at *Venice*, is very remarkable. After the cross advance a considerable number of little angels and saints. These

are

¹ Ibid.

² Ibid. & *Delices de l’Espagne*.

³ Or rather a kind of tragedies, the subjects of which are pious, and the execution whimsical: so says Madam d’Aunoy in her *Travels into Spain*. She has given us the subject of one of these *Autos*, which is this. “The Knights of St. James are assembled, and our Lord comes and desires them to admit him into their order. Several are very willing, but the eldest lay before the rest the wrong they should do themselves “to admit a person of a mean birth amongst them; that St. Joseph his father is a poor joiner, and the blessed “Virgin works at her needle. Our Lord with great uneasiness waits for the resolution they shall come to, “they with some difficulty resolve not to admit him; but thereon they propose an expedient, which is to institute the order of Christ on purpose for him, and by this all of them are satisfied.

⁴ Mißon’s *Voyage to Italy*, Tom. III. *Hague* Edit. 1702.

are so many beautiful well-made boys, amongst which are several fine young girls. One of these girls represents saint *Apollina*, another *St. Lucia*, and another *St. Agnes*; in a word, they are all so many ingenious copies of the citizens of *Paradise*. These pretended saints are attended by a number of little very black Devils. They have tails, horns, talons, and want nothing able to make them appear what they represent. Besides, they omit neither bounds, nor capers, and make a thousand ridiculous grimaces at the she-saints; they go so far with them, as sometimes to take liberties capable of making these young saints lose sight of the fruit of this act of piety; but yet they still keep their gravity; covered with the buckler of a borrowed sanctity, and perhaps thinking themselves fortified with all the arms of salvation, they affect despising the artifices of the Devils. The more they endeavour to lead them astray, the less mind have they to give attention to the dangerous drolleries of hell played off to divert them, drolleries which edify vulgar Christians only. *St. Catharine* of *Sienna* appears at this exercise of piety with a child by her. This is a little Jesus, who^a has in one hand a broom, and in the other a pair of bellows. After these she-saints appear a number of devout women, chosen from amongst the most beautiful, to represent the saints of the Old Testament. The music mixes with the procession, and the *Eunuchs* sing hymns and motets. A blessed Virgin richly dressed, and in royal robes comes next to these devotees, with a vast rosary in her hand, the beads of which are of the largest size. They say, that the blessed Virgin had, in her life time, a particular value for the devotion of the rosary; at least such is the opinion of the Dominicans. The maiden who represents the Virgin is carried upon a litter, and at some little distance is carried a wooden image of our Lady; which the Dominicans hold in high veneration. The people humble themselves, fall down on their knees, and croud about this miraculous image; being persuaded, that by this means they shall gather a plentiful harvest of blessings. The Dominicans armed with rosaries surround our Lady.

Such Christians as are difficult or singular in their taste, can ill bear these solemn marches, wherein the saints appear degraded from that state of humility they had chosen to make themselves agreeable to God on earth. But however, these practices are excellent to such persons, over whom superstition and the passions are perpetually contending to get the mastery; a dispute of infinite advantage to the leaders of the church militant. As to^o the mysterious part of processions, that is an enquiry we leave to them, and is a secret to all but them.

We shall not enter into a more particular account on the subject of processions. In the course of this work will be described two or three other, of which the least that can be said, is that they are singular.

Processions are of Pagan original, and very solemn ones were formerly made in honour of their false divinities. For this we shall refer to *Polydore Virgil*: but however, for the reader's satisfaction we shall give him the description of an Heathen procession, as *Apuleius* has related it in the XI. book of his *Metamorphosis*, and is one in honour of *Diana*. First appeared some in the equipage of war, and others of hunters, armed with hunting knives and spears; then came men disguised like women, their hair flowing in buckles, their body, feet and legs magnificently dressed, and adorned with all the attire of ladies.

One appeared dressed like a magistrate, another like a philosopher. A tame she-bear was carried on a litter in honour of the Goddess, that being the living symbol of hunting, over which *Diana* exercised her authority among the Heathens ---- These, to use the expression, were the preliminaries to the procession; after which marched the women devotees clothed in white, and crowned with flowers; they strewed the ways with them, thro' which the mortal spoils of several Gods, and likewise the image of the Goddess

^a It was in this condition he once came into the saint's room to help and serve her.

^o Vide The next page.

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defs were to pass ---- This sacred company, which trampled upon those flowers, likewise perfumed the streets with a precious balm, which they poured out by drops during the march. A great number of devotees of both sexes followed the holy matrons with torches or flambeaux in their hands. There was music too, and the singing boys mingled their voices in an agreeable manner with the symphony of instruments, in order to sing the praises of their Gods. After the choir came such as had devoted themselves to piety ----- The priests who followed them bore several things consecrated to the use of religion; after which appeared their Gods. *Anubis, Mercury, Serapis, &c.* vouchsafed to be confounded amongst their adorers under a form representing their character and functions. Nor did they omit carrying in this procession certain mysteries which made the most essential and valuable part of religion. They were shut up in a casket, which a minister of the Gods carried with that gravity so necessary to gain over the people, and imprint a blind faith on devotees.

Processions were in use ^p amongst the ancient *Jews*. It is pretended, that they were introduced into Christianity under *Constantine the Great*. The use of tapers had been before established, but they did not appear at processions till long after.

Your clearers up of mysteries assure us, ^q that processions recall to the Christian's mind the different travels of JESUS CHRIST for our salvation, and the Christian life we ought to lead on earth. We are of opinion, that the Christians, who introduced the use of them in the first ages of the church, made none of these reflexions, and that they only thought they ought to imitate, a ceremony that gives a splendor to religion tho' borrowed from Paganism, and which the *Jews* themselves had made no difficulty of adopting. Besides, it is easy to comprehend how the Christians, living in the midst of Pagans, have by degrees taken several customs from them, which they thought they might apply to their religion without corrupting it.

The cross carried before the procession teaches us, that the faithful ought always to have CHRIST before their eyes, and the image of the saint, that they are under an obligation of imitating their patron-saints who were imitators of our Saviour. The people walk after the priests and clergy, to shew that the faithful ought to trust themselves to their instruction, and blindly follow them in the way pointed out by them to salvation.

As to the manner of appearing in processions, ecclesiastics ought to think on nothing but the mysteries of them, and even were there no mysteries in them, perhaps it were no harm piously to suppose some. Nor ought they to have any temporal advantage in view, such as the profits of a parish, or convent, the desire of setting up any particular kind of devotion, &c. nor descend from their superiority as CHRIST did when he conversed with his disciples. In short, their life ought to be conformable to the design of the procession. As for the people, the excellence of the ceremony is to be laid before them, and its mysteries explained, that they may appear at them with that spirit which the church loves to discover in the faithful.

Nor is it sufficient to have given a description of some processions remarkable for their object; we shall now speak of the general order observed at processions prescribed by the church. "The banner or image of the saint must go first, and if possible be carried by a clergyman in his surplice. The children follow two and two, having either an ecclesiastic in his surplice, or their schoolmaster before them. Then comes an exorcist with holy-water and the sprinkler, or a thuriferary holding the incense smoking, and the navette; then the cross-bearer between two taper-bearers. The rest of the clergy follow

^p Examples of them are to be found in the Old Testament.

^q *Alex's Ritual*. "The compass taken in going from any holy place, and coming back to it again, all the while singing the praises of God, represent the travels of CHRIST, during his living with his disciples," &c. The application is a little strained. That of a procession to the life of the Christian is not less.

Alex's Ritual.

“ follow two and two. Those who wear pluvials march after the others; but if there
 “ be any canons, such of the choristers who are not so, walk before them ----- The
 “ celebrant goes last. At solemn processions made before mass, the deacon marches at
 “ the celebrant’s right hand, and the subdeacon at his left ----- another sub-deacon
 “ carries the cross ----- At solemn processions made out of mass-time, there needs no
 “ deacon nor sub-deacon, except at that of the holy sacrament; but the two first cho-
 “ risters in pluvials are on each side the celebrant. The magistrates and most consider-
 “ able persons of the place immediately follow, and after them the rest of the people,
 “ the men first, then the women and girls.” For the rest we refer to the rituals.

The march of the church militant’s detachments, who form the procession, is always directed towards some church; but they often halt in the way, in order to visit several, one after another; an extraordinary piece of devotion, and always attended with indulgences which his Holiness grants for the encouragement of the faithful. At Rome this devotion is called ‘a Station, a word which formerly signified the stay made in any place, a port or retreat for ships to retire to, an encampment, &c. All of them ideas agreeing with the church militant.

Retirements or *retreats* are of all religions, if by this term we understand a voluntary separation from the rest of men, to perform our devotions in private, and free from distraction. Every man may do this at home, but there are some of a much more solemn nature, and those only we call retirements, which we perform for some time in a seminary or convent, in order to pray to God at our ease, covered from temptations, and without giving ourselves up to earthly cares.

We have already observed that nine days devotions are of Heathen original; to perform this kind of devotion right, we are to take notice it must be confined exactly to the number nine. Some devotees are of opinion, that nine masses celebrated nine days successively, will be more agreeable to God than twelve masses said 12. days. If it be true, that these devotions be in honour of nine orders of angels, can we doubt their being well received?

There is nothing that flatters the heart of man to a greater degree, than what are called *Works of Piety*; as it is looked on by him as a formal contract, or, as it were, a truce between his passions and the duties of religion. ‘Somebody has said, “ that a
 “ devotee says his prayers, and refuses to pay his debts; that he plunders his neighbour,
 “ and gives the tenth to the poor; that he builds an hospital and ruins honest families;
 “ in short, that with the devotee religion is the counterpoise of injustice.” We shall not enquire into the truth of this character. Moralising is not the business here, but it may be pretty boldly asserted, that there are many who look upon *works of piety* as the high road to salvation. We may farther add, that whatever *works of piety* may be, the clergy have always made their markets of them, under the specious pretence of leading many Christians to heaven; above all they have endeavoured to open them a way to it by foundations, which according to M. Thiers, began in the fourth or fifth century. And yet it was nothing as yet, the mode had not entirely established itself till the following. Nothing was then to be seen, but people of all ages, sexes and conditions, renouncing their goods and fortunes in favour of churches and convents. On all sides sprung up new practices of humility, devotees grew disgusted with vigils, that to them appeared too weak. The priests and monks had visions, they entered into a strict correspondence with the saints of paradise. More vigorous measures were taken against the Devil who grew formidable. Crosses were dug up, and many relics, till that time unknown and undiscovered, were found, nay, and some of the mouths of hell, and two or three of purgatory too. The maps of the monks precisely pointed out their

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height,

‘ Stations were established, as they tell us, under *Constantine the Great*, but not then regulated. S. Gregory the Great fixed the days and churches where they were to be performed.
 ‘ *Reflex. Moral. Satyr. & Comic.* p. 259. Ed. of 1716.

height, nor was this discovery the least essential of the age. An infinite number of souls got out of purgatory, and some of the damned escaped. Your good sort of people immediately took care of their relations; new methods of easing the dead, for whom any one interested himself, were invented.

Masses were multiplied. and one sacrifice no longer being sufficient, there was a necessity for ten, twenty, thirty; and sometimes for thirty thousand. The sovereigns of the church created new patrons. An infinite number of altars and churches were founded. Swarms of the vermin called monks and friars overspread the face of the whole earth. This, they said, was a work of God. Habitations were assigned, and revenues appointed them; but good souls augmented them. Houses where piety has always found an asylum cannot be too much cherished. We may easily believe, that convents multiplied with piety, and that they who had given up their patrimonies to the servants of the church, found no other resource, than that of the cassock or the veil; in short, a strong persuasion then obtained, * that God could not be well served but by priests and friars; and indeed nothing was to be seen but cassocks, cowls, tonsures, crowns, vows of continence and chastity, voluntary separations of husband and wife upon a motive of devotion, and in order to retire from the world; to the end, that they might pray to God at their ease in the company of monks and hermits.

Besides the *foundations* of churches, convents and masses, there are several others more remarkable. * There are some *foundations* settled for exposing or carrying the holy sacrament in procession on other days, than those that are set apart by the church for it, or for making a day more famous than it is originally, according to the institution of the church. Such is the *foundation*, says M. Thiers, * who is our voucher, whereon the holy sacrament is exposed on the festival of the patron of a parish, the festival-day of him whose name we bear, or for whom we have a particular respect and devotion. There are likewise foundations for offices and prayers in honour of the saints, from the time we have received any extraordinary favours and graces from them.

The DEVOTION of RELICS.

M. Thiers, is still our authority. * He assures us, that throughout all the ages of the church the faithful have paid a great veneration to the genuine relics of saints, and have often received great benefits by them; but he adds, that men have carried this kind of devotion so far in these latter times, as that many ----- have imagined that one only need be devout to some particular relics, carry them about one, or frequent places where they were kept, in order to die free from sin. M. Thiers has his reasons for talking thus; and yet he had better have let alone this article. Why should we undeceive a great number of pious souls, who more closely and strenuously labour at their salvation before the head or arm of a saint, on account of having chosen in a more particular manner this relic for the object of their affection, and being deprived of sensible objects are taken up with spiritual ideas, which leads him who meditates on them directly to God? The charity of a Christian avoids judgments that are too rash; one of the faithful assures us, that a little relic, that he carries about neatly set in a relic box, is an excellent antidote to him against the temptations of the flesh, a spiritual balm that strengthens, an essence that makes him live to God ---- let us believe him on his word.

The antiquity of this veneration for relics, has been attempted to be proved from the translation of the patriarch Joseph's bones at the going up of the Jews out of Egypt.

It

* Concerning the most necessary of all devotions.

* Id. chap. xxiv.

* Ibid. chap. xxiii.

* Exodus chap. xiii. v. 29. The ancient Heathens likewise worshipped the ashes of their heroes. By order of the oracle of Apollo, the Athenians gathered Theseus's bones, and religiously preserved them after having carried them in a pompous procession, and offered solemn sacrifices on account of them. Were it necessary, other instances might be added.

It is very certain, that under the Old Testament, it was as it is now, thought, that what has touched a saint's body acquires extraordinary properties. The primitive Christians were of this opinion, and instances of it are to be found in the Gospels and Acts of the Apostles; from whence we are to conclude, that the body itself of any saint is capable of producing effects more miraculous. In the sequel, the consequences of this opinion of virtue and holiness has been carried to a great height. It has been pretended, ^a that it was necessary to collect whatever had been made use of by saints, to dig up their bodies, to hunt out their bones and ashes, thereon to fix a confidence esteemed just and reasonable; since those saints had gained it during their lives. Then were temples chapels and altars dedicated to them. ^d The very angels concerned themselves in it, for they collected the bones of St. Catharine, and buried them on mount Sinai. In the fourth century, translations began to be made with a great deal of solemnity. The use of reliquaries began at the same time.

The church has the shrines, wherein relics are put, solemnly blessed. There is nothing particular in this ceremony. ^b The substance of the prayer is, that God would grant his protection to such as revere the merits of the saints, and humbly embrace their relics, to the end, that these faithful suppliants may be guarded from the power of the Devil, from thunder, plague, bad air, wild beasts, and from the hostilities and machinations of men. This enumeration shews to what uses relics may be applied. Another prayer said by the celebrant before the shrines, wherein are to be locked up the precious remains of the saints, are sprinkled with holy-water, is full as energetic.

Oaths are taken on the relics of saints. As an instance of this religious custom, we shall mention the oath of the King of the Romans on the blood of St. Stephen at Aix la Chapelle on his coronation day.

The believer who visits relics out of devotion, must acquit himself of this duty with zeal, and touch the sacred limbs of saints with faith. There is a time fixed for publicity exposing them to the devout. Every seven years ^c are shewn the relics of the church of Notre Dame at Aix la Chapelle, which is accompanied with proclamations, which serve to prepare the Christian's application. We shall copy one of these proclamations, that the reader may have a more adequate idea of the ceremony.

The PROCLAMATION is of the Head and right Arm of St. CORNELIUS.

“ **T**HE head and right arm of St. CORNELIUS is to be shewn, by whose intercession may our Lord preserve you from the falling sickness, and after this life grant you the kingdom of heaven. *Pater Noster. Ave Maria. Credo.*”

The TRANSLATION of RELICS.

THIS important ceremony requires great application and care. ^d Before they are translated the bishop must examine into them. The translation is preceded by a congregation of the clergy and doctors in Divinity. Nor must the consulting with physicians be omitted, especially such as are versed in anatomy, in order to give their opinions concerning the condition and nature of the relics, without which great abuses

^a Bozius in one of his pieces, grounds the merit and incorruptibility of relics on this passage of the Scripture. *One single hair of your head shall not perish. The Lord preserveth the bones of his servants, not one of them shall be broken. Who so eateth my flesh to eternal life.* These texts, says he, prove, that the smallest particles of saints (even their hair) have been preserved down to our times, that their bones ought to be placed in shrines to draw our respect and homage; that the relics of saints are endued with eternal life and a vivifying power, and they retain the same power of working miracles, as the saints were possessed of in their life-time.

^b Casal. de Ver. Christi. Ritibus.

^c Alet's Rit. Pontific. Rom. ^d Vide A small pamphlet entitled, *Prône des Saintes Reliques, &c.* printed at Aix.

^e Bauldry part II. cap. xv. *Man. Sacr. Cerem.*

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abuses might be committed. After the faculty's examination, they proceed to the inventory, and the notary draws up an act of it; after which they are deposited in the place designed for them. All this is noted down, the bishop gives his attestation, which is followed by a decree commanding all the faithful to venerate them. To conclude, this sacred treasure is locked up. Before relics are deposited the bishop solemnly blesses them.

The translation of relics is made in a procession; such devotees as assist at it may be secure of a considerable number of indulgences which the holy Father grants to those who are present at that religious act. On the day of the translation, the streets thro' which they pass must be cleaned, and the houses hung with tapestry. The church and altar are pompously adorned, and the images of the saints ranged in open view. He who is to perform the translation-ceremony has all his proper robes on. Attended by his ministers, he goes to the place where the relics are, prays on his knees before them, rises and blesses the incense with which they are to be blessed, incenses them thrice, then bows and orders them to be carried to the place appointed for them, Psalms being sung all the way. The people, naturally fond of every thing that has on outward pomp and splendor, often surround them with tapers in their hands. When the relics are where they must be, the clergy have a guard kept about them day and night, which is relieved by turns. We must not omit telling the reader, that prayer is the sole exercise of the faithful who are on guard.

Mass goes before the procession for the translation of relics; the procession is performed in the following manner. ^f Two mace-bearers form the march and make way, the master of the ceremonies places the faithful according to their rank; the person who has the bells under his care sets them a ringing, and immediately the march begins.

First walk the music, then the fraternities according to their several degrees, next the images of the saint or saints, if there be more than one to be translated. Some laymen of distinction carry these images in the same manner as military ensigns are carried in war. Two more bear up the extremities of them. A band of music walk before the images, children and young boys neatly dressed follow bare-headed. Those of the greatest note, and the chief of the town follow the images with tapers in their hands. The religious orders fall in by detachments, or by deputies, and walk next to the laity of distinction. We shall say nothing of the order in which the secular clergy walk, *viz.* the thuriferary first, the cross-bearer between two taper-bearers, &c. We have already said enough as to that.

The relics are carried under a canopy. The bishop, if he is at the ceremony, must be in his pontifical ornaments. Some musicians in their robes walk before the relics, singing the praises of the saint who is translated. During the processions two thuriferaries are perpetually incensing them.

As soon as the relics enter the church, *Te Deum* must be sung; and the relics are set upon the altar to be worshipped by the people. Before they are locked up the bishop gives them his blessing. Prayers are appointed in honour of them, and a lamp is left burning day and night before the place where they rest.

^g Relics of saints must not be carried by laymen, under colour of some fraternity. The translation of images is performed like that of relics.

RELICS *for* MIRACLES.

WE shall say little on this matter, which is almost inexhaustible; but shall only speak of the blood of those martyrs, which is preserved in several parts of *Christendom*. *Rome* especially, and *Italy* are grown famous for the great quantity that is found in them; nor is this surprising, considering the persecutions of the primitive Christians

^a The church must be adorned with the colour suitable to the saint, whose relics are translated. Red is the proper colour of an Apostle or martyr, white of a confessor or virgin. Taken from *Alex's Ritual*.

^b *Bauldry. Manuale Cerem.* It must be observed, that this author writes particularly for *Italy*.

^c *Alex's Ritual.*

Christians under the tyranny of Paganism. The earth at *Rome* is stained with the blood of the faithful. This city, says an *Italian* writer, ^h has drank so abundantly of it, as to be drunk with it. He adds, that the Pope makes presents of this sacred earth to foreigners, endeavouring thereby to content the desires of such Christians, as come to *Rome* upon a motive of devotion, and are unwilling to return home without carrying back with them some salutary token of their travels. This is a relic that cannot fail, having at least some part of the properties which saints communicate to every thing they touch; this we shall prove by a miracle taken from the abovementioned author. An ambassador of *Poland* earnestly solicited *S. Pius V.* to grant him a relic; whether his Holiness had no mind to open his treasures to this *Pole*, or else was of opinion, that a little earth taken off the pavement would have as much vertue as a bone when separated from a saint's body, he drew out his handkerchief, put a little *Roman* earth into it, and then folding it up gave it the ambassador, who took the Pope to be in jest. However, as soon as his Excellence was returned back to his house, he opened the handkerchief, and probably was going to throw away the earth, when he saw both the earth and handkerchief equally stained with blood; and this blood was the blood of martyrs.

The blood of martyrs has wrought an infinite number of miracles. The author quoted at the bottom of the page has collected some of several kinds. We shall refer our reader to him.

As to the miraculous manner, "wherein the blood of martyrs, as is reported, has "in all times been seen to melt and run, pious souls flatter themselves that God has been "pleased to give this satisfaction to the faithful, for their consolation; and as a reward "of their piety." There are now-a-days several liquefactions of this kind, especially in *Italy*. ⁱ On the festival of *St. Eustace*, *Rome* sees the saint's blood boil. The blood of *St. John Baptist* does at least as much at *Naples*, and this in three different churches. It ^k puts itself into this violent motion in honour of *JESUS CHRIST*, and seems to endeavour once more to proclaim the coming of our Saviour. In the same city, *St. Bartholomew's* blood does not yield to that of *St. John Baptist*, no more than the blood of *St. Stephen* which never fails running on the day on which is solemnised the finding this saint's body. Some unbelievers pretend, that all these liquefactions have more of trick than of a miracle in them, and we should think as they do, were we not convinced by an infinite number of examples, of the fair dealing and sincerity of the priests and monks of this country. We shall give one that puts it beyond all question.

On the 18. of *September* is performed the ceremony of shewing the faithful the head and blood of *St. Januarius* patron of the city. There is a ^l solemn procession likewise in honour of the saint, at which the martyr's head and blood are carried in pomp. These two relics are made to meet, and when they are within reach of one another, the blood is seen to grow fluid, to boil, and to force itself over the sides of the glass vial it is kept in. One is sure of seeing this miracle wrought every year, for it never deceives the people's expectation, who are always ready to witness to the truth of this fact.

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5 M

We

^h *Boldetti. Osservazioni sopra i cimiteri de S. S. Martiri, Lib. I. cap. xxvi. Edit. of Rome, 1720.*

ⁱ *Osservazioni sopra i cimiteri, &c.*

^k This is the expression of a poet quoted by the *Italian* author.
^l This, they say, gave rise both to the procession and miracle. A *Neapolitan* lady, being so sick as to keep her bed, having heard of *St. Januarius* and his companions, resolved to go and seek her cure upon the place where these faithful Christians had been executed. Immediately she gets up, full of hope, takes two vials, and goes to the place of their martyrdom, and finding it still wet with the blood of these faithful confessors, fills her two vials. In one she put all the pure blood she could take up, and in the other, that which was mixed with earth and other filth. Scarce had she made an end, when she found herself cured. Some time after, this good lady learnt, that the head of the saint we are speaking of was lodged at *Naples*; and thought herself bound to inform her countrymen, that she was in possession of the saint's blood, and owed her cure to it. This was a new subject of edification for that pious city, the devout think seriously of translating it; the head therefore of the saint is taken and carried in pomp in order to fetch the blood. The lady did not wait for this visit. She would have done wrong to stand upon punctilio's. Equally humble and devout, she takes the two vials, and runs to meet the head of the martyr. In the first moment of the interview, the blood dissolves, the people were convinced beyond a power of doubting, that it was the blood of *St. Januarius*, and since that time, the miracle has never ceased. This is what the *Italian* author already quoted, relates.

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We shall say nothing of ^m the liquefaction of St. *Vitus's* blood, as it is to be seen in one of the abbies of the diocese of *Tarentum*, nor of that of the blood of St. *Pantaleon*, St. *Ursula*, St. *Laurence*, and several more.

We shall likewise omit many translations in which relics have formerly signalized themselves by miracles, by an infinite number of miraculous cures, peculiar operations, and noted deliverances that have been owing to them. It is believed, perhaps, that nothing like them is seen in our days, modern credulity makes a jest of the candour and faith of our ancestors. We shall refer them to the archives of the monks. There they will see that the power of the saints is not diminished.

ⁿ In 1672. *Rome* raised a recruit of four hundred and twenty eight saints from the catacombs, most of them anonymous and unknown; which however furnished out a world of relics. Other recruits of the same kind had been raised before that time.

MANNER of distinguishing the RELICS dug out of the CATACOMBS, to be genuine.

THE ^o apostolic chamber have diggers in pay to work in subterraneous places, where are generally found what are called at *Rome* *sacred bodies*. This holy employment is done in spring and winter. When the sepulchres are opened, an apostolic commissary goes thither and examines the marks whereby are to be known the bodies of martyrs. If there be only the name CHRIST thus ^x over these sepulchres, or a single cross, a dove, a crown, an olive-branch, without the figure of a palm-branch, or vase of wood or other matter, wherein was used to be put the blood of martyrs, they are looked upon barely as so many Christian sepulchres, and in such a case ^p are not opened. The vessel for holding of blood is in an especial manner ^q an evident token of martyrdom, and consequently of sanctity. When the signs already mentioned have been observed, they proceed to the opening with all the care so religious a work requires.

All possible caution is used in regard to the bones of martyrs, without which they could not be taken out whole. Still as they are dug up, they are put into little cases, which are afterwards corded up and the cords sealed with the grand vicar's seal; immediately after which, the diggers carry them into the chamber set apart for relics. The bones are set upon tables at a distance from each other, that as they dry, the air may in some measure restore them to their primitive hardness. All this requires great dexterity, because these bones grow brittle, and crumbling with the least touch, by lying under ground for so many ages, must be delicately and lightly handled. After this, the Cardinal-vicar and Pope's chief sacristan expose these relics to the veneration of the faithful, distribute them as they judge convenient, and arm them with the necessary attestations. Relics of the largest size are to be given to crowned heads, and first persons in the church, and to them only.

The *Sieur Aimon*, in his *Tableau de la Cour de Rome*, tells us, that the congregation of relics gives names to such bones as being dug up cannot be known by any inscription, which names are given at the discretion of devotees, who would honour them under some saint whom they name as godfathers and godmothers do at the baptizing of children.

^r If it happen that the owners of land under the jurisdiction of *Rome*, should discover any sepulchres or subterraneous places that have communication with those where any sacred bodies have been dug up, they are obliged to give notice of it to the congregation of relics, who take care to have such places examined. The

^m *Offervazioni sopra*, &c.

ⁿ *Id. Ibid.*

^o *Id. Ibid.*

^p Or at least are opened but very rarely. *Id. Ibid.*

^q Hereby we see it is false, to say, that the small earthen vessels, where appear any remains of the blood put into them by such as buried the bodies of martyrs, or any part of the instrument made use of in executing them, or in short any inscription graved on stone, were acknowledged as true and genuine marks of the martyrdom suffered by those near whom they were found in their sepulchre.

^r *Offervazioni sopra i cimiteri*, &c.

† The bishop is allowed to give his approbation of the newly discovered relics of a saint, who has for many ages been in heaven, and is possessed of the right of sanctity without having his privilege contested. But it is not so with unknown saints, nor with such as are but little known, or whose sanctity must be authenticated. It belongs to CHRIST'S vicar only to bestow on their relics the authority they merit.

Several PRACTICES concerning RELICS.

EXCESS of esteem and love makes us preserve what has belonged to our relations or friends with fondness. Children of birth transmit to their descendants particular family-trifles, or such as have been handed down to them from their ancestors; and if such trifles happen to be attended with a particular circumstance, the family is very near placing it in the number of relics. Nay often there needs only great antiquity to set a value upon things. A lover of antiques, who should be so fortunate as to have in his possession an arm of *Alexander*, or *Cæsar's* robes, would at least think himself as happy as a Christian, who should reckon among his treasures twenty *sacred bodies*, together with all their proper attestations. This character is naturally stamped on the mind of man, one cannot help entertaining a respect and veneration for the least things we have remaining of those who in their life-time have deserved our esteem; and should this principle of esteem arise from the same that gives us a fondness for religion; should they, for instance, whom we esteem, have suffered for it, or should we have discovered an uninterrupted course of holiness in them; we are easily persuaded, that when they left this world, they left a portion of sanctity with their bodies, that some remained in their very clothes, nay, that the earth that bears them, has acquired a certain dose of it. This persuasion is strengthened by time, and a series of time gives it a right one would hardly dare to dispute.

We are convinced, that this principle may, from the infancy of the church, have been the occasion of collecting the bones and ashes of the primitive martyrs. CHRIST'S and his Apostles garments may possibly have been preserved, some of the instruments of their sufferings may likewise have survived; some may have gained St. *Peter's* chains, and others the stones with which St. *Stephen* was stoned. But let us carry the supposition a little farther; there may be some devotees who are firmly persuaded that there were Christians patient, or rather, cunning enough to make advantage of the moment that St. *Joseph* was cutting wood, in order to get possession of his † breath in that instant, and secure it fast in a bottle. However it may be, without faith and miracles there would be no method of accounting how these † and several other relics, at least as ancient, are come down to us without forgery, after so many and vast revolutions of states, and after so many ages.

The custom of wearing about one holy relics by way of devotion, or by the means of them to preserve oneself against ill accidents, diseases, calamities, &c. is very early in the church; since † St. *Gregory of Nyssa* mentions a small piece of the wood of the true cross, which his sister wore on her finger in a ring. This custom might partly arise from the practice of the Heathens to preserve themselves against charms and enchantments. It is pretended, that what the children of the *Romans* wore about their necks, served them as a preservative against evils present and to come; amulets and *Abracadabras* are from the same source. But however that may be, it is to St. *Helen* that relics owe the beginning of their

† Id. Ibid.

† This is what is pretended to have been somewhere preserved.

‡ Such, for instance, is part of the table-cloth laid before CHRIST at the last supper, and is at *Vienna* in *Dauphine*. Such are likewise our Saviour's manger, the table whereon was made the last supper, the linen with which he wiped his Apostles feet, his seamless garment, his purple robe, the clo'h he wore round his body on the cross, the sponge by which he received the gaul and vinegar, the stick with which he was struck, the blood mixt with water that came out of his side, the hair and garments of the blessed Virgin, those of St. *John the Evangelist*; the girdle of our Lady and St. *Joseph's* cloak.

The *Carthusians* at *Cologne* have the hem of CHRIST'S garment, which the woman afflicted with loss of blood touched to be cured of it. The ladies of that place, as they say, send wine to the *Carthusians* to have the relic steeped in it, after which they drink of it upon any such indisposition.

‡ Osservazioni sopra i cimiteri, &c.

their mighty reputation; but yet the cross was then the only relic really in the mode. That pious Princess foreseeing, that the finding of the cross would inflame the devotion of Christians, took but a part away with her, and left the rest at *Jerusalem* to be an object of the pilgrim's zeal. But it is not to be doubted, but this sacred wood would have been all lost by degrees on account of the perpetual distributions made to devotees, if St. *Paulinus* had not assured us, * that at that time it remained in the same condition; that the faithful were incessantly taking away some of this divine wood, and yet they always found it whole and entire. In process of time, all sorts of relics were worn, especially about the neck and breast †.

Formerly relics were carried in military expeditions, and this was an established practice in the time of *Theodosius the Great*. Long after, the templars and soldiers in the crusades carried them with them in their expeditions against the enemy of the Christian name. Our Kings going to war armed themselves with St. *Martin's* cope, and caused the shrines of saints to be carried at the head of their armies. ‡ Friar *Du Val de Cernay* assures us, that on a dangerous occasion, a body of priests and friars having the cross before them, and supported by relics, advanced against the *Albigese*, after singing the *Veni Creator*, which was their signal, and that at the third repetition of a verse of the hymn, the rebels of the church fled from the field of battle. Nor did the bishop of *Cominge* shew less courage. Without the least considering the small number of faithful that were facing above one hundred thousand *Albigese*, he armed himself with the wood of the cross, and going up to an eminence § blessed the soldiers of the Catholic army by presenting the cross to them.

In public calamities, devotion ordains recourse to be had to holy relics. ¶ The blood of St. *Januarius*, set before the flames of mount *Vesuvius*, has never failed putting them out. • The miracles wrought by St. *Genevieve*, at all times that it has been thought proper to carry her in procession, are pretty well known at *Paris*; and if the devotees at *Rheims* are to be credited, St. *Remi's* handkerchief has had no less virtue, whenever it has been found necessary to produce it, in order to conjure down the calamities of the public. All this is enough to justify this custom. We have already mentioned that of swearing by the relics of saints. That of employing them as witnesses of our misfortunes, or instruments of our defence against the injuries done us by our enemies was no less edifying.

Formerly it was allowed to pawn relics upon an urgent necessity: nay, they were forced, as it were, to wear mourning for our afflictions; since any person in that condition threw them down on the ground, and set them round with thorns; but that custom is abolished, it had something in it like the practice of the Heathens, who often punished their Gods for not being propitious to them. They were intrusted with the care of defending the fields and lands against the villany of *Thiers*. This custom likewise was a relic of the idolatry of the Heathens, who committed the keeping of their gardens to particular Divinities. To conclude, relics were carried in a religious manner thro' the towns and high-ways to encrease pious collections and alms-giving.

* Id. Ibid.

† St. *Charles Borromeo* wore about his neck a tooth of St. *Saturne*. *Gregory XII.* wore one of St. *Catherine* of *Sienna*. Some ages before that, St. *Dunstan*, having broke his cane upon the Devil, who appeared to him in the form of a bear, had another made him much stronger, in which he set a tooth of the Apostle St. *Andrew*.

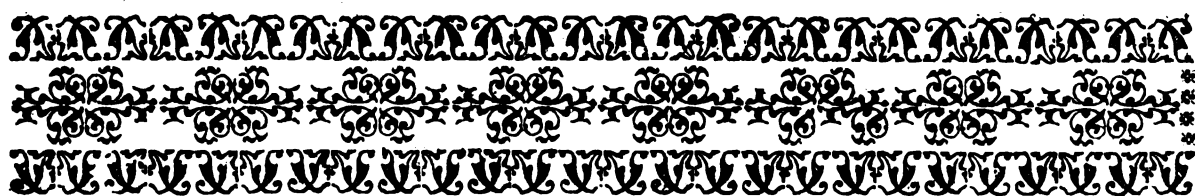
‡ Quoted by the author of the *Offervazioni*, &c.

§ The Catholic soldiers animated by the presence of the cross defeated the King of *Arragon's* army, who was found among the dead.

¶ *Offervazioni sopra*, &c. At *Venice* a leg of St. *Laurence* puts out fires. In a church here, an holy water of great virtue is made with a bone of St. *Liberalis*. In *Sicily*, St. *Agatha's* veil carried in procession by the clergy of *Catania*, puts a stop to the deluges of fire of mount *Gibell*. A piece of cotton rubbed against this veil has the same effect.

• St. *Genevieve* is patroness of the *Parisians*. In any public calamity her shrine is taken down, in which are contained the very planks of this saint's coffin, on account of some miraculous virtue observed in them. When taken down, it is carried to *Notre Dame*, together with St. *Marcellus* and some other saints. The ceremony usually begins at mid-night. All the companies of the city with the clergy before them appear at the procession. The abbot and monks of St. *Genevieve* walk barefoot from their own church to that of *Notre Dame*, where high-mass is celebrated, which is seldom over till four in the afternoon. Many times they only uncover the shrine of the saint, but whether uncovered or carried in procession, it always answers the expectations of the devotees.

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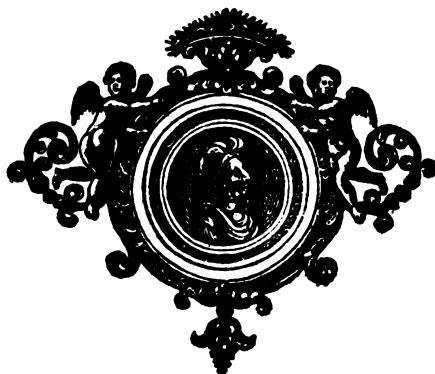
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